Originis Eccleſiaſticæ:

OR, THE

ANTIQUITIES

OF THE

Chriſtian Church.

VOL. III. Part. I.

Wherein is Contained

I. An Account of the Ancient ASCETICKS, and the Original of Monks ſucceeding them, with the ſeveral Laws and Rules relating to the Monaſtick Life.

II. An Account of the Ancient CHURCHES, their Original, Names, Parts, Utenſils, Conſecrations, Immunities, *&c.*

III. A Geographical Deſcription of the Diſtricts of the Ancient CHURCH, or an Account of its Diviſion into Provinces, Dioceſes, and Pariſhes; and of the firſt Original of theſe.

The whole Illuſtrated with Cuts, Maps and Indexes.

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LONDON,
Printed for R. KNAPLOCK, at the *Biſhop's Head* in St. *Paul's* Church-Yard, MDCCXI.

GR
BRITISH MUSEUM

TO THE

Right Honourable

And Right Reverend Father in God,

JONATHAN,

Lord Biſhop of WINCHESTER,

And Prelate of the Moſt Noble Order of the GARTER.

This Third Volume of the

ANTIQUITIES

OF THE

CHRISTIAN CHURCH,

Is humbly Submitted and Inſcribed by the Author,

His LORDSHIPS

Moſt Dutiful and Obedient Servant,

JOSEPH BINGHAM.

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DISQUISITIONS

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BOOK

BOOK VII.
OF THE
ASCETICKS
IN THE
Primitive Church.

CHAP. I.

Of the Difference between the first Asceticks and Monks, and of the first Original of the Monastick Life.

Sect. 1. *Asceticks always in the Church: Monks not so.*

THEY who are conversant in the Writings of the Ancients, will very often meet with the Name, Ασκηταὶ, Asceticks, applied to some Christians by way of Distinction from others. The Generality of Writers in the *Romish* Church, whereever they meet with this word, lay hold of it as an Argument to prove the Antiquity of Monks in the Church; whereas indeed there was a very wide Difference between them: For though in the Writers of the fourth and fifth Ages, when the Monastick Life was fully established, Asceticks and Monks often signify the same Persons; yet for the greatest part of the three first Centuries it was otherwise: For there were always Asceticks in the

Church, but not always Monks retiring to the Deſerts and Mountains, or living in Monaſteries and Cells, as in after Ages.

Sect 2. *This Difference acknowledged by ſome ingenuous Writers in the* Romiſh *Church.*

This Difference is freely confeſſed by ſome of the more frank and ingenuous Writers of the *Romiſh* Church; As *Valeſius* [a] and Mr. *Pagi* [b], who correct the Miſtakes of *Baronius*, *Chriſtopherſon*, and others in this matter. *Euſebius* ſpeaking of *Philo Judæus* his Deſcription of the *Egyptian Therapeutæ*, ſays, he therein exactly deſcribed the Life of the Chriſtian Aſceticks [c] that lived in thoſe Times. Where by Aſceticks, *Chriſtopherſon* and *Baronius* underſtand Monks and Religious, as they ſpeak in the Modern Stile: But *Valeſius* rightly obſerves, that there were no Monks in the Time of *Philo*, but both the Name and Inſtitution of them was of much later Date. Aſcetick was a more general Name than that of Monk: For though every Monk was an Aſcetick, yet every Aſcetick was not a Monk; but anciently every Chriſtian that made Profeſſion of a more ſtrict and auſtere Life, was dignified with the Name of Aſcetick; which is a Name borrowed by the Chriſtians from the ancient Philoſophers, as *Valeſius* ſhews out of *Arian*, *Artemidorus*, and *Philo*; and ſignifies, as the word imports, any one that exerciſes himſelf by the ſevere Rules of Abſtinence and Vertue; Of which kind there were always Aſceticks, without being Monks, from the firſt Foundation of the Church by the Apoſtles.

Such

[a] Valeſ. Not. in Euſeb. lib. 2. c. 17. [b] Pagi Critic. in Baron. an. 62. n. 4. [c] Euſeb. lib. 2. c. 17. τὸν βίον τῶν παρ' ἡμῖν Ἀσκητῶν ὡς ἔνι μάλιστα ἀκριβέστατα ἱστορῶν, &c.

Sect. 3. *What the Primitive Aſceticks were.*

Such were all thoſe that inured themſelves to greater Degrees of Abſtinence and Faſting than other Men. As thoſe mentioned by *Origen* [*d*], who abſtained from Fleſh and Living Creatures, as well as the *Pythagoreans*, but upon very different Principles and Deſigns: The *Pythagoreans* abſtain'd upon the fond Imagination of the Tranſmigration of Souls, leſt a Father ſhould kill and eat his own Son in the Body of a Living Creature; But the Aſceticks, ſays he, among us do it only to keep under the Body, and bring it into ſubjection; to mortify their Members upon Earth, Fornication, Uncleanneſs, Laſciviouſneſs, and all inordinate Paſſions and Affections. Such Abſtinence the Apoſtolical Canons call ἄσκησις [*e*], the Exerciſe of an Aſcetick Life, ſaying, If any Biſhop, Presbyter, or Deacon, or any other of the Clergy, abſtain from Marriage, Fleſh, or Wine, ὐ διὰ ἄσκησιν, ἀλλὰ διὰ βδελυρίαν, not for Exerciſe ſake, but as abominating the good Creatures of God, *&c.* let him either Reform himſelf, or be depoſed and caſt out of the Church. So that all who exerciſed themſelves with Abſtinence from Fleſh, only for Mortification, and not out of an Opinion of its Uncleanneſs (as ſome Hereticks did) were reckoned Aſceticks, whether they were of the Laity or Clergy. Some of theſe not only abſtained from Fleſh, but often continued their Faſts for two or three days together without taking any Food at all; Of which there are frequent Inſtances in *Irenæus* [*f*], and *Dionyſius* of *Alexandria* [*g*], and *Epipha-*

[*d*] Orig. cont. Celſ. lib. 5. p. 264. ὅρα τὴν διαφορὰν τῆς αἰτίας τῆς ἐμψύχων ἀποχῆς, τῶν ἀπὸ τῆς Πυθαγόρου, καὶ τῶν ἐν ἡμῖν Ἀσκητῶν. [*e*] Canon. Apoſt. c. 51. [*f*] Iren. ap. Euſeb. lib. 5. c. 24. [*g*] Dionyſ. Ep. Canon. ap. Bevereg. Pandect. Tom. 2.

Epiphanius [*h*] and others: And ſuch again were called Aſceticks [*i*] from the ſevere Exerciſe of Faſting, to which they accuſtomed themſelves. *Secondly*, In like manner they who were more than ordinary Intent upon the Exerciſe of Prayer, and ſpent their Time in Devotion, were juſtly thought to deſerve the Name of Aſceticks. Whence *Cyril* of *Jeruſalem* [*k*] ſpeaking of *Anna* the Propheteſs (who departed not from the Temple, but ſerved God with Faſting and Prayer, night and day) ſtiles her Ἀσκήτεια εὐλαβεστάτη, the Religious Aſcetick, which the common Tranſlations, not ſo correctly, render, *Monialis*, as if ſhe had been confined to a Monaſtery or a Cloyſter, of which we read nothing in thoſe Times in *Jeruſalem*. *Thirdly*, The Exerciſe of Charity and Contempt of the World in any extraordinary Degree, as when Men gave up their whole Eſtate to the ſervice of God or Uſe of the Poor, was another thing that gave Men the Denomination and Title of Aſceticks. In this Reſpect St. *Jerom* calls *Pierius* [*l*] a wonderful Aſcetick, becauſe among other things he embraced a Voluntary Poverty, and lived an Auſtere and Philoſophick Life. And perhaps for the ſame Reaſon he gives *Serapion* Biſhop of *Antioch* the ſame Title [*m*], as having freely given up his whole Eſtate to the Service of the Church upon his Ordination; which was a Practice very common in thoſe days, as appears form the Examples of *Cyprian*, *Paulinus*, *Gregory Nazianzen*, and many others.

Fourthly,

[*h*] Epiphan. Expoſ. Fid. n. 22. [*i*] Antioch. Homil. 7. in Bibl. Patr. Gr. Lat. Tom. 2. p. 1037. (*k*) Cyril. Catech. 10. n. 9. (*l*) Hieron. de Script. Eccleſ. c. 76. Conſtat hunc miræ ἀσκήσεως & appetitorem voluntariæ Paupertatis. (m) Ibid. c. 41. Leguntur ejus breves Epiſtolæ, Auctoris ſui ἀσκήσει & vitæ congruentes.

Fourthly, The Widows and Virgins of the Church, and all ſuch as confined themſelves to a ſingle Life, and made themſelves Eunuchs for the Kingdom of Heaven's ſake, were reckoned into the Number of Aſceticks, though there was then neither Cloyſter nor Vow to keep them under this Obligation. Thus *Epiphanius* [n] obſerves of *Marcion*, that before he fell into his Hereſy he lived an Aſcetick Life, profeſſing Celibacy under his Father, who was Biſhop of *Sinope* in *Pontus*, by whom he was Excommunicated for corrupting one of the Virgins of the Church. *Origen* in like manner alludes to this Name, when he ſays, the number of thoſe who exerciſed themſelves in perpetual [o] Virginity among the Chriſtians, was great in compariſon of thoſe few who did it among the *Gentiles*. And hence in after Ages the Word, *Aſcetriæ*, in the Civil Law [p] is commonly put to ſignify the Widows and Virgins of the Church. 5. *Laſtly*, All ſuch as exerciſed themſelves with uncommon Hardſhips or Auſterities for the greater Promotion of Piety and Religion, as in frequent Watchings, Humicubations, and the like, had the Name of Aſceticks alſo. In alluſion to which *Athanaſius*, or whoever is the Author of the *Synopſis Scripturæ* among his Works, ſtiles *Lucian* the Martyr, μέγαν ἀσκητὴν [q] the great Aſcetick, becauſe of the Hardſhips he endured in Priſon; being forced to lodge on ſharp Potſherds for Twelve days together, with his Feet and Hands ſo bound in the Stocks that he could not move; and being denied all Suſtenance, except he would eat things

 ſacrificed

(n) Epiphan. Hær. 42. n. 1. τὸν δὲ πρῶτον αὐτῷ βίον παρθενίαν ἄνδρα ἤσκει. μονάζων γὰρ ὑπῆρχε, &c. (o) Origen. cont. Celſ. lib. 7. p. 365. ἀσκοῦσι τὴν παντελῆ παρθενίαν, &c. (p) Juſtin. Novel. 123. c. 43. (q) Athan. Synop. Tom. 2. p. 157.

ſacrificed to Idols; rather than pollute himſelf with which he choſe to die with Famine, as the *Acts* of his Martyrdom relate the Story. Now from this Account that has been given of the Primitive Aſceticks, it plainly appears, that originally they were not Monks, but Men of all Orders, that freely choſe ſuch a way of living as ingaged them upon ſome Auſterities, without Deſerting their Station or Buſineſs in the World, whether it were Eccleſiaſtical or Secular, that they were otherwiſe ingaged in: And therefore whereever we read of Aſceticks in the Writers of the three firſt Ages, we muſt not with *Baronius* dream of Monks and Regulars, but take them for Perſons of another Character, agreeable to this Deſcription. *Valeſius* (*r*) makes this Obſervation upon ſeveral Paſſages in *Euſebius* his Book of the Martyrs of *Paleſtine*, who ſuffered in the Beginning of the fourth Century in the *Diocletian* Perſecution. There he terms one of them *Peter* the Aſcetick (*ſ*), and another called *Seleucus*, a Follower of the Religious Aſceticks (*t*), whoſe chief Exerciſe was to take care of the Fatherleſs and Widows, and miniſter to the Sick and the Poor. Theſe were no Monks, as *Valeſius* rightly obſerves: For St. *Jerome* ſays, there were no Monks in *Paleſtine* before *Hilarion*, who brought the Monaſtick Life into uſe in that Country, not till about Fifty years after the Death of thoſe Martyrs. *Cotelerius* (*u*) makes the like Remark upon the Author of the Apoſtolical Conſtitutions, who ſpeaks (*x*) of Aſceticks among other Orders of Chriſtians, but never of Monks: Whence he concludes, not without

(*r*) Valeſ. Not. in Euſeb. de Martyr. Palæſt. c. 11. (*ſ*) Euſeb. de Mart. Pal. c. 10. (*t*) Ibid. c. 11. (*u*) Coteler. Not. in Conſtit. Apoſt. lib. 8. c. 13. (*x*) Conſtit. Apoſt. ibid.

out ſome Probability, that that Author wrote before the Monaſtick Life was ſettled in the Church; elſe it is hardly to be imagined that he ſhould not ſomewhere in his Collections have taken notice of Monks as well as others.

Sect. 4. *When the Monaſtick Life firſt began.*

Aſceticks then there were always in the Church: But the Monaſtick Life, neither Name nor Thing, was not known till toward the fourth Century. Mr. *Pagi* (*y*) fixes its Original to the Time of *Conſtantine*, and he cites *Holſtenius* (*z*) and *Papebrochius* (*a*) for the ſame Opinion. The Riſe of it was thus: In the *Decian* Perſecution, which was about the middle of the third Century, many Perſons in *Egypt*, to avoid the Fury of the Storm, fled to the neighbouring Deſerts and Mountains, where they not only found a ſafe Retreat, but alſo more Time and Liberty to exerciſe themſelves in Acts of Piety and Divine Contemplations; which ſort of Life, though at firſt forced upon them by Neceſſity, became ſo agreeable to ſome of them, that when the Perſecution was over they would not return to their Ancient Habitations again, but choſe rather to continue in thoſe Cottages or Cells, which they had made themſelves in the Wilderneſs. The firſt and moſt noted of theſe were *Paul* and *Antonius*, two Famous *Egyptians*, whom therefore St. *Jerom* calls (*b*) the Fathers of the Chriſtian Hermits. For though ſome deduced them from *John* the Baptiſt and *Elias*, yet they who underſtood the matter beſt, reckoned *Paul*

(*y*) Pagi Critic. in Baron. an. 318. n. 12. Initium Monachatûs ætati Conſtantini imputandum. (*z*) Holſten. Præf. ad Regulas Veter. Monachor. (*a*) Papebroch. Com. in Acta Pachomii, Maii 14. (*b*) Hieron. Ep. 22. ad Euſtoch. c. 16. Hujus vitæ auctor Paulus, illuſtrator etiam Antonius.

the *Thebæan* the first Author, and *Antony* the great Encourager of that way of Living among the Christians: To which Opinion, as the truest, St. *Jerom* himself (*c*) subscribes. But as yet there were no Bodies or Communities of Men embracing this Life, nor any Monasteries built, or any Regular Societies formed into any Method of Government; but only a few single Persons scattered here and there in the Deserts of *Egypt*, till *Pachomius* in the peaceable Reign of *Constantine*, when the Persecutions were ended, procured some Monasteries to be built in *Thebais* in *Egypt*, from whence the Custom of living as Regulars in Societies was followed by degrees in other parts of the World in the succeeding Ages. This is evident from what *Papebrochius* and *Pagi* (*d*) have observed out of the ancient Writer of the Acts of *Pachomius*, where the Author brings in *Antony* the Hermit thus comparing the different States of Monachism together. When I first became a Monk, says he, there was as yet no Monastery (*e*) in any part of the World, where one Man was obliged to take care of another; but every one of the ancient Monks, when the Persecution was ended, exercised a Monastick Life by himself in Private. But afterward your Father *Pachomius* (he speaks to one of *Pachomius*'s Disciples) by the help of

(*c*) Id. Vit. Pauli, tom. 1. p. 237. Affirmant Paulum quendam Thebæum Principem istius rei fuisse: quod non tam nomine quam opinione nos quoq; comprobamus. (*d*) Pagi Critic. in Baron. an. 318. n. 12. (*e*) Acta Pachomii c. 77. ap. Papebroch. die 14. Maii. Quo ego primum tempore Monachum cœpi agere, nullum uspiam extabat Cœnobium, in quo de aliorum salute cura aut metus cuiquam erat: sed quisq; antiquorum Monachorum, persecutione jam finita, privatim in vita sese Monastica exercebat. Postea vero Pater vester (Pachomius) tantum bonum, Deo adjuvante, effecit.

of God effected this. That is, he brought the Monks to live in Communities, and under Rules, which they had not done before. So that here we ſee at once the Riſe and Progreſs of the Monaſtick Life. Till the year 250, there were no Monks, but only Aſceticks in the Church: From that time to the Reign of *Conſtantine*, Monachiſm was confined to the Anchorets living in Private Cells in the Wilderneſs: But when *Pachomius* had erected Monaſteries in *Egypt*, other Countries preſently followed the Example, and ſo the Monaſtick Life came to its full maturity in the Church. *Hilarion*, who was Scholar to *Antonius*, was the firſt Monk that ever lived in *Paleſtine* or *Syria*: For St. *Jerom* (*f*) ſays plainly, there was neither Monaſtery nor Monk before he came there, but he was the Founder and Beginner of that ſort of Life in thoſe Provinces. Not long after *Euſtathius* Biſhop of *Sebaſtia* brought it into the Regions of *Armenia*, *Paphlagonia*, and *Pontus*, as *Sozomen* (*g*) informs us: But as yet there were no Monaſteries in *Thrace*, or *Illyricum*, or amongſt the *Europeans*, as the ſame Author teſtifies. *Baronius* (*h*) owns, there were no Monaſteries in *Italy* or *Rome*, till *Athanaſius* came thither, *An.* 340, and taught the Anchorets to live in Societies, after the Example of *Pachomius* and the *Egyptian* Monks: Which is confirmed by St. *Jerom* (*i*), who ſays, *Marcella* was the firſt Noble Woman that embraced the Monaſtick Life at *Rome*, and that ſhe was in-

(*f*) Hierom. Vit. Hilarion. c. 11. Necdum enim tunc Monaſteria erant in Palæſtina, nec quiſquam Monachos ante ſanctum Hilarionem in Syria noverat. Ille Fundator & eruditor hujus converſationis & ſtudii in hac Provincia fuit. (*g*) Sozom. lib. 3. c. 14. (*h*) Baron. an. 340. n. 7. (*i*) Hieron. Ep. 16. Epitaph. Marcellæ.

inſtructed by *Athanaſius* and *Peter* his Succeſſor, who fled to *Rome* for Shelter againſt the *Arian* Perſecution. It was ſome time after this that St. *Martin* Biſhop of *Tours* fixed his Cell in *France*, and Eighty other Monks (*k*) followed his Example: From whence, ſome Learned Men (*l*) think, *Pelagius* brought the Monaſtick Life firſt into *Britain* in the beginning of the fifth Century; beyond which Period I think it needleſs to carry the preſent Enquiry. They who would know the Riſe and Diſtinction of the ſeveral later Orders, may conſult *Hoſpinian*, *Creccelius*, and others, who purſue this Hiſtory through all Ages. *Vid. Hoſpinian. de Origin. Monachor. Creccelii Collectanea de Origine & Fundat. Ordinum Monaſtic.* &c.

Sect. 5. *In what the Aſceticks differed from Monks.*

But it may now be properly enquired, ſince Monks are of ſo much later Date than Aſceticks, how the ancient Aſcetiçks, differed from them? To which it may be replied, Chiefly in theſe three things: 1. That the Monks were Men that retired from the Buſineſs and Converſation of the World: For they either lived in Private Cells ſingly by themſelves; or if in Monaſteries and Societies, yet thoſe were remote from Cities in ſome far diſtant Mountain or a Deſert Wilderneſs: But the firſt Aſceticks, as their Name implies, were always Men of an Active Life, living in Cities, as other Men, and in nothing differing from them ſave only in this, that they were more Intent and Zealous in Attempting greater Heights and Heroical Acts of Chriſtian Vertue. 2. The Monks by their firſt Inſtitution, as we ſhall ſee hereafter, were to be no

(*k*) Sever. Vit. Martin. c. 7. (*l*) Sutlif. de Monach. Inſtitut c. 6.

no more than Laymen: For being confined to the Wilderneſs, the Clerical and Monaſtick Life were upon that account Incompatible States, and for almoſt one whole Age they were ſcarce ever joined together: But the ancient Aſceticks were indifferently Perſons of any Order of Men, Clergy as well as Laity, becauſe the Clerical and Aſcetick Life were then conſiſtent with each other: The Buſineſs of each being to converſe with Men, and exerciſe themſelves in Acts of Piety and Charity among them. 3. The Monks, at leaſt ſuch as lived in Monaſteries and Societies, were always brought under certain Private Rules and Laws of Diſcipline: But the ancient Aſceticks had no Laws but thoſe of the Goſpel, and the Church where they lived, to be governed by; Their Exerciſes were freely choſen, and as freely purſued, in what manner, and to what Degree they pleaſed, without any binding Laws, or Rules of Compulſion. And theſe things are a farther proof, that the firſt Aſceticks were no Monks, however ſome Writers unwarily confound them together.

Sect. 6. *What other Names they were called by.*

The Reader may take notice of one thing more concerning the Primitive Aſceticks, that they were ſometimes called by other Names. *Euſebius* (*m*) calls them σπουδαῖοι, and *Epiphanius* (*n*) uſes the ſame Appellation; meaning Perſons more eminent for their Sanctity, and Diligence in the Exerciſes of Faſting, and Prayer, and Almſdeeds, and the like. *Clemens Alexandrinus* (*o*) ſtiles them ἐκλεκτῶν ἐκλεκτότεροι, the Elect of the Elect: For all Chri-

(*m*) Euſeb. lib. 6. c. 11. (*n*) Epiphan. Expoſ. Fid. n. 22. (*o*) Clem. Alex. Homil. Quis dives ſalv. n. 36. ap. Combefis Auctar. Noviſſim. p. 181.

Chriſtians, as has been obſerved in another place (*q*), were called the Elect, and therefore the Aſceticks are termed the Elect of the Elect, becauſe they were the more eminent or choice part of Chriſtian Profeſſors.

CHAP. II.

Of the ſeveral ſorts of Monks, and their Ways of Living in the Church.

Sect. 1. *Several ſorts of Monks diſtinguiſhed by their different Ways of Living.*

HAving hitherto ſhewed the Difference between the firſt Aſceticks and Monks, I come now to ſpeak a little more particularly of the Monks alone, ſo far as may be neceſſary to inform the Reader of the true ſtate of the Monaſtick Life at its firſt Appearance and Settlement in the Church. And here we are to obſerve, that the ancient Monks were not like the modern, diſtinguiſhed into Orders, and denominated from the Authors and Founders of them; but they had their Names either from the Places where they inhabited, as the Monks of Mount *Scethis*, *Tabenneſus*, *Nitria*, *Canopus* in *Egypt*, &c. or elſe they were diſtinguiſhed by their different Ways of Living, ſome in Cells, others on Pillars, others in Societies, and others by a Roving and Rambling kind of Life, which were always reckoned a Diſhonour and Reproach to the Church.

The

(*p*) Book 1. chap. 1. Sect. 1.

Sect. 2. *The first called Anchorets, ἀναχωρηταὶ.*

The first sort were commonly known by the Name of Anchorets, from their Retiring from Society, and living in Private Cells in the Wilderness. Such were *Paul*, and *Antony*, and *Hilarion*, the first Founders of the Monastick Life in *Egypt* and *Palestine*; From whom other Monks took their Model. Some of these lived in Caves, ἐν σπηλαίοις, as *Chrysostom* says (*a*) the Monks of Mount *Casius* near *Antioch* did; and others in little Tents or Cells, οἰκίσκοι *Evagrius* (*b*) calls them, and *Chrysostom* σκήναι Tabernacles. When many of these were placed together in the same Wilderness at some Distance from one another, they were all called by one common Name, *Laura*; which, as *Evagrius* (*c*) informs us, differed from a Cœnobium or Community in this, That a *Laura* was many Cells divided from each other, where every Monk provided for himself; but a Cœnobium was but one Habitation, where the Monks lived in Society, and had all things in common. *Epiphanius* (*d*) says, *Laura* or *Labra* was the Name of a Street or District where a Church stood at *Alexandria*; And it is probable, that from thence the Name was taken, to signify a Multitude of Cells in the Wilderness, united as it were in a certain District, yet so divided as to make up many separate Habitations; whereas a Cœnobium was more like a single House for many Monks to dwell in.

Sect. 3. *The second, Cœnobites or Synodites.*

And hence arose a second sort of Monks, who from their different way of Living were commonly called *Cœnobitæ*; and their Habitations, *Cœnobia*, κοινόβια, because they lived in

(*a*) Chrysos. Hom. 17. ad Pop. Antioch. p. 215. (*b*) Evagr. lib. 1. c. 21. (*c*) Evagr. ibid. (*d*) Epiph. Hær. 69. n 1.

in common. In the *Theodosian* Code (*e*) they are also called *Synoditæ*; which does not signify the Attendants of Monks, as some Civilians (*f*) by mistake explain the word, deriving it from σὺν and ὁδίτης, *Viator*; but it denotes the Monks themselves, who were so called from their Living ἐν συνόδοις, in Communities or Convents. And in this they differed from *Anchorets*, as has been noted before. *Gennadius* (*g*) applies these two Names indifferently to this second sort of Monks, when he says, *Evagrius* wrote a Book concerning *Cœnobites* and *Synodites*, containing Rules and Directions for leading a Life in common. St. *Jerom* (*h*) says, the *Egyptians* called this sort of Monks, *Sauches*, in their proper Tongue, which signifies the same as *Cœnobites* in the *Greek* and *Latin* Church; and that the *Anchorets* were of a different Order from them, and had their Name from living in solitude, or singly by themselves in the Wilderness.

Sect. 4. *The third* Sarabaitæ.

There was another sort, he says, whom the *Egyptians* called *Remboth*, who were a sort of Monks that would live as they listed themselves, only

(*e*) Cod. Th. lib. 11. Tit. 30. de Appellat. Leg. 57. Addictos supplicio, nulli Clericorum vel Monachorum, eorum etiam quos Synoditas vocant, per vim atq; usurpationem vindicare liceat, *&c.* It. Cod. Justin. lib. 1. Tit. 4. de Episcopali Audientia. Leg. 6. (*f*) Lexicon Juridic. voce Synoditæ. Genev. 1615. (*g*) Gennad. de Scriptor. in Evagrio. Composuit de Cœnobitis ac Synoditis Doctrinam aptam vitæ communis. (*h*) Hieron. Ep. 22. ad Eustoch. c. 15. Tria sunt in Ægypto genera Monachorum: Primum Cœnobitæ, quod illi Sauches gentili lingua vocant; Nos, in commune viventes, possumus appellare. Secundum Anachoritæ, quod soli habitant per deserta, & ab eo quod procul ab hominibus recesserint, nuncupantur. Tertium genus est quod Remboth dicunt, deterrimum atq; neglectum.

only two or three (*i*) together, under no Rule or Government. These did not resort to the Wilderness as the others, but lived chiefly in Cities and Castles, where every thing they did might be seen and valued by Men, which was the only End they aimed at. For they turned Religion into an Art, and made a real Gain of pretended Godliness. Whatever they sold of the Work of their own Hands, was at an higher Price than any others. And this made them very turbulent and contentious: For living upon their own Labour, they would be subject to no Superiors. They fasted to an extraordinary degree; but then they made that which should have been a Private Exercise, matter of Strife and Publick Victory and Triumph. Every thing about them was affected, loose Sleeves, wide Stockings, course Clothes, often Sighing, making frequent Visits to the Virgins, and always bitterly inveighing against the Clergy. But if ever there came a Feast-day, they would indulge themselves event to Riot and Excess. These therefore St. *Jerom* justly brands as the Pests and Banes of the Church. He that would see more of their Character, may consult *Cassian* (*k*) among the ancient Writers, who exposes them under the Name of *Sarabaitæ*; and *Spalatensis* (*l*) among the Mo-

(*i*) Ibid. Hi bini vel trini nec multo plures simul habitant, suo arbitratu ac ditione viventes. —— Habitant autem quamplurimi in Urbibus & Castellis: & quasi Ars sit sancta, non vita, quicquid vendiderint majoris est pretii. Inter hos sæpe sunt jurgia, quia suo viventes cibo, non patiuntur se alicui esse subjectos. Revera solent certare Jejuniis, & rem secreti Victoriæ faciunt. Apud hos affectata sunt omnia, laxæ manicæ, Caligæ follicantes, Vestis crassior, crebra suspiria, Visitatio Virginum, Detractio Clericorum. Et si quando dies festus venerit, saturantur ad vomitum, *&c.* (*k*) Cassian. Collat. 18. c. 7. (*l*) Spalat. de Rep. Eccl. lib. 2. c. 12. n. 77.

Moderns, who draws the Parallel between them and the *Minorites*, *Dominicans*, *Carmelites*, *Servites*, and *Minims* of the *Romiſh* Church.

Sect. 5. *Of the* Stylitæ *or* Pillariſts.

Another ſort of Monks in the ancient Church (of which there were but a very few) were the *Stylitæ* or *Pillariſts*, ſo called from their taking up a ſingular way of Living perpetually upon a Pillar. *Simeon*, ſirnamed *Stylites*, who lived about the time of the Council of *Chalcedon*, was the firſt, *Evagrius* (*m*) ſays, that introduced this ſort of Life among the Monaſtick Orders. And *Theodorus Lector* (*n*) obſerves, that the Novelty of it at firſt was ſo offenſive to the *Egyptian* Monks, that they ſent anathematizing Letters againſt him; but upon better Information, coming to underſtand the Worth and Converſation of the Man, they afterward communicated with him. The Severity of this way of living was not very inviting, and therefore it made but few Proſelytes. *Theodorus Lector* (*o*) mentions one *Daniel*, a Diſciple of *Simeon*'s, and *Evagrius* (*p*) ſpeaks of another *Simeon* in the time of *Mauricius*, who lived ſixty eight years upon a Pillar, and is commonly called *Simeon Stylites Junior*, to diſtinguiſh him from the former. *Johannes Moſchus* (*q*) gives an Account of two or three more of this way in the ſame Age. *Surius* alſo among his Catalogue of Saints has the Life of one *Alipius* Biſhop of *Adrianople*, who renounced his See to live upon a Pillar; where, if the Story ſay true (*r*), he continued ſeventy years; having two Quires of Virgins and one of Monks attending

(*m*) Evagr. lib. 1. c. 13. (*n*) Theodor. Lect. lib. 2. p. 565. (*o*) Ibid. lib. 1. p. 554. (*p*) Evagr. lib. 6. c. 23. (*q*) Moſch. Prat. Spir. c. 36. 57. 129. (*r*) Surius Tom. 6. Vid. Hoſpin. de Monach. lib. 2. c. 5. p. 22.

ing him, with whom he ſang Pſalms and Hymns alternatively night and day. Beſide theſe we ſcarce meet with any other of this way in ancient Hiſtory. An Argument that it was not of any great eſteem, when it was firſt invented in the Primitive Church.

Sect. 6. *Of ſecular Monks.*

Beſide theſe ſorts of Monks, who renounced the World, and lived in perpetual Celibacy, *Spalatenſis* (*ſ*) thinks there was another Order, which did neither of thoſe things, but lived in a married State and enjoyed their own Property and Poſſeſſions, only they exerciſed themſelves in Acts of Auſterity and Religion, as the Primitive Aſceticks were uſed to do, of whom we have given an Account in the former Chapter. Thus much is certain from the expreſs words of *Athanaſius* and St. *Auſtin*, that in their time ſome went by the Name of Monks, who were married Men, and poſſeſt of Eſtates. For *Athanaſius* writing to *Dracontius* a Monk, to perſuade him to accept of a Biſhoprick (to which he was averſe, becauſe he thought it would not conſiſt with his Aſcetick way of living) uſes this Argument to him: You may ſtill, ſays he, after you are made a Biſhop (*t*), hunger and thirſt with *Paul*, and abſtain from Wine with *Timothy*, and faſt frequently as St. *Paul* was wont to do. Let not therefore your Counſellers throw ſuch Objections in your way. For we know many Biſhops that faſt, and Monks that eat and drink; we know Biſhops that drink no Wine, and Monks that do; we know Biſhops that work Miracles, and Monks that work none. Many Biſhops are not married; and on the other

(*ſ*) Spalat. de Rep. lib. 2. c. 11. n. 22. (*t*) Athan. Ep. ad Dracont. Tom. 1. p. 958.

hand many Monks are Fathers of Children: You may also find Bishops that are Fathers of Children, and Monks that are not so; Clergy that eat and drink, and Monks that fast. For these things are at Liberty, and no Prohibition laid upon them: Every one exercises himself as he pleases; for it is not Mens Station, but their Actions, for which they shall be crowned. From these words of *Athanasius* it seems plain, that as yet the Rules of the Monastick Life obliged no Man to renounce either his Possessions or a married State, but he might use both, if he pleased, without any Ecclesiastical Censure. And though the Case was a little altered with some Monks before St. *Austin*'s time, yet others reserved to themselves their ancient Privilege: For St. *Austin* writing against the Hereticks, who called themselves Apostolicks, says, They (*u*) arrogantly assumed to themselves that Name, because they rejected all from their Communion, who had either Wives or Estates, of which sort the Catholick Church had many both Monks and Clergy. So that at least some Monks were still at liberty to enjoy both a Conjugal State and Possessions of their own, without any Impeachment of Apostacy or breach of Vow in the Catholick Church. For which reason I have given this sort of Monks the distinguishing Name of Seculars.

Sect. 7.
All Monks originally no more than Laymen.

Though to avoid Ambiguity in Terms, it must be observed, that all Monks at first might properly be called Seculars, as that Name is opposed to Ecclesiasticks. For

(*u*) Aug. de Hæres. c. 40. Apostolici se isto nomine arrogantissime vocaverunt, eo quod in suam Communionem non reciperent utentes conjugibus, & res proprias possidentes; quales habet Catholica Ecclesia & Monachos & Clericos plurimos.

For Monks in their firſt Original were generally Laymen, nor could they well be otherwiſe by their proper Conſtitution, and the general Laws of the Catholick Church. For the firſt Monks were generally Hermits, that is, Perſons confined by their own Rules to ſome Deſert or Wilderneſs, where ſolitude was thought to help forward the Exerciſes of Contemplation and Repentance, and they had none to take care of but their own Souls: But the Clerical Life required Men to live in Towns and Cities, where Crowds of People afforded them proper Occaſions to exerciſe the Offices of the Clerical Function; And it was againſt the Rules of the Catholick Church, as I have ſhewed (*) in another Place, for any Clerk to be ordained without a proper Cure or Title in ſome Church, where he might do the Duties of his Function. For this reaſon it was a thing Impracticable in it ſelf, as well as againſt the Rules of the two different States of the Clerical and Monaſtick Life, that the Generality of Monks ſhould be Clergymen; which, to the Confuſion of ancient Rules and Diſcipline, has been the unwarrantable Practice of later Ages, eſpecially ſince the Time of *Clement* V. *An.* 1311. who obliged (*w*) all Monks to take Holy Orders, that they might ſay Private Maſs for the Honour of God, as he eſteemed it; which was in truth a manifeſt trampling on the Laws of the ancient Church, and an Affront to her Practice. For anciently Monks were put into the ſame Claſs with Laymen, as they generally were, and conſidered only as ſuch. St. *Jerom* gives us at once both the Rule and the Practice, when he ſays,

(*) Book iv. chap. 6. n. 2. (*w*) Vid. Clementin. lib. 3. Tit. 10. c. 1.

the Office of a Monk is not (*x*) to teach, but to mourn: And that the Cauſe of the Monks and Clergy is very different from each other: The Clergy are thoſe that feed the Sheep, but the Monks (among whom he reckons himſelf) are thoſe that are fed. 'Tis true, St. *Jerom* was not only a Monk, but a Presbyter likewiſe: But being ordained againſt his Will, and reſolving to continue a Monk, he refuſed to officiate as a Presbyter: Which ſhews, that he had no great Opinion of joining the Monk and the Clerk together, much leſs of making all Monks in general become Clerks according to the modern Practice. The Council of *Chalcedon* once or twice very expreſly diſtinguiſhes the Monks from the Clergy, and reckons them with the Laymen. In one Canon (*y*) it ſays, whoever are inſtrumental in getting others ordained or promoted to any Office in the Church for Money or filthy Lucre; Such Tranſactors, if they be Clergymen, ſhall be Depoſed; if Laymen or Monks, Excommunicated. And another Canon (*z*) forbids Monks to meddle with Eccleſiaſtical Affairs. Both which Canons plainly imply, that the Monks then were not of the Clergy, but merely Laymen. Pope *Leo* (*a*) at the ſame time ſpeaks of them as ſuch, telling *Maximus* Biſhop of *Antioch*, that he ſhould not permit Monks or Laymen, however Learned, to uſurp the Power of Teaching or Preaching, but

(*x*) Hieron. Ep. 55. ad Ripar. Monachus non docentis, ſed plangentis habet Officium.

Id. Ep. 1. ad Heliodor. Alia Monachorum eſt Cauſa, alia Clericorum: Clerici paſcunt oves, ego paſcor.

(*y*) Conc. Chalced. c. 2. (*z*) Ibid. c. 4. (*a*) Leo Ep. 60. al. 62. Illud quoq; convenit præcavere, ut præter eos qui ſunt Domini Sacerdotes, nullus ſibi jus Docendi & Prædicandi audeat vendicare, ſive ſit ille Monachus, ſive Laicus, qui alicujus Scientiæ nomine glorietur.

but only the Prieſts of the Lord. And therefore when any Monk was to be ordained Presbyter or Biſhop, he was obliged firſt to go through all other Orders of the Church, as is was then cuſtomary for Laymen to do, before the Superior Orders were conferred upon them. This we learn from a Decree of Pope *Gelaſius* (*b*), which orders, that if a Monk of good Life and Learning was minded to be ordained a Prieſt, he ſhould firſt be made a Reader or a Notary or a Defenſor, and after three Months an Acolythiſt, after ſix Months a Subdeacon, after nine Months a Deacon, and at the years end a Presbyter. So that the difference between a Monk and any other Layman was only this, that a Monk by virtue of his Education in a School of Learning and good Diſcipline (ſuch as Monaſteries then were) was ſuppoſed to be a better Proficient than other Laymen, and therefore allowed the Benefit of a quicker Paſſage through the Inferior Orders than other Candidates of the Prieſthood. All which ſhews, that anciently the Generality of Monks were only Laymen, or at moſt but in a middle State betwixt common Laymen and the Clergy; as the Learned Men of the *Romiſh* Church, *Habertus* (*c*), *Lindanus* (*d*) and others, ſcruple not to confeſs, though they are willing to defend the Modern Practice. Nay even *Gratian* (*e*) himſelf, who is moſt concerned for

(*b*) Gelaſ. Ep. 9. ad Epiſc. Lucan. c. 3. ſi quis de Religioſo Propoſito, & Diſciplinis Monaſterialibus eruditus, ad Clericale munus accedat —— continuò Lector vel Notarius. aut certe Defenſor effectus, poſt tres menſes exiſtat Acolythus: ſexto menſe ſubdiaconi nomen accipiat; nono menſe Diaconus, completoq; anno ſit Presbyter. (*c*) Habert. Archieratic. p. 601. (*d*) Lindan. Panopl. lib. 4. c. 75. (*e*) Gratian. Cauſ. 16. Q. 1. poſt. cap. 39. Monachos vero uſq; ad tempus Euſebii, Zoſimi & Siricii Monachos ſimpliciter, & non Clericos fuiſſe, Eccleſiaſtica teſtatur Hiſtoria.

the Moderns, owns it to be plain from Eccleſiaſtical Hiſtory, that to the time of Pope *Siricius* and *Zoſimus* the ancient Monks were only ſimple Monks, and not of the Clergy.

Sect. 8. *In what Caſes the Clerical and Monaſtick Life might be conjoined together.*

But though Monks did not anciently aſpire to be ordained; nor was it conſiſtent with the Rules of the Church that all of them ſhould be ſo; yet in ſeveral Caſes the Clerical and Monaſtick Life was in ſome meaſure capable of being conjoined. As firſt when a Monaſtery happened to be at ſo great a diſtance from its proper Epiſcopal or Parochial Church, that the Monks could not ordinarily reſort thither for Divine Service; which was the Caſe of the Monaſteries in *Egypt* and other Parts of the *Eaſt*, where the Monks lived in great Deſerts ſequeſtred from the reſt of Mankind; then ſome one or more of the Monks were ordained for the Performance of Divine Offices among them. Thus *Caſſian* often ſpeaks of the Churches of the Monaſteries of *Scethis* or *Scythia* in the Deſerts of *Egypt*, one of which had two Presbyters, *Paphnutius* (*f*) and *Daniel*; and three others, ſingle Presbyters reſiding, and performing Divine Offices in them: Theſe were the Abbats or Fathers of the Monaſteries, and Presbyters of the Churches together; whom *Caſſian* mentions with this remarkable (*g*) Circumſtance, That all of them, except *Paphnutius*, being overrun with the Hereſy of the *Anthropomorphites*;

(*f*) Caſſian. Collat. 3, c. 1. Collat. 4. c. 1. (*g*) Collat. 10. c. 2. Ita eſt hæc Epiſtola refutata ab his, qui erant in Eremo Scythi commorantes, ut præter Abbatem Paphnutium noſtræ Congregationis Presbyterum, nullus eam cæterorum Presbyterorum, qui in eadem eremo aliis tribus Eccleſiis præſidebant, nec legi quidem ac recitari in ſuis Conventibus prorſus admitterent.

pomorphites; when *Theophilus* Biſhop of *Alexandria* ſent one of his Paſchal Letters among them (to give notice of *Eaſter* according to cuſtom) and therein made ſome ſharp Reflexions on that abſurd Hereſy; they would not ſo much as ſuffer his Epiſtle to be read in their Churches. *Sozomen* likewiſe (*h*) tells us, that *Prines* the Monk, whom the *Arians* made uſe of as their Inſtrument to conceal *Arſenius*, while they accuſed *Athanaſius* of his Murder, was a Presbyter of one of the Monaſteries in the Deſerts of *Thebais*. Where it ſeems the Monaſteries were vaſtly great: For *Caſſian* (*i*) aſſures us, that one of them had no leſs than Five Thouſand Monks in it: And it cannot be thought ſtrange, that ſuch Monaſteries in remote Deſerts ſhould have their proper Churches, and Presbyters to officiate in them. But it was not only in the Deſerts that Monaſteries were allowed Presbyters in them, but in ſome Places the City-Monaſteries (as ſoon as they began to get Footing there) had the ſame Privilege likewiſe. For *Eutyches* the Heretick was not only *Archimandrite*, but Presbyter alſo of his Monaſtery at *Conſtantinople*, as *Liberatus* (*k*) and other ancient Writers ſtile him. And that this was no unuſual thing, appears from hence, that both the Civil and the Canon Law allows the Practice. *Juſtinian* in one of his Novels (*l*) has a Proviſo both for ſuch Monaſteries as had Churches of their own, and ſuch as had not: For thoſe which had none of their own, 'tis ordered, that the Monks ſhould repair to the Pariſh Church with their Abbot, and after Divine Service immediatly return to their Monaſtery again: But ſuch

(*h*) Sozom. lib. 2 c. 23. (*i*) Caſſian. de Inſtitut. Renunciant. lib. 4. c. 1. (*k*) Liberat. Breviar. c. 11. (*l*) Juſtin. Novel. 133. c. 2.

Monaſteries as had Churches in them, might have four or five of their own Body ordained, Preſbyters, or Deacons, or of the Inferior Orders, as there was occaſion. And before this the Council of *Chalcedon* (*n*) ſpeaks of Churches in Monaſteries, and Clergy belonging to them; allowing a Deputation to any ſuch Church to be a ſufficient Title to qualify a Man for Holy Orders. So that in theſe Circumſtances there is no queſtion to be made but that the Clerical and Monaſtick Life were often joined together.

2. Another Caſe in which the ſame thing was practiſed, was when Monks were taken out of Monaſteries by the Biſhops, and ordained for the Service of the Church. Which thing was frequently done, and not only allowed, but encouraged both by the Imperial and Eccleſiaſtical Laws; when once Monaſteries were become Schools of Learning and Pious Education, they were thought the propereſt Nurſeries for the Church. Therefore *Arcadius* made it an Inſtruction to the Biſhops, that if at any time (*o*) they needed to augment their Clergy, they ſhould do it out of the Monks. *Gothofred* in his Learned Obſervations on this Law has abundantly ſhewed the Churches Practice from the Teſtimonies of *Athanaſius* (*p*), St. *Jerom* (*q*), St. *Auſtin* (*r*), *Epiphanius* (*ſ*), *Palladius* (*t*), St. *Baſil* (*u*), *Marcellinus Chronicon*, and the Code of the *African* (*w*) Church. To which may be added the Letters (*x*) of *Siricius*,

(*n*) Conc. Chalced. c. 6. & 8. (*o*) Cod. Th. lib. 16. Tit. 2. de Epiſc. Leg. 32. Si quos forte Epiſcopi deeſſe ſibi Clericos arbitrantur, ex Monachorum numero rectius ordinabunt. (*p*) Athanaſ. Ep. ad Dracont. (*q*) Hieron. Ep. 3. & 4. (*r*) Aug. Ep. 67, 76, 81. (*ſ*) Epiphan. Expoſ. Fidei. (*t*) Pallad. Hiſt. Lauſiac. c. 21. (*u*) Baſil. Ep. 403. ad Amphiloc. (*w*) Cod. Afric. c. 80. al. 83. (*x*) Gratian. Cauſ. 16. Q. 1. c. 20, 22, 28.

us, *Innocent*, and *Gelaſius* alledged by *Gratian*, and the Councils of *Agde* (*y*) and *Lerida*, which allow a Biſhop to take any Monk out of a Monaſtery with the Conſent and Approbation of the Abbot, and ordain him for the Service of the Church. And in this Caſe they uſually continued their ancient Auſterities and Aſcetick way of living, and ſo joined the Clerical and Monaſtick Life together. Upon which account both theſe and the former ſort were by the *Greeks* ſtiled ἱερομοναχοὶ, Clergy-Monks, to diſtinguiſh them from ſuch as were only Laymen.

3. It happened ſometimes, that a Biſhop and all his Clergy choſe an Aſcetick way of living, by a Voluntary Renunciation of all Property, and enjoying all things in common, in imitation of the firſt Church under the Apoſtles. St. *Ambroſe* (*z*) ſeems to ſay, that *Euſebius Vercellenſis* was the firſt that brought in this way of living into the Weſtern Church. For before his time the Monaſtick Life was not known in Cities; but he taught his Clergy to live in the City after the Rules and Inſtitution of Monks in the Wilderneſs. Which muſt be underſtood chiefly, I conceive, of their Auſterities, and renouncing their Property, and having all things in common, as the other had. St. *Auſtin* ſet up the ſame way of living among the Clergy of *Hippo*, as we learn from his own words, who ſays (*a*) he made the Biſhop's Houſe a Monaſtery of Clergymen, where it was againſt the Rule

(*y*) Conc. Agathen. c. 27. Conc. Ilerd. c. 3. (*z*) Ambroſ. Ep. 82. ad Eccleſ. Vercel. p. 254. Hæc enim primus in Occidentis partibus diverſa inter ſe Euſebius ſanctæ memoriæ conjunxit, ut & in Civitate poſitus inſtituta Monachorum teneret, & eccleſiam regeret jejunii Sobrietate. (*a*) Aug. Serm. 49. de Diverſis T. 10. p. 519. Volui habere in iſta domo Epiſcopi meum Monaſterium Clericorum. Ecce quomodo vivimus. Nulli licet in Societate habere aliquid proprium.

Rule for any Man to enjoy any Property of his own, but they had all things in common. Which is alſo noted by *Poſſidius* in his Life, That his Clergy (*b*) lived with him in the ſame Houſe, and eat at the ſame Table, and were fed and clothed at a common Expence. And ſo far as this was an Imitation of the *Cœnobites* way of living and having all things common, it might be called a Monaſtick as well as Clerical Life, as *Poſſidius* and St. *Auſtin* call it. But as yet there was no Monaſtery in the World, where all the Monks were ordained only to ſay Private Maſs, without being fixed to any certain Cure, where they might perform the ſeveral Offices of the Clerical Function. The Monaſtery of St. *Auſtin* conſiſted only of ſuch as had Publick Offices and Buſineſs in the Church, and were not Men confined to a Cloyſter.

Sect. 9. *The Original of Canons Regular.*

Therefore the Hermits of St. *Auſtin*, and many other Modern Orders which aſſume his Name, do but falſly pretend to derive their Original from him; who, it is certain, never was an Hermit himſelf, nor wrote any Rules for them, though a great many Sermons are fathered on him as preached to the Hermits in the Wilderneſs. They who count the Riſe of Canons Regular from him, as *Duarenus* (*c*) and others, have ſomething more of Probability on their ſide: Becauſe, as I have ſhewed, the Clergy of *Hippo* were under ſome of the Exerciſes of a Monaſtick Life, which made them a ſort of Canons Regular: And yet *Onuphrius* (*d*) and

(*b*) Poſſid. Vit. Aug. c. 25. Cum ipſo ſemper Clerici, una etiam domo ac menſa, ſumptibuſq; communibus alebantur & veſtiebantur. (*c*) Duaren. de Miniſt. & Benefic. lib. 1. c. 21.

(*d*) and *Hoſpinian* (*e*), who have enquired very nicely into theſe matters, make *Gelaſius* the firſt Founder of them under that Name in the *Lateran* Church, where they continued to the time of *Boniface* VIII. who expelled them thence. How ſoon the Name or Order came into other Churches, *Hoſpinian* will inform the curious Reader.

Sect. 10. *Of the Monks called,* Acœmetæ, *or Watchers.*

About the beginning of the Fifth Century, or, as *Baronius* (*f*) thinks, toward the middle of it, at *Conſtantinople* under *Gennadius* the Patriarch, one *Alexander* ſet up an Order of Monks, whom the Writers of that and the following Ages commonly ſtile Ἀκοιμῆται, that is, *Watchers:* The Reaſon of which Name is taken from their manner of performing Divine Offices day and night without intermiſſion. For they divided themſelves into Three Claſſes, and ſo one ſucceeded another at a ſtated Hour, and by that means continued a perpetual courſe of Divine Service without any Interval as well by night as by day, whence they had the Name of Watchers given them. The Piety of this Order procured them great Eſteem and Veneration, and many Monaſteries were builded for their Uſe at *Conſtantinople.* Among others one *Studius*, a Nobleman of *Rome*, and a Man of Conſular Dignity, renounced the World and became one of their Order; erecting a famous Monaſtery for them himſelf

(*d*) Onuphr. Annot. in Platin. Vit. Gelaſ. p. 62. Gelaſius Canonicos, ut vocant, Regularis ordinis Sti. Auguſtini Laterani primus collocavit, qui ibidem uſq; ad Bonifacium VIII. à quo expulſi ſunt, permanſerunt. Ex Archivis Baſilicæ Lateranenſis. (*e*) Hoſpin. de Orig. Monachat. lib. 3. c. 6. p. 72. (*f*) Baron. an. 459. ex Actis Marcelli ap. Surium. Dec. 29.

himſelf, which from the Founder was (*g*) called, *Studium*, and the Monks of it *Studitæ*. And this perhaps is the firſt time we meet with any Monks that took their Denomination from any Founder. But theſe Monks in a little time ſunk in their Credit, becauſe they were many times found to be Favourers of the Hereſy of *Neſtorius*, for which they are frequently reflected on (*) by Eccleſiaſtical Writers.

Sect. 11. *Of thoſe called* Βοσκοὶ, *or* Grazers.

In the Regions of *Syria* and *Meſopotamia*, *Sozomen* (*h*) takes notice of another ſort of Monks, who from their peculiar way of living were commonly called Βοσκοὶ, the *Grazers*. For they lived after the ſame manner as Flocks and Herds upon the Mountains, never dwelling in any Houſe, nor eating any Bread or Fleſh, nor drinking Wine, but continuing inſtantly in the Worſhip of God, in Prayers and Hymns, according to the cuſtom of the Church, till eating time was come; and then every Man went with his Knife in his Hand to provide himſelf Food of the Herbs of the Field, which was their only Diet and conſtant way of living.

Sect. 12. *Of the* Benedictins, *and* Gyrovagi *in* Italy.

I take no notice here of thoſe called by ſome the Monks of St. *Baſil* and St. *Jerom*: For 'tis certain thoſe Fathers never ſet up any diſtinct Orders of their own, though both of them were Promoters of the Monaſtick Life in general. The Rule, which goes under the name of St. *Jerom*, is known to be a Forgery of ſome later Writer: And the Aſceticks commonly aſcribed to St. *Baſil*, are by ſome Learned

(*g*) Niceph. Hiſt. lib. 15. c. 23. (*) Vid. Nicephor. ibid. (*h*) Sozom. lib. 6. c. 33. Vid. Evagr. lib. 1. c. 21. Moſchus Prat. Spir. c. 19.

Learned Men (*i*) rather thought to be the Offſpring of *Euſtathius* of *Sebaſtia*. But admitting them to be his, as moſt Learned Men do, they do not argue him the Author of any new Order, but only a Director of thoſe which were already founded. Therefore paſſing by theſe, I ſhall only take notice of two Orders more, the *Benedictins* in *Italy*, and the Apoſtolicks in *Britain*. The *Benedictins* had their riſe from *Benedict*, a famous *Italian* Monk in the time of *Juſtinian* about the year 530. His firſt Settlement was at *Sublaqueum* in the Dioceſe of *Tibur* in *Italy*, where he erected Twelve Monaſteries of Twelve Monks apiece in the neighbouring Wilderneſs; One of which in after Ages grew ſo great, that it was not only exempt from Epiſcopal Power, againſt all ancient Rules, but, as a Modern (*k*) Writer obſerves, had no leſs than Fourteen Villages under its own proper Juriſdiction. From this Place he removed to Mount *Caſſin*, where he erected another Monaſtery, from whence he propagated his Order into other Countries with ſo great ſucceſs, that for 600 years after, the greateſt Part of the *European* Monks were Followers of his Rule; and ſo whatever other Names they went by, *Carthuſians*, *Ciſtercians*, *Grandimontenſes*, *Præmonſtratenſes*, *Cluniacks*, &c. they were but different Branches of the *Benedictins*, till about the year 1220 the *Dominicans* and *Franciſcans* took new Rules from their Leaders. *Hoſpinian* (*l*) reckons up Twenty Three Orders that ſprang from this one, and obſerves out of *Volateran*, that in his time it was computed that there had been of the Order 200 Cardinals, 1600 Archbiſhops,

(*i*) Hoſpin. de Orig. Monach. p. 69. Sutclif. de Monachis c. 7. Vid. Sozomen. lib. 3. c. 14. (*k*) Baudrand. Lexic. Geograph. Voce, Sublaqueum. (*l*) Hoſpin. de Monach. lib. 4. c. 5. p. 116. & 132.

biſhops, 4000 Biſhops, 15700 Abbots, by which it is eaſy to judge of the prodigious increaſe of this Order. I ſhall not concern my ſelf to give any farther Account of them, but only obſerve one thing out of the Rule of *Benedict* himſelf, That he never intended his Monks ſhould be called after his own Name, or reckoned a New Order; much leſs that ſo many New Orders ſhould be derived from it. For he profeſſes only to write in general for the Uſe of the *Cœnobites* and *Anchorets* of the Primitive Church, which in his time were the only two ſtanding Orders that the Churches of *Italy* allowed. He ſays indeed there were Four ſorts of Monks in all, *Cœnobites*, *Anchorets*, *Sarabaitæ*, and *Gyrovagi:* But the two laſt were only Scandals and Reproaches to the Church. Of the *Sarabaitæ* he gives much the ſame Account that St. *Jerom* and *Caſſian* do before him (*). And the *Gyrovagi* he thus deſcribes: That they were a ſort of Rambling Monks, that ſpent their whole Life (*m*) in running about from one Province to another, and getting themſelves well entertained for three or four days together at every Cell they came at, being arrant Slaves to their Bellies, and wholly addicted to their Pleaſures, and in all things worſe than the very *Sarabaitæ* themſelves. So that he profeſſes to paſs over their miſerable Converſation in ſilence, and to write only for the Inſtruction and Uſe of the ancient

(*) Vid. Sect. 4. (*m*) Benedict. Regul. Monachor. c. 1. Quartum genus eſt Monachorum, quod nominatur Gyrovagum, qui tota vita ſua per diverſas Provincias ternis aut quaternis diebus per diverſorum Cellas hoſpitantur; ſemper vagi & nunquam Stabiles; propriis voluptatibus & gulæ illecebris ſervientes, & per omnia deteriores Sarabaitis: de quorum omnium miſerrima Converſatione melius eſt ſilere quam loqui. His ergo omiſſis, ad Cœnobitarum fortiſſimum genus diſponendum, adjuvante Domino veniamus.

cient *Cœnobites* of the Church. By which it is plain, that in the time of St. *Benedict*, the Monks had not diſtinguiſhed themſelves into very many different Orders allowed in the Weſtern Church.

Sect. 13. *Of the Apoſtolicks in* Britain *and* Ireland.

About the year 596 the *Benedictins* came with *Auſtin* the Monk into *Britain*, and ſo all the Monaſteries which the *Saxons* built, were for Monks of that Order. But the ancient *Britains* had long before this entertained the Monaſtick Life. Some ſay *Pelagius* (*n*) firſt brought it out of the *Eaſt* into *Britain*: Others make him alſo Abbot of the College of *Bangor*, and ſpeak of 2000 Monks under him: But this is juſtly cenſured by Learned Men (*o*) as a meer Fable of Modern Authors. However it is certain from *Bede*, that there was a Monaſtery at *Bangor* (whoever was the firſt Founder of it is not very material to enquire) before *Auſtin* and his Monks came into *England*; And here (*p*) was ſuch a number of Monks, that the Monaſtery being divided into Seven Parts, each Part had a Rector and no leſs than three Hundred Perſons in it: All which were wont to live by the labour of their own Hands. *Hoſpinian* and *Bale* give this the Name of the *Apoſtolick Order*: but whether upon good grounds I cannot ſay. In one thing it is certain they make a great Miſtake, in that they confound this Monaſtery of *Banochor* or *Bangor* with that of *Benchor* in *Ireland*; which was another famous Monaſtery

(*n*) Hoſpin. de Monach. lib. 4. c. 3. p. 115. (*o*) Cave Hiſt. Liter. Vol. 1. p. 291. (*p*) Bede Hiſt. Anglor. lib. 2. c. 2. In Monaſterio Bancor tantus fertur fuiſſe numerus Monachorum, ut cum in Septem portiones eſſet cum Præpoſitis ſibi Rectoribus Monaſterium diviſum, nulla harum portio minus quam trecentos homines haberet, qui omnes de labore manuum ſuarum vivere ſolebant.

naſtery founded by *Congellus* about the year 520. Out of this Monaſtery ſprang many Thouſand Monks, and many other Monaſteries in *Ireland* and other Nations alſo. St. *Bernard* (*q*) ſays, *Luanus* one of the Monks of this Congregation, himſelf alone founded an Hundred Monaſteries. And Biſhop *Uſher* has obſerved (*r*) of *Brendanus*, one of *Congellus* his firſt Diſciples, that he preſided over three Thouſand Monks, who by their own Labours and Handy-work did earn their own living. *Columba* was another of his Diſciples, who having firſt founded the Monaſtery of *Deermach* in *Ireland*, went and converted the *Northern Picts* to the Chriſtian Faith, *An.* 565, and builded a Monaſtery in the Iſle of *Hy*, from whence many other Monaſteries both in *Britain* and *Ireland*, as *Bede* (*ſ*) obſerves, were propagated by his Diſciples. *Columbanus* and *Gallus* were alſo Monks under *Congellus*, the latter of which is famous for founding the Monaſtery of St. *Gall* in *Helvetia*, which is ſince become an eminent City; and the other for founding that of *Lexovium* or *Liſieux* in *Normandy*, where the Monks (like the *Acœmetæ* or *Watchers* of *Conſtantinople* mentioned before) were uſed to divide themſelves into ſeveral Quires, to ſucceed one another, and continue Divine Service day and night without intermiſſion, as St. *Bernard* informs us. I have been the more Particular in giving a diſtinct Account of theſe two famous Monaſteries, *Benchor* and *Bangor*, not only becauſe they were the moſt ancient in *Ireland* and *Britain*, but becauſe they are ſo unhappily by *Hoſpinian* and *Bale* confounded into one.

I will

(*q*) Bernard. Vit. Malachiæ, c. 5. p. 1934. (*r*) Uſher, *Relig. of the Anc.* Iriſh, c. 6. p. 46. (*ſ*) Bede. lib. 3. c. 4. (*t*) Bernard. ibid. Vit. Malachiæ, c. 5.

Sect. 14. *Of ſome uncommon Names of Monks in the Ancient Church.*

I will ſhut up this Chapter with a few Remarks upon the different Names which the Ancients gave to ſome, or all kinds of Monks in general. Beſide the Names of Monks and Aſceticks we find them frequently ſtiled by other Titles, reſpecting ſome particular Act of their Profeſſion. In regard to their Retirement and quiet way of living ſome are ſtiled by *Juſtinian* (*u*) in one of his Novels, ἡσυχάσαι, *Heſychaſtæ, Quietiſts. Suicerus* (*w*) and *Habertus* (*x*) take it to be only another Name for *Anchorets*. But according to *Juſtinian*'s Account it ſeems rather to mean Perſons who lived among the *Cœnobites*, but for greater Exerciſe were allowed to retire from the Community, and live (though within the Bounds of a *Cœnobium*) in particular Cells by themſelves, and thoſe Cells were called ἡσυχαστήρια upon that account. Otherwhiles Monks are ſtiled *Continentes*, becauſe of their great Abſtinence and Continent Life: As in the third Council of *Carthage*, which forbids the Clergy and Perſons (*y*) profeſſing Continence, to go to the Virgins or Widows without the leave of the Biſhops or Preſbyters. So alſo in a Law of *Valentinian* in the *Theodoſian* (*z*) Code, and other places. Sometimes again they are noted by the names ἀποταξάμενοι and *Renunciantes*, Renouncers, from renouncing the World and a Secular Life; as in *Palladius* (*a*), and *Caſſian* (*b*), who particularly entitles one of his

(*u*) Juſtin. Novel. 5. c. 3. (*w*) Suicer. Theſaur. Eccleſ voce ἡσυχασὴς. (*x*) Habert. Archierat. p. 588. (*y*) Conc. Carth. 3. c. 25. Ut Clerici vel Continentes, ad Viduas vel Virgines, niſi juſſu vel permiſſu Epiſcoporum & Presbyterorum non accedant. Vid. Cod. Can. Afric. c. 38. al. 41. (*z*) Cod. Th. lib. 16. Tit. 2. de Epiſcop. Leg. 20. Qui Continentium ſe volunt nomine nuncupari, &c. (*a*) Pallad. Hiſt. Lauſiac. c. 15. (*b*) Caſſian. Lib. 4. de Inſtitut. Renunc.

Books, *De Institutis Renunciantium.* Sometimes they are termed Philosophers, as by *Isidore* of *Pelusium* (*c*), *Palladius* (*d*), *Theodoret* (*e*) and others, because their way of living seemed to resemble the Philosophick Life more than others. The Author under the name of *Dionysius* the *Areopagite* seems to give them the name (*f*) of *Therapeutæ*, though that was once a common name of Christians in *Egypt*, if the Accounts of *Eusebius* and St. *Jerom* may be trusted (*). *Palladius* sometimes uses the Term φιλοθεία for the Monastick Life (*g*), because they made a Profession of renouncing all for the Love of God: And upon this account *Theodoret* (*h*) gives one of his Books the Title of *Philotheus*, or *Religious History*, because it contains the Lives of the most famous Ascetick's of his Time. The Reader will sometimes also meet with the name of *Silentiarii*, given to some Monks in ancient History: But this was not a name of any particular Order, but given to some few for their professing a more than *Pythagorean* silence; such as *Johannes Silentiarius*, who was first Bishop of *Colonia* in *Armenia*, but renounced his Bishoprick to become a Monk in *Palestine*, where he got the name of *Silentiarius*, from his extraordinary silence, as *Cyril* (*i*) of *Scythopolis*, the Writer of his Life informs us. Though it must be noted, that the name *Silentiarii*, is more commonly given to another sort of Men, who were Civil Officers in the Emperor's Palace, and served both as Apparitors to execute Publick Business, and as Guards to keep the Peace about him, whence they had the name of

(*c*) Isidor. lib. 1. Ep. 1. (*d*) Pallad. Hist. Lausiac. c. 8. (*e*) Theodor. lib. 5. c. 24. (*f*) Dionys. de Hierarch. Eccl. c. 6. p. 386. (*) *See Book* 1. *chap.* 1. *Sect.* 1. (*g*) Pallad. Lausiac. c. 12. (*h*) Theodor. φιλοθεὸς, Tom. 4. (*i*) Apud Papebroch. Acta Sanctorum Maii 13. Tom. 3. p. 234.

of *Silentiarii*, under which Title they are ſpoken of in the *Theodoſian* (*k*) *Code*, which joins them and the *Decuriones* together, where in *Gothofred*'s learned Notes the curious Reader may find a farther account of them. Another name which the Hiſtorians give to ſome *Egyptian* Monks, who were deeply concerned in the Diſputes between *Theophilus* and *Chryſoſtom*, is the Title of μακρὸι, or *Longi*; But this was peculiar to four Brethren, *Dioſcorus*, *Ammonius*, *Euſebius* and *Euthymius*, who were noted by this name for no other reaſon, as *Sozomen* (*l*) obſerves, but only becauſe they were tall of Stature. In *Sidonius Apollinaris* they are ſometimes called *Cellulani*, from their living in Cells (*m*), and *Inſulani*, *Iſlanders*, becauſe the famous Monaſtery in the Iſle of *Lerins* was the Place where moſt of the *French* Biſhops and Learned Men in thoſe Ages had their Education. So this was a peculiar name for the Monks of *Lerins*. The Monaſteries beſide the common names of μοναστήρια and μοναὶ, were alſo ſometimes termed σεμνεῖα, as *Suicerus* ſhews out of *Balzamon*, and *Methodius*, and *Suidas*, though that anciently in *Euſebius* and *Philo* ſignified a Church. They were alſo called ἡγουμενεῖα and μάνδραι, whence *Hegumenus* and *Archimandrita* are names for an Abbot, who is the Chief Father of a Monaſtery or Governour of it. And they are ſometimes ſtiled φροντιστήρια, Places of Education and Schools of Learning, becauſe, as I ſhew in the next Chapter, they were anciently made uſe of to

(*k*) Cod. Th. lib. 6. Tit. 23. de Decurionibus & Silentiariis. (*l*) Sozom. lib. 7. c. 30. οἱ μακρὸι δὲ ἐκ τοῦ σώματος ὠνομάζοντο. (*m*) Sidon. lib. 9. Ep. 3. ad Fauſtum. Precum peritus Inſulanarum, quas de Senatu Lyrinenſium-Cellulanorum in Urbem tranſtuliſti.

So Eucherius ad Salon. lib. 1. Inſulani Tyrones. *And* Fauſtus de Natali S. Maximi Stadium Inſulanum. Vid. Savaro. Not. in Loc. Sidonii.

that End, and had their φεγνηται or Curators particularly deſigned for that Purpoſe.

CHAP. III.

An Account of ſuch Ancient Laws and Rules, as relate to the Monaſtick Life, chiefly that of the Cœnobites.

Sect. 1. *The* Curiales *not allowed to turn Monks.*

HAving thus far taken a View of the ſeveral ſorts of Monks and their ſeveral Titles, I proceed to give a ſhort Account of the Principal Laws and Rules, made partly by the joint Concurrence of the Civil and Eccleſiaſtical Power, and partly by the Authority of Private Superiors, for the Government of the *Cœnobites*, or ſuch Monks as lived in Communities, which were chiefly regarded in the Church. And here we muſt firſt look to the Laws relating to their Admiſſion: For all Men were not allowed to turn Monks at pleaſure, becauſe ſuch an Indiſcriminate Permiſſion would have been to the detriment both of Church and State. Upon this Account the Civil Law forbids any of the *Curiales* to become Monks, unleſs they parted with their Eſtates to ſome others, that might bear the Offices of their Country in their ſtead. To this purpoſe is that Law of *Valentinian* and *Valens* in the *Theodoſian* (*a*) Code, which taking notice

(*a*) Cod. Th. lib. 12. Tit. 1. de Decurion. Leg. 63. Quidam ignaviæ Sectatores, deſertis Civitatum Muneribus, captant Solitudines ac ſecreta, & ſpecie Religionis cum cœtibus Monazonton congregantur. Hos igitur atq; hujuſmodi intra Ægyptum deprehenſos, per Comitem Orientis erui e latebris conſulta præceptione mandavimus, atq; ad munia patriarum ſubeunda revocari, aut pro tenore noſtræ Sanctionis Familiarium rerum carere illecebris: quas per eos cenſuimus vindicandas, qui publicarum eſſent ſubituri munera functionum.

notice of ſome *Curiales*, who pretended to aſſociate themſelves with the Monks in *Egypt*, only to avoid bearing the Offices of their Country, orders them to be fetched back from the Monaſteries by Force, and to be compelled to do their Duty in their Civil Station, or elſe to part with their Eſtates to others that ſhould Officiate for them. This was agreeable to all thoſe ancient Laws, which forbad any of the *Curiales* to be ordained among the Clergy, except upon the ſame Condition of quitting their Eſtates to others to bear the Offices of their Country in their ſtead: And yet *Baronius* (*b*) is ſo offended at this Law, that he reckons it was but the Præludium to a ſevere Perſecution, which *Valens* ſhortly after the Death of *Valentinian* brought upon the Monks in the *Eaſt*, when as St. *Jerom* (*c*) and *Oroſius* inform us, he by another Law obliged them to turn Soldiers, and ordered ſuch as refuſed, to be Baſtinadoed to death. *Gothofred* (*d*) by miſtake reckons this Law the very ſame with the former, but Mr. *Pagi* (*e*) corrects both him and *Baronius* together, and ſhews them to be diſtinct Laws, and plainly to refer to different Times and Things; The one being made while *Valentinian* was alive, the other by *Valens* alone after his Death; The one a very ſevere Law, raiſing a great Perſecution againſt the Monks, the other laying no greater Burden on them, than was always laid upon the Clergy by other Laws, which prohibit the *Curiales*

(*b*) Baron. an. 375. p. 369. (*c*) Hieron. Chronic. an. 376. Valens Lege data, ut Monachi militarent, nolentes fuſtibus juſſit interfici.

Oroſ. Hiſt. lib. 7. c. 33. Tribuni & milites miſſi, qui ſanctos & veros Dei milites alio nomine perſecutionis abſtraherent, interfecerunt ibi agmina multa Sanctorum.

(*d*) Gothofred. Not. in Cod. Th. Lib. 12. Tit. 1. de Decurion. Leg. 63. (*e*) Pagi Critic. in Baron. an. 375. n. 12 & 13.

to be ordained, unleſs they found proper Subſtitutes to bear the Offices of their Country in their room. And the Reaſon of theſe Laws, as they referred both to the Monks and Clergy, was one and the ſame, That Men, who by their Eſtates were tied to the Service of their Country, might not exempt their Eſtates from that Service under pretence of entering into a Religious Life.

Sect. 2. *Nor Servants without their Maſter's conſent.*

For the ſame Reaſon the moſt ancient Laws both of Church and State forbid any Servant to be admitted into any Monaſtery without his Maſter's Leave, becauſe that was to deprive his Maſter of his Legal Right of Service, which by the Original State and Condition of his Servants was his Due. To this purpoſe *Valentinian* III. has a Law at the End of the *Theodoſian* Code, which equally forbids Servants to become either Clerks or Monks (*f*) againſt their Maſters Will, to evade the proper Bonds and Duties of their Station. *Baronius* (*g*) has a ſour Reflexion upon this Law alſo: For he ſays, nothing ever proſpered with *Valentinian* after the making of it: And yet he could not but know, that the ſame thing had been before determined by the Council of *Chalcedon* (*h*) and that at the Inſtance of the Emperor *Marcion*, who himſelf drew up the Law, and deſired the Fathers in Synod to make a Canon of it, as appears from the Acts (*i*) of that Council. The words of the Canon are, That no one ſhall be received into any Monaſtery, to continue

(*f*) Valent. 3. Novel. 12. Nullus Originarius, Inquilinus, Servus, vel Colonus, ad Clericale munus accedat, neq; Monachis & Monaſteriis aggregetur, ut vinculum debitæ Conditionis evadat. (*g*) Baron. an. 452. p. 179. (*h*) Conc. Chalced. c. 4. μηδένα παραδέχεσθαι ἐν τοῖς μοναστηρίοις ἐπὶ τὸ μονάσαι παρὰ γνώμην τοῦ ἰδίου δεσπότου. (*i*) Conc. Chalced. Act. 6. p. 609.

tinue there as a Monk, without the Consent of his own Master. So little reason was there to charge *Valentinian* with an Innovation in this matter, when an Emperor and a General Council had determined the same before him. But *Justinian* cancelled all these former Laws by a new Edict of his own, which first set Servants at liberty (*k*) from their Masters, under pretence of betaking themselves to a Monastick Life. So that what Innovation was made in this matter, is justly to be ascribed to him as its proper Author.

Sect. 3. *Nor Husbands and Wives without mutual Consent of each other.*

Another Caution which the Ancients prescribed to be observed in this matter, was, That married Persons should never betake themselves to a Monastick Life without mutual Consent of both Parties. Thus *Ammus* and his Wife acted by consent, as *Socrates* and *Palladius* (*l*) relate the Story. And so *Martinianus* and *Maxima*, mentioned by *Victor* (*m*); *Paulinus* Bp. of *Nola*, and *Therasia* his Wife, by mutual consent. But *Paulinus* inveighs severely against the contrary Practice, blaming *Celantia* and others, who indiscreetly dissolved their Marriage-Vow, and thereby exposed their Husbands to the Sin of Adultery, making themselves (*n*) Partakers in their Guilt, by acting against the Rule of the Apostle, which says, The Wife hath not power of her own Body, but the Husband; and likewise also the Husband hath not power of his own Body, but

(*k*) Justin. Novel. 5. c. 2. (*l*) Socrat. lib. 4. c. 23. Pallad. Hist. Lausiac. c. 8. (*m*) Vict. Uticens. de Persec. Vandal. lib. 1. (*n*) Paulin. Ep. 14. ad Celant. inter Epist. Hieronymi. Multa jam per hujusmodi ignorantiam & audivimus & vidimus sciſſa Conjugia; quodq; recordari piget, occasione Castitatis Adulterium perpetratum, *&c.*

the Wife. St. *Auſtin* (*o*) argues upon the ſame ground, That ſuch Engagements are not to be made but by mutual conſent; and if either Party inconſiderately enter into any ſuch Vow, they are rather to repent of their Raſhneſs, than perform their Promiſe. This was his conſtant ſenſe, as appears from other places (*p*) of his Writings: And herein St. *Jerom* (*q*), St. *Baſil* (*r*) and all the Ancients agree, except *Theonas* in *Caſſian* (*ſ*), who having forſaken his Wife to turn Monk, is ſaid to have done it with the approbation of the Fathers in *Scethis*, though *Caſſian* himſelf dares not undertake to excuſe it, as knowing it to have been againſt the general Senſe and Practice of the Catholick Church. *Juſtinian* indeed gave ſome Encouragement to this unwarrantable Practice by a Law, wherein he authorizes the Deſerting Party, Man or Woman, to claim (*t*) their own Fortune again, and not be liable to the leaſt Puniſhment for their Deſertion. But the Church never approved of this Law: And 'tis remarked even by *Bellarmin* himſelf (*u*) that *Gregory* the Great wrote againſt it.

Sect. 4.
Nor Children without the Conſent of their Parents.

It was anciently alſo thought unreaſonable to admit Children into the Monaſtick Life without or againſt the Conſent of their Parents. The Council of *Gangra*

(*o*) Aug. Ep. 45. Armentario & Paulinæ. Vovenda talia non ſunt a Conjugatis, niſi ex conſenſu & voluntate communi. Et ſi præpropere factum fuerit, magis eſt corrigenda Temeritas quàm perſolvenda Promiſſio. (*p*) Aug. Ep. 199. ad Ecdiciam. (*q*) Hieron. Ep. 46. ad Ruſticum. De non divellendo Matrimonio ſine utriuſq; conſenſu. (*r*) Baſil. Regul. Major. Q. 12. (*ſ*) Caſſian. Collat. 21. c. 9. (*t*) Cod. Juſt. lib. 1. Tit. 3. de Epiſcop. & Cler. Leg. 53. (*u*) Bellarm. de Monachis, c. 38.

gra (w) seems to reflect on this Practice, as encouraged by *Eustathius* the Heretick, in a Canon, which decrees, That if any Children under pretence of Religion forsook their Parents, and did not give them the Honour due to them, they should be Anathematized. St. *Basil*'s Directions are conformable to the Rule of that Council, That Children should not be received (x) into Monasteries, unless they were offered by their Parents, if their Parents were alive. But *Justinian* a little enervated the Force of this ancient Rule by a new (y) Law, forbidding Parents to hinder their Children from becoming Monks or Clerks, and evacuating their Wills, if they presumed to disinherit them upon that account. And this seems to have been the first step toward the contrary Practice; which some Learned Writers (z) of the *Romish* Church have been so far from approving, that they have with the utmost Zeal and Vehemence declaimed against it, as repugnant to the Laws of Reason and Scripture, and the general Practice of the Primitive Church.

Sect. 5.
Children, though offered by their Parents, not to be retained against their own consent.

Nor was it only the Parents Right that was to be considered in this Case, but also the Right that every Person is presumed to have in himself: For if a Parent offered a Child before he was capable of giving his own consent, the Act was of no force, unless the Child confirmed it voluntarily, when

(w) Conc. Gangren. c. 16. εἴ τινα τέκνα γονέων, μάλιστα πιστῶν, ἀναχωρήσει προφάσει θεοσεβείας, καὶ μὴ τὴν καθήκουσαν τιμὴν τοῖς γονεῦσιν ἀποτέμοι —— ἀνάθεμα ἔστω. (x) Basil. Regul. Major. Q. 15. (y) Cod. Justin. lib. 1. Tit. 3. de Episc. Leg. 55. Ut non liceat Parentibus impedire, quo minus Liberi eorum volentes Monachi aut Clerici fiant, aut eam ob solam Causam exhæredare, &c. (z) Ærodius de Patrio Jure ad Filium, &c.

when he came to years of Diſcretion: Which the ſecond Council of *Toledo* reckons to be about the Age of Eighteen, decreeing, That all ſuch as were entered in their Infancy by their Parents (*a*) into the Clerical or Monaſtick State, ſhould be inſtructed in the Biſhop's Houſe till they came to that Age, and then they ſhould be interrogated, whether they intended to lead a ſingle life or marry, that accordingly they might now reſolve either to continue in their preſent ſtate, or betake themſelves to a Secular Life again; which by the Decree of this Council they had ſtill liberty to do. And Virgins had the ſame liberty till Forty, by an Edict of the Emperors *Leo* and *Majorian* (*b*) at the End of the *Theodoſian* Code. But the Fourth Council of *Toledo* (*c*) was more ſevere in this reſpect to Infant-Monks: For there it was decreed, *An.* 633. That whether their Parents Devotion or their own Profeſſion made them Monks, both ſhould be equally binding, and there ſhould be no Permiſſion to return to a Secular Life again. This, as *Spalatenſis* (*d*) rightly obſerves, was the firſt Canon that ever was made to retain Children in Monaſteries, who were only offered by their Parents, without requiring their own conſent at years of Diſcretion.

The

(*a*) Conc. Tolet. 2. c. 1. De his, quos voluntas Parentum a primis Infantiæ annis in Clericatus officio vel Monachali poſuit, pariter Statuimus obſervandum, ut mox cum detonſi vel miniſterio electorum contraditi fuerint, in domo Eccleſiæ ſub Epiſcopali præſentia à Præpoſito ſibi debeant erudiri. At ubi octavum decimum ætatis ſuæ compleverint annum, coram totius Cleri Plebiſq; conſpectu, voluntas eorum de expetendo Conjugio ab Epiſcopo perſcrutetur, *&c.* (*b*) Leo Novel. 8. (*c*) Conc. Tolet. 4. c. 48. Monachum aut Paterna Devotio aut propria Profeſſio facit. Quicquid horum fuerit alligatum, tenebit. Proinde his ad mundum revertendi intercludimus aditum, & omnes ad ſeculum interdicimus regreſſus. (*d*) Spalat. de Repub. lib. 2. c. 12. n. 29.

Sect. 6. *Of the Tonſure and Habit of Monks.*

The manner of Admiſſion was generally by ſome Change of their Habit and Dreſs, not to ſignify any Religious Myſtery, but only to expreſs their gravity and contempt of the World. And in this the ſober part of them were always careful to obſerve a decent mean betwixt vanity and lightneſs on the one hand, and hypocritical Affectations on the other. Long Hair was always thought an Indecency in Men, and ſavouring of ſecular vanity: And therefore they polled every Monk at his admiſſion, to diſtinguiſh him from the Seculars; but they never ſhaved any, for fear they ſhould look too like the Prieſts of *Iſis*. This then was the ancient Tonſure in oppoſition to both thoſe Extremes. Long Hair they reckoned an Effeminate Dreſs, and againſt the Rule of the Apoſtle: Therefore *Epiphanius* (*e*) blames the *Meſopotamian* Monks for wearing long Hair againſt the Rule of the Catholick Church: And St. *Auſtin* (*f*) cenſures ſuch under the Name of *Criniti Fratres*, the Long-hair'd Brethren. St. *Jerom*, according to his cuſtom, expreſſes himſelf with Satyr and Indignation againſt them: For writing to *Euſtochium* (*g*) he bids her beware of ſuch Monks as affected to walk in Chains, and wear long Hair, and Goats Beards, and black Cloaks, and go barefoot in the midſt of Winter. For theſe were but Arguments and Tokens of a Devil. From which

(*e*) Epiphan. Hær. 80. n. 6. (*f*) Aug. de Oper. Monach. c. 31. Vereor in hoc vitio plura dicere propter quoſdam Crinitos Fratres, quorum præter hoc multa & pene omnia veneramur. (*g*) Hieron. Ep. 22. ad Euſtochium. c. 12. Viros fuge, quos videris catenatos; quorum fœminei contra Apoſtolum Paulum crines, Hircorum barba, nigrum Pallium, & nudi in patientia frigoris pedes. Hæc omnia argumenta ſunt Diaboli.

which Invective it may be easily collected, that such sort of Affectations in Habit and Dress were not approved then by Wise Men in the Church. But on the other hand, the ancient Tonsure was not a shaven Crown: For St. *Jerom* (*h*), St. *Ambrose* (*i*) and others equally inveigh against this as a Ceremony of the Priests of *Isis*: It was only an Obligation on the Monks and Clergy to wear decent and short Hair, as it is evident from all the Canons that appoint it (*k*). As to their Habit and Clothing, their Rules were the same, That it should be decent and grave, as became their Profession; not light and airy, nor slovenly and affected. The Monks of *Tabennesus* in *Thebais*, which lived under the Institution of *Pachomius*, seem to have been the only Monks in those days which were confined to any particular Habits: *Cassian* (*l*) has a whole Book among his Institutes to describe them; where he speaks of their *Cingula*, *Cuculli*, *Collobia*, *Redimicula*, *Palliola* or *Mafortes*, *Melotes*, their *Sheep-skins*, and *Caligæ*, their *Sandals*; all which, they that are curious in this matter, may find there particularly described. But he owns, these Habits were not in use (*m*) among the Western Monks; and some of them, particularly the *Cowle* and the *Sheep-skins*, would have exposed them only to Derision, to have worn them. St. *Jerom* often speaks of the Habit of Monks, but he never once intimates that it was any particular Garb differing from others, save only in this, that

(*h*) Id. Com. in Ezek. c. 44. (*i*) Ambros. Ep. 36. ad Sabin. (*k*) Vid. Conc. Carthag. 4. c. 44. Conc. Agath. c. 20. Conc. Tolet. 3. c. 12. Tolet. 4. can. 40. (*l*) Cassian. lib. 1. de Habitu Monachor. (*m*) Cassian. ibid. c. 11. Nam neq; Caligis nos neq; Collobiis seu una Tunica esse contentos hyemis permittit asperitas; & parvissimi Cuculli velamen vel Melotis gestio derisum potius quam ædificationem ullam videntibus comparabit.

hat it was a cheaper, courſer, meaner Raiment (*n*) than others wore, expreſſing their Humility nd Contempt of the World without any ſingulaity or Affectation. For as to the affecting of Black Cloaks, and appearing in Chains, we have eard him already expreſs himſelf ſeverely againſt hem. And he is no leſs Satyrical (*o*) againſt hoſe who wore Cowls and Sackcloth for their utward Garment: becauſe theſe were vain Singularities, which Religious Perſons ought to avoid, and rather obſerve a becoming Mean in heir Habit (*p*) between Gaiety and Slovenlineſs, vithout any notable Diſtinction to draw the Eyes f the World upon them. *Palladius* takes notice of ome who loved to walk in Chains, but he ſays (*q*) *Apollo* the famous *Egyptian* Monk was uſed to nveigh ſeverely againſt them. And *Caſſian* juſtly lames ſome others, as having more Zeal than Knowledge, becauſe they literally interpreting hat Saying of our Saviour, He that taketh not up his Croſs and followeth me, is not worthy of me, made hemſelves wooden Croſſes, and carried them continually about their Necks: Which, as he rightly (*r*) ob-

(*n*) Hieron. Ep. 4. ad Ruſtic. Sordidæ Veſtes candidæ mentis indicia ſunt. Vilis tunica contemptum ſæculi præbet.

Id. Ep. 13. ad Paulin. Tunicam mutas cum animo, nec pleno marſupio glorioſas ſordes appetis, *&c*,

Id. Ep. 15. ad Marcellam de Laud. Aſellæ. Tunica fuſciore nduta ſe repente Domino conſecravit.

(*o*) Hieron. Ep. 22. ad Euſtochium, c. 12. ſunt quæ Ciliciis eſtiuntur & Cucullis fabrefactis: Ut ad infantiam redeant, mitantur noctuas & bubones. (*p*) Ibid. Veſtis ſit nec ſatis munda, nec ſordida, & nulla diverſitate notabilis: ne ad te bviam prætereuntium turba conſiſtat, aut digito demonſtreris. (*q*) Pallad. Hiſt. Lauſiac. c. 52. in Bibl. Patr. G. Lat. Tom. 2. . 985. (*r*) Caſſian. Collat. 8. c. 3. Quod quidam diſtrictiſſimi onachorum, habentes quidem Zelum Dei, ſed non ſecundum cientiam, Simpliciter intelligentes, fecerunt ſibi cruces ligneas, eaſq; jugiter humeris circumferentes, non ædificationem, ed riſum cunctis videntibus intulerunt.

obſerves, was not to edify, but raiſe the Laughter of all Spectators. Such Affectations were generally condemned by the Ancients, and it was only the Ignorant or Superſtitious that approved them. So that upon the whole matter it appears, that the Weſtern Monks uſed only a common Habit, the Philoſophick Pallium, which many other Chriſtians in thoſe times did; whence, as I have noted (*) in another place, the Heathens called Chriſtians, Greeks and Impoſtors; And ſometimes the looſer ſort of Chriſtians gave Monks the ſame name for the ſame reaſon, as St. *Jerom* (*ſ*) ſeems to intimate, when he ſays, If a Man did not wear Silk, he was reckoned a Monk; If he did not appear in gay Clothing, he was preſently termed a Greek and Impoſtor. And *Salvian* (*t*) reflects on the *African* People, and eſpecially thoſe of *Carthage*, for the ſame Treatment of them: For he ſays, They could ſcarce ever ſee a Man with ſhort Hair, and a pale Face, and habited in a *Pallium*, that is, a Monk, without beſtowing ſome Reviling and reproachful Language on him. Theſe words of *Salvian* I take to be an exact Deſcription of their ancient Habit and Tonſure.

Sect. 7. *No ſolemn Vow or Profeſſion required of them.*

As to any ſolemn Vow or Profeſſion required at their Admiſſion, we find no ſuch thing: For it was not yet the Practice of thoſe Ages; But whatever was done

(*) *Book* 1. *chap.* 2. *n.* 4. (*ſ*) Hieron. Ep. 23. ad Marcellam. Nos quia Serica veſte non utimur, Monachi judicamur.—Si Tunica non canduerit, ſtatim illud de Trivio, Impoſtor & Græcus eſt. (*t*) Salvian. de Gubern. lib. 8. p. 295. Inter Africæ Civitates, & maxime intra Carthaginis muros, Palliatum & Pallidium, & reciſis comarum fluentium jubis uſq; ad cutem tonſum videre, tam infelix ille populus quam infidelis ſine convicio atq; execratione vix poterat.

done in that kind, was only a Private Tranſaction between God and themſelves. St. *Baſil* (*u*) ſays plainly, That there was no expreſs Promiſe of Celibacy taken of any, but they ſeemed only to promiſe it tacitly by becoming Monks. He adviſes indeed, that a Profeſſion ſhould be required of them for the future: But that implies, that as yet no ſuch Promiſe had been exacted before. There were ſome Monks that lived in a married State, as appears from what has been alledged from *Athanaſius* and St. *Auſtin* in the foregoing (*) Chapter: And it is certain a Promiſe of Celibacy could not be exacted of them. And for others that lived in Communities, their way of Admiſſion was not upon any explicit Promiſe, but a Triennial Probation, during which time they were inured to the Exerciſes of the Monaſtick Life in the greateſt Severity; And if after that Term was expired, they liked to continue the ſame Exerciſes, they were then admitted without any farther Ceremony or Solemnity into the Community, to cohabit as proper Members of it. This was the Method preſcribed by the Rule of *Pachomius*, the Father of the Monks of *Tebenneſus*, from which all others took their Model, as the Reader may find in *Palladius* (*w*) and *Sozomen* (*x*), where the Rule is at large recited.

Sect. 8. *What meant by their Renunciation of the World.*

There was as yet no ſolemn Vow of Poverty required neither: tho' it was Cuſtomary for Men voluntarily to renounce the World by diſpoſing of their own Eſtates to charitable Uſes, before they entered into a Community, where they were to enjoy all things in common.

(*u*) Baſil. Ep. Canon. c. 19. κατὰ τὸ σιωπώμενον ὅλως παραδεδέχθαι τὴν ἀγαμίαν, &c. (*) *See chap.* 2. *Sect.* 6. (*w*) Pallad. Hiſt. Lauſiac. c. 38. (*x*) Sozom. lib. 3. c. 14.

mon. Thus *Hilarion* divided all his Subſtance between his Brethren and the Poor, reſerving nothing to himſelf, as St. *Jerom* (*y*) and *Sozomen* report of him. And *Paulinus* a Rich Senator's Son, with his Wife *Theraſia*, by mutual conſent diſpoſed of both their Eſtates (which were very great) to the Poor, and then betook themſelves to a Monaſtick Life at *Nola*, where *Paulinus* after he was made Biſhop of the Place, continued the ſame voluntary Poverty ſtill; inſomuch that St. *Auſtin* (*z*) ſays of him, that when the *Goths* were ravaging and plundering the Town, he made this Prayer to God, *Domine, ne excrucier propter aurum & argentum: Ubi enim ſint omnia mea, tu ſcis*: Lord, let not the *Barbarians* torture me for my Silver or Gold, for thou knoweſt where all my Treaſure is. Such inſtances of voluntary Poverty are every where obvious in ancient Hiſtory. But then one thing they were very careful to avoid in thoſe early Times, that is, that when they had once renounced their own Eſtates, they did not afterward ſeek to enrich themſelves or their Monaſteries by begging or accepting the Eſtates of others. 'Twas a remarkable Anſwer to this purpoſe, which *Iſaac Syrus* Biſhop of *Ninive* (*a*) is ſaid to have given to his Monks, when they deſired him to receive ſome Lands that were offered him for the Uſe of his Monaſtery: He replyed, *Monachus qui in terra Poſſeſſiones quærit, Monachus non eſt*, A Monk that ſeeks for Poſſeſſions in the Earth, is not a Monk. The Weſtern Monks were not always preciſe to this Rule, as appears from the Complaints of St. *Jerom* (*b*) and *Caſſian* (*c*) and ſome Imperial Laws

(*y*) Hieron. Vit. Hilar. c. 3. Sozom. lib. 3. c. 14. (*z*) Aug. de Civ. Dei. lib. 1. c. 10. (*a*) Vid. Cave Hiſt. Liter. Vol. 2. p. 185. (*b*) Hieron. Ep. 4. ad Ruſtic. Ep. 2. ad Nepotian. (*c*) Caſſian. Inſtit. lib. 4. c. 15.

Laws (*d*) made to reſtrain their Avarice: But the Monks of *Egypt* were generally juſt to their own Pretenſions: Their Monaſteries had no Lands or Revenues belonging to them, nor would they have any, nor ſuffer any Monk to enjoy more than was neceſſary for his daily ſubſiſtance. For they thought it a Contradiction to their Profeſſion, that Men who made a ſhew of Renouncing the World, ſhould grow rich in Monaſteries, who perhaps were poor before they came thither. And therefore if ever they received any Donation, it was not for their own Uſe, but the Uſe of the poor. Nay they would not ſuffer any Monk to enjoy any thing to call it his own; but in a Community they would have all things in common. And therefore St. *Jerom* (*e*) tells a remarkable Story of one of the Monks of *Nitria* in *Egypt*, how he was puniſhed for hoarding up but an Hundred Shillings as his own Property, which he had ſaved out of his daily Labour. At his Death, when the thing came to be diſcovered, a Council of all the Monks was called, to adviſe what ſhould be done with the Money; and they were about Five Thouſand who met at this Conſultation: Some ſaid it ſhould be diſtributed among the Poor: Others, that it ſhould be given to the Church;

(*d*) Cod. Th. lib. 16. Tit. 2. de Epiſc. Leg. 20. (*e*) Hieron. Ep. 22. ad Euſtoch. c. 14. Quod ante non plures annos Nitriæ geſtum ſit, referamus. Quidam ex fratribus parcior magis quam avarior, neſciens triginta argenteis Dominum venditum, Centum ſolidos, quos lina texendo acquiſierat, moriens dereliquit. Initum eſt inter Monachos Conſilium (nam in eodem loco circiter quinq; millia diviſis Cellulis habitabant) quid hinc facto opus eſſet. Alii pauperibus diſtribuendos eſſe dicebant: alii dandos Eccleſiæ; nonnulli Parentibus remittendos. Macarius vero & Pambo & Iſidorus, & cæteri quos Patres vocant, ſancto in eis loquente Spiritu, decreverunt infodiendos eſſe cum eodem, dicentes, Pecunia tua tecum ſit in Perditionem.

and others, that it ſhould be remitted to his Parents. But *Macarius*, and *Pambo*, and *Iſidore*, and the reſt of thoſe called Fathers among them, decreed that it ſhould be buried with him in his Grave, ſaying, *Thy Money periſh with thee.* So little regard had thoſe ancient Monks for any thing more than what was neceſſary for their daily ſuſtenance!

Sect. 9. *Of the difference between the Renouncing and the Communicative Life.*

Some indeed did not thus renounce all Property, but kept their Eſtates in their own Hands, and yet enjoyed no more of them, than if they had actually paſſed them over to others: For they diſtributed their whole yearly Revenue conſtantly to the Poor, and ſuch charitable Uſes as Mens daily Needs required. Of this ſort *Palladius* (*f*) and *Sozomen* (*g*) mention one *Apollonius*, who kept his Eſtate in his own Poſſeſſion, but expended the annual Income in providing Phyſick and other Neceſſaries for the ſick Monks, as there was occaſion. *Palladius* alſo (*h*) ſpeaks of Two Brothers, *Paceſius* and *Eſaias*, Sons of a rich Merchant, who betaking themſelves to a Monaſtick Life, diſpoſed of their Eſtates in theſe different ways; The one gave away his whole Eſtate at once to Churches and Priſons, and ſuch Monaſteries as needed Relief, and then betaking himſelf to a ſmall Trade for his own ſubſiſtance, he ſpent the reſt of his Life in Labour and Prayer; but the other kept his Eſtate in his own Poſſeſſion, and therewith firſt building a Monaſtery, and taking to himſelf a few Aſſociates, he entertained all Strangers travelling that way, took care of the Sick, entertained the Aged, relieved the Poor, and on every *Saturday* and

(*f*) Pallad. Hiſt. Lauſiac. c. 14. (*g*) Sozom. lib. 6. c. 29. (*h*) Pallad. ibid. c. 15.

and *Lord's-day* ſpread Three or Four Tables for the Refreſhment of ſuch as needed. *Palladius* calls this rightly κοινωνικὸν βίον the Communicative Life, and the other ἀποταξαμένου βίον, the Life of a Renouncer: And adds, That the Queſtion being put by ſome Brethren to *Pambo* the famous *Egyptian* concerning theſe Two Brothers, Whether of them took the better Courſe? he replied, They were both equally perfect and acceptable in the ſight of God; the one imitating the Hoſpitality of *Abraham*, and the other the Zeal of *Elias*.

Sect. 10. *All Monks anciently maintained by their own Labour.*

Hence it appears that the ancient Monks had no regard to Eſtates and Poſſeſſions: For one way or other they diſcharged themſelves of the Burden of them. And then, ſince Monaſteries had no ſtanding Revenues, all Monks whatever, were obliged to exerciſe themſelves in Bodily Labour, partly to maintain themſelves without being burdenſome to others, and partly to keep their Souls well guarded, and as it were out of the way of Satan's ſtrongeſt Temptations. For *Caſſian* notes it (*i*) as a very wiſe Saying of the old *Egyptian* Fathers, That a Labouring Monk was but tempted with one Devil, but an Idle one was expoſed to the Devaſtation of a Legion. And therefore St. *Jerom* writing to his Friend *Ruſticus* the Monk, bids him be ſure to exerciſe himſelf in ſome (*k*) honeſt Labour, that the Devil might al-

(*i*) Caſſian. Inſtit. lib. 10. c. 23. Hæc eſt apud Ægyptum antiquis Patribus ſancta ſententia, Operantem Monachum uno Dæmone pulſari; ocioſum vero innumeris ſpiritibus devaſtari. (*k*) Hieron. Ep. 4. ad Ruſtic Fac & aliquid operis, ut te ſemper Diabolus inveniat occupatum — Ægytiorum Monaſteria hunc morem tenent, ut nullum abſq; operis labore ſuſcipiant, non tam propter victus neceſſaria, quam propter animæ ſalutem.

ways find him employed. This, he tells him, was the cuſtom of the *Egyptian* Monaſteries, to admit none without working with their own Hands, as well to ſupply their Bodily Wants, as to preſerve their Souls from danger. They had then no idle Mendicants among them, as *Duarenus* himſelf (*l*) rightly obſerves. They looked upon a Monk that did not work, as no better than a Covetous Defrauder. For ſo *Socrates* (*m*) tells us the *Egyptian* Fathers were uſed to expreſs themſelves concerning ſuch as eat other Mens Bread for nought. We have already heard out of *Bede* (*n*) how the Monks of *Bangor*, two Thouſand in number, maintained themſelves with their own Labour. And Biſhop *Uſher* has collected (*o*) a great many other Inſtances of the ſame nature in relation to the firſt Monaſteries of *Ireland* and *Britain*. It would be endleſs to produce all the paſſages of ancient Writers that relate to this matter: Therefore I ſhall content my ſelf to refer the Reader to the Places themſelves cited (*p*) in the Margin, and only obſerve one thing farther, That anciently Monks by the Labour of their Hands did not only provide themſelves of ſufficient Maintenance, but had Superfluities alſo to relieve the Neceſſities of others. *Sozomen* (*q*) ſays *Serapion* preſided over a Monaſtery of ten Thouſand Monks near *Arſinoe* in *Egypt*, who all thus laboured with their

(*l*) Duaren. de Miniſter. & Benefic. lib. 1. c. 20. Nec ita ocio erant dediti, more Pſeudomonachorum noſtri temporis. (*m*) Socrat. lib. 4. c. 23. μοναχὸς, ἐι μὴ ἐργάζοιτο, ἐπίσης τῷ πλεονέκτῃ κεῖνεται. (*n*) Bed. lib. 2. c. 2. (*o*) Uſher. *Relig. of the Ancient* Iriſh, c. 6. (*p*) Epiphan. Hær. 80. n. 6. Chryſoſt. de Compunct. Cordis. lib. 1. c. 6. Hieron. Ep. 77. ad Marcum Celedenſem. Caſſian. Inſtit. lib. 10 c. 22. Id. Collat. 15. c. 4. Juſtin. Novel. 133. c. 6. Id. Cod. lib. 11. Tit. 25. de Mendicantibus Validis. Pallad. Hiſtor. Lauſiac. cap. 7, 10, 20, 28, 30, 39, 76, 89, 96, 112. Moſchus Prat. Spir. cap. 22, 114, 160, 161, 183, 194. (*q*) Sozom. lib. 6. c. 28.

their own Hands, going to reap in the Fields in the time of Harveſt, ſo that they had enough and to ſpare for the uſe of the Poor. Which is confirmed by St. *Auſtin* (*r*), who ſpeaking of the Labour of the Monks of his own time, aſſures us, they many times ſent away whole Ships laden with Neceſſaries, to ſupply the Needs of ſuch Countries as were exceeding barren and poor. He means the Deſerts of *Libya*, of which *Caſſian* ſpeaks, telling us, That the Fathers in *Egypt* would never ſuffer their Monks to receive any thing by way of Maintenance (*ſ*) from others, but they had ſufficient out of their Labour not only to entertain Strangers and Travellers that came to viſit them, but alſo to ſend abundance of Proviſions into the famiſh'd Parts of *Libya*, and to ſupply the Wants of Men in Priſon in other Places; reckoning that hereby they offered a Reaſonable and true Sacrifice to God of the Fruit of their own Hands by ſuch an Oblation. It ſeems they did not then think that working was inconſiſtent with the other Duties of a Monk, but one neceſſary part of his Office and Station. And St. *Auſtin* wrote a whole Book (*t*) to prove this to be their Duty, wherein he takes occaſion to anſwer all the plauſible Objections that have ever been made to the contrary.

(*r*) Aug. de Morib. Eccleſ. c. 31. Uſq; adeo ut oneratas etiam naves in ea loca mittant, quæ inopes incolunt, *&c.* (*ſ*) Caſſian. Inſtit. lib. 10. c. 22. Non ſolum à nullo quicquam ad uſum victus ſui accipere patiuntur, ſed etiam de Laboribus ſuis non tantum ſupervenientes & peregrinos reficiunt, verum etiam per loca Libyæ, quæ Sterilitate ac fame laborant, nec non etiam per Civitates his qui Squalore carcerum contabeſcunt, immanem conferentes dirigunt alimoniæ victuſq: ſubſtantiam, de fructu manuum ſuarum rationabile ac verum Sacrificium Domino tali Oblatione ſe offerre credentes. (*t*) Aug. de Opere Monachor. c. 17, *&c.*

Sect. 11. *Proper Officers appointed in Monasteries for this purpose,* viz. Decani, Centenarii, Patres, *&c.*

Now the better to promote this and all their other Duties, the Monasteries were commonly divided into several Parts, and proper Officers appointed over them. Every Ten Monks were subject to One, who was called the *Decanus* or Dean, from his presiding over Ten; and every Hundred had another Officer called *Centenarius*, from presiding over an Hundred. Above these were the *Patres*, or Fathers of the Monasteries, as St. *Jerom* and St. *Austin* commonly term them; which in other Writers are called *Abbates*, Abbots from the *Greek* Ἀββᾶς, a Father; and *Hegumeni*, Presidents; and *Archimandrites*, from *Mandra*, a Sheepfold; they being as it were the Keepers or Rulers of these sacred Folds in the Church. The Business of the Deans was to exact every Man's daily Task, and bring it to the *Oeconomus*, or Steward of the House, who himself gave a Monthly Account to the Father of them all, as St. *Jerom* (*u*) and St. *Austin* (*w*) inform us.

Sect. 12. *The Power of the Fathers or Abbats very great in Point of Discipline over the rest.*

The Fathers were commonly of the Order of Presbyters, both for the Performance of Divine Offices, and the Exercise of Discipline among them. And their Power was very considerable: For though it was not Absolute and Unlimited, yet it was seldom or never disputed by their Inferiors: It being, as St. *Jerom* observes (*x*), a prime

(*u*) Hieron. Ep. 22. ad Eustoch. c. 15. Opus diei statum est, quod Decano redditum, fertur ad Oeconomum, qui & ipse per singulos menses Patri omnium cum magno tremore reddit rationem. (*w*) Aug. de Morib. Eccles. Cathol. c. 31. (*x*) Hieron. Ep. 22. ad Eustoch. c. 15. Prima apud eos Confœderatio est, obedire Majoribus, & quicquid jusserint facere.

prime Part of their Confederation to obey their Superiors, and do whatever they commanded them. And in caſe of wilful Tranſgreſſion they had Power to inflict both Spiritual and Corporal Puniſhments on them. Their Spiritual Puniſhments were the Cenſures of the Church, ſuſpenſion from the Euchariſt, and Excommunication. For theſe Powers were lodged in their Hands, as appears from ſeveral Paſſages in *Caſſian*, who often ſpeaks (*y*) of the Abbats caſting the Monks out of the Church, and forbidding the reſt to pray with them, till they had done a very ſubmiſſive Penance proſtrate upon the ground, and had been reconciled and abſolved by the Abbat publickly before all the Brethren. He particularly notes of *Paphnutius* Abbat of *Scethis* (*z*), that he ſtruck out a Monk's name out of the Diptychs of the Church, and could ſcarce be prevailed with to let him be mentioned in the Oblation for thoſe that are at reſt in the Lord, becauſe he had murdered himſelf at the Inſtigation of Satan, who appeared to him in the form of an Angel of Light, perſuading him to throw himſelf into a deep Well, with confidence that no harm could befall him for the great Merit of his Labours and Vertues. *Socrates* (*a*)

(*y*) Caſſian. Inſtit. lib. 2. c. 16. Si quis pro admiſſo quolibet delicto fuerit ab Oratione ſuſpenſus, nullus cum eo prorſus orandi habet licentiam, antequam ſubmiſſa in terram Pœnitentia, Reconciliatio ejus & admiſſi venia coram fratribus cunctis publice fuerit ab Abbate conceſſa.

Id. lib. 4. c 16. Tamdiu proſtratus in terram veniam poſtulabit, donec Orationum conſummetur Solennitas, impetraturus eam, cum juſſus fuerit Abbatis Judicio de ſolo ſurgere.

Vid. ibid. c. 20. It. Collat. 18. c. 15.

(*z*) Caſſian. Collat. 2. c. 5. Vix à Presbytero Abbate Paſnutio potuit obtineri, ut non inter Byothanatos reputatus, etiam Memoria & Oblatione Pauſantium judicaretur indignus.

(*a*) Socrat. lib. 4. c. 23.

ſpeaks of the like Power in *Arſenius*, who uſed it, he ſays, with this Diſcretion, that he never Excommunicated the Junior Monks, but only the Seniors, becauſe the Juniors were likely to become more refractary by it, and contemn his Diſcipline, but the Seniors were quickly amended by it. The Reader may find ſome other Inſtances in *Palladius* (*b*) to the ſame purpoſe. As to their Corporal Puniſhments, *Caſſian* (*c*) tells us they were theſe Two, Whipping and Expulſion; And he particularly enumerates the Crimes for which they were inflicted. *Palladius* alſo mentions the *Flagellum Monachorum*: For he ſays (*d*) in the Church of Mount *Nitria*, there were Three Whips hanged upon Three Palm-Trees, one for the offending Monks, another for the correcting of Thieves, and a third for the Puniſhment of Strangers, whom they entertained in an Hoſpital adjoining. But as yet we read nothing of Voluntary Whipping of themſelves by way of Exerciſe: That is a later Invention of the Modern Monks whom *Spondanus* (*e*) and *Prateolus* (*f*) themſelves cannot forbear ranking among Hereticks, and a late *French* Writer (*g*) has more fully expoſed them in a Diſcourſe on purpoſe, entituled, *Hiſtoria Flagellantium*, to which I refer the curious Reader.

Sect. 13. *Allowed alſo ſome peculiar Privileges in the Church.*

The Abbats or Fathers were alſo of great Repute in the Church. For many times they were called to Councils and allowed to ſit and vote there in the Quality of Presbyters. As *Benedict* in the Council of

(*b*) Pallad. Hiſt. Lauſiac. c. 40. (*c*) Caſſian. Collat. 2. c. 16. Vel Plagis emendantur, vel Expulſione purgantur. (*d*) Pallad. Hiſt. Lauſ. c. 6. (*e*) Spondan. an. 1399. n. 6. (*f*) Prateol. Elench. Hæret. lib. 6. c. 8. (*g*) Hiſtoria Flagellantium, Pariſ. 1700. 8vo.

of *Rome* under *Boniface* II. *An.* 531. Which I relate upon the Authority of Dr. *Cave* (*h*) who has it from *Antonius Scipio* in his *Elogium Abbatum Caſſinenſium.* The like Privilege we find allowed in the Council of *Conſtantinople* under *Flavian*, *An.* 448. where Twenty three *Archimandrites* ſubſcribe with Thirty Biſhops to the Condemnation of *Eutyches*, as appears from the Fragments of that Council related in the Council of *Chalcedon* (*i*). But it is juſtly noted by Learned Men (*k*) as a new thing, to find Abbeſſes, as well as Abbats, ſubſcribing in the Council of *Becanfeld* in *Kent*, *An.* 694. and that before both Presbyters and Temporal Lords, as the Author of the *Saxon* Chronicle (*l*) reports it. For this is the firſt time we meet with any ſuch thing in the Records of the Ancient Church.

Sect. 14. *Yet always ſubordinate to the Power of Biſhops.*

But though ſuch Power and Privileges were granted to Abbats, yet neither they nor their Monaſteries were as yet exempt from the Juriſdiction of Biſhops. For by the ancient Laws both Eccleſiaſtical and Civil, no Monaſtery was to be erected in any place without the Leave of the Biſhop of the Dioceſe. This was one of thoſe things which the Emperor *Marcian* propoſed to the Council of *Chalcedon*, and at his Requeſt it was there enacted into a Canon, That no one ſhould build (*m*) either Monaſtery or Oratory without the Conſent of the Biſhop of the City or Country where it was to be erected.

(*h*) Cave Hiſt. Liter. Vol. 1. p. 402. (*i*) Conc. Chalced. Act. 1. Tom. 4. p. 230. (*k*) Cave Hiſt. Liter. Vol. 2. p. 240. (*l*) Chron. Saxon. an. 694. (*m*) Conc. Chalced. can. 4. Ἔδοξεν μηδένα μὲν μηδαμοῦ οἰκοδομεῖν, μηδὲ συνιστᾶν μοναστήριον ἢ εὐκτήριον οἶκον παρὰ γνώμην τοῦ τῆς πόλεως ἐπισκόπου.

rected. And by *Justinian*'s Law (*n*) the Bishop was to make a sort of Consecration of the Ground before they went to Building. It is further provided in the fore-mentioned Canon, that all Monks shall be subject to the Bishop of the Diocese, and give attendance to their own proper Duties of Fasting and Prayer, not intermedling themselves either in Ecclesiastical or Secular Affairs, except upon great and urgent Necessity, and that by the Permission of the Bishop of the City or Diocese to which they belonged. But I have already had occasion to speak of this matter more fully in another (*o*) place: I shall therefore here only observe Two or Three Mistakes committed by some Modern Authors in their Descants upon the words of *Bede*, which are commonly alledged to prove the contrary. In one place *Bede* (*p*) speaking of the Isle of *Huy*, and the Monastery founded there by *Columba*, says, The Island was always governed by a Presbyter-Abbat, under whose Power the whole Province, and the Bishops also, were subjected after an unusual manner, pursuant to the Example of the first Founder, who was not a Bishop, but only a Presbyter and a Monk. *Carolus à Sancto Paulo* (*q*) unluckily mistakes this Island for *Hybernia*, and so makes all the Bishops of *Ireland* subject to one Abbot: Others mistake the Province for all *Scotland*, and so make the same false Deduction in reference to That: Whereas in truth *Bede* is speaking only of one small part of *Scotland*, the Country of

(*n*) Justin. Novel. 5 c. 1. Novel. 131. c. 7. (*o*) *Book* 2. *chap.* 4. *Sect.* 2. (*p*) Bed. Hist. lib. 3. c. 4. Habere autem solet ipsa Insula Rectorem semper Abbatem Presbyterum, cujus juri & omnis Provincia & ipsi etiam Episcopi ordine inusitato debeant esse subjecti, juxta exemplum primi Doctoris illius, qui non Episcopus, sed Presbyter extitit & Monachus. (*q*) Carol. à S. Paulo Geogr. Sacr. lib. 6. p. 170.

of the *Northern Picts*, who were converted by *Columba*, in the time of King *Bridius*, who gave him the Iſle of *Huy* to build a Monaſtery in, whence that Province of the *Northern Picts* became ſubject to the Abbat of that Monaſtery: But that this ſubjection was in Spirituals *Bede* ſays not, but it ſeems to have been an Acknowledgment of ſome Civil Juriſdiction over the Biſhops, which may very well conſiſt with their Superiority in Spirituals, as the Learned Biſhop of *Worceſter* (*r*) ſhews at large in his Diſcourſe of the *Culdees* among his Antiquities of the *Britiſh* Church. Another Paſſage in *Bede*, which has been groſly miſtaken, is where he ſpeaks of the Council of *Herudford*, *An.* 673. In one of the Canons of this Council, according to ſome corrupt printed Copies of *Bede*, there is this Decree, That the Biſhops (*ſ*) who are Monks, ſhall not wander from one Monaſtery to another without leave of their Abbat, but continue in that Obedience, which they promiſed at the time of their Converſion. But this is nothing but a meer Miſtake of the firſt Editors of *Bede*, who not minding the Abbreviations of the Manuſcript, read *Epiſcopi Monachi*, inſtead of *Ipſi Monachi*, as ſome later Editions rightly have it. So that there is nothing ſaid in this place either for the Exemption of Monaſteries, or in Derogation of the Epiſcopal Power, as ſome ſeem wilfully to have miſtaken. Yet I deny not but that before this time there might be ſome Monaſteries exempt. For *Habertus* (*t*) is of opinion, that the third Council

(*r*) *Bp.* Lloyd's *Hiſtorical Account of Church Government*, *chap.* 7. *p.* 180. (*ſ*) Bed. Hiſt. lib. 4. c. 5. Ut Epiſcopi Monachi non migrent de loco in locum, hoc eſt, de Monaſterio in Monaſterium, niſi per dimiſſionem proprii Abbatis, ſed in ea permaneant obedientia, quam tempore ſuæ converſionis promiſerunt. (*t*) Habert. Archierat. p. 595.

Council of *Arles*, *An.* 455, granted an Exemption to *Fauſtus* Abbat of the Monaſtery of *Lerins*, which he thinks was the firſt that was ever granted. But from that time the Biſhops of *Rome* took occaſion to exempt Monaſteries in the Weſt, as other Patriarchs did in the Eaſt, whence ſuch Monaſteries by the later *Greeks* are called Patriarchal Monaſteries, as being exempt from Epiſcopal Viſitations, and only ſubject to Patriarchal Juriſdiction.

Sect. 15. *The Spiritual Exerciſes of Monks*: First, *Perpetual Repentance.*

But I return to the ancient Monks; and having given an Account of their bodily Exerciſes, I proceed to ſpeak of thoſe that were Spiritual. For the Improvement of the Spiritual Life was the thing originally aimed at by Mens retiring from the World. Here they thought they ſhould have more leiſure and better opportunities for the great Buſineſs of Repentance. Upon which account the Life of a Monk is by St. *Jerom* (*u*) and others, ſo often ſtiled the Life of a Mourner. And in Alluſion to this, the Iſle of *Canobus* near *Alexandria*, formerly a place of great Lewdneſs, was upon the Tranſlation and Settlement of the Monks of *Tabenneſus* there, called *Inſula Metanœæ*, The Iſle of Repentance; as may be collected from St. *Jerom*, who ſpeaks of its changing its Name upon the Building of a Monaſtery there (*w*): And ſo both *Valeſius* and others underſtand it (*x*).

To

(*u*) Hieron. Ep. 53. ad Ripar. Monachus non docentis, ſed plangentis habet officium. (*w*) Hieron. Prolog. in Regul. Pachomii. In Monaſterio Metanœæ, quod de Canobo in Pœnitentiam felici nominis converſione mutatum eſt, *&c.* Bibl. Patr. Tom. 15. (*x*) Valeſ. Not. in Sozomen. lib. 3. c. 14.

Sect. 16. Secondly, *Extraordinary Faſting.*

To their Extraordinary Repentance they uſually joined Extraordinary Faſting. For the *Egyptian* Monks kept every Day a Faſt till Nine a-clock, that is, till Three in the Afternoon, except on *Saturdays* and the *Lord's-day*, and the Fifty days of *Pentecoſt*, or other days when any Brother came to viſit them. For then they had their Relaxations, as we learn from *Caſſian* and St. *Jerom*. The Fifty days of Pentecoſt they kept always feſtival in compliance with the Publick Rules and Practice of the Catholick Church, whoſe Cuſtom was (*y*) as *Tertullian* ſays, to keep all the time between *Eaſter* and *Whitſuntide* Feſtival in memory of our Saviour's Reſurrection. Therefore St. *Jerom* (*z*) ſpeaking of their daily Faſts, ſays, They faſted every day alike throughout the year, except in *Lent*, when their Faſts were a little more ſtrict, that is, not only till nine a-clock, but till Evening; and in *Pentecoſt*, when they turned their Suppers into Dinners, in compliance with the Cuſtom of the Church. *Caſſian* (*a*) often ſpeaks of their daily Faſts till Nine, but then he excepts likewiſe the time of *Pentecoſt* [*b*] for the ſame reaſon aſſigned by St. *Jerom*; And *Saturdays* and *Sundays* alſo [*c*], becauſe both theſe days were always feſtival in the *Eaſtern* Church, being days of ſolemn Aſſembly, on which they received the Euchariſt at Morning Service. Some indeed exerciſed

(*y*) Tertul. de Coron. Mil. c. 3. (*z*) Hieron. Ep. 22. ad Euſtoch. c. 15. Jejunium totius anni æquale eſt, excepta Quadrageſima, in qua ſola conceditur ſtrictius vivere. A Pentecoſte cœnæ mutantur in prandia, quo & Traditioni Eccleſiaſticæ ſatisfiat, & ventrem cibo non onerent duplicato. (*a*) Caſſian. Collat. 2. c. 25 & 26. Collat. 19. c. 16. Collat. 21. c. 23. (*b*) Caſſian. Collat. 21. c. 11 & 29. (*c*) Caſſian. Collat. 3. c. 1.

erciſed themſelves with greater Auſterities, faſting Two, Three, Four or Five days together: But theſe were not generally approved. St. *Jerom* (*d*) and *Caſſian* (*e*) both expreſs themſelves againſt ſuch immoderate Faſts; And *Caſſian* (*f*) particularly notes it as a wiſe ſaying of *Macarius* the famous *Egyptian*, That a Monk ſhould ſo faſt and keep under his Body, as if he were to live an hundred years; but ſo kill and mortify the Affections of his Soul, as if he were to die the next moment. By which it appears, that they did not think Exceſſive Abſtinence of any uſe, but rather a Diſſervice to Religion. And therefore St. *Au-*[illegible]*in* obſerves, that the ancient Rules (*g*) impoſed no abſolute neceſſity in this matter upon them, but left it to every Mans Power and every Mans Will to faſt at Diſcretion; no one condemning others, that could not imitate his own Auſterities, but always remembring that the Scripture had above all things recommended Charity to Men. The Rule of *Pachomius* was ſaid to be given him by an Angel, and there one of the Angels Directions to him was, That he ſhould permit every Man to eat and drink and labour according (*h*) to his Strength, and neither forbid them to faſt nor to eat. Accordingly *Palladius* (*i*) tells us, there were among his Monks in *Tabenneſus* ſome that eat at Seven a-clock, others at Nine, others at Ten, others not till Even; ſome after Two days,

(*d*) Hieron. Ep. 4. ad Ruſticum. Ep. 7. ad Lætam. (*e*) Caſſian. Inſtit. lib. 5. c. 9. (*f*) Caſſian. Inſtit. lib. 5. c. 41. Ita, inquit, debere Monachum jejuniis operam dare, ut centum annis in corpore duraturum, *&c.* (*g*) Aug. de Morib. Eccleſ. Cathol. c. 33. Inter hæc nemo urgetur in aſpera, quæ ferre non poteſt; nulli quod recuſat imponitur; nec ideo condemnatur à cæteris, quod in eis ſe imitandis fatetur invalidum, *&c.* (*h*) Pachom. Reg. apud Pallad. Hiſt. Lauſiac. c. 38. (*i*) Pallad. ibid. c. 39.

days, others after Three, Four or Five days: But all was matter of Choice, not Compulsion.

Sect. 17. Thirdly, *Extraordinary Devotions.*

Their Fastings were accompanied with extraordinary and frequent Returns of Devotion. The Monks of *Palestine* had Six or Seven Canonical Hours of Prayer, so those in *Mesopotamia* and other Parts of the *East*. These were Morning-Prayer at the first Hour of the Day, then the third, sixth, and ninth Hours, and after that the eleventh Hour, which *Cassian* (*k*) calls the *Lucernaris Hora*, or Evening-Prayer. Besides which they had their constant Vigils, or nocturnal Meetings, of which *Cassian* gives a particular account in one whole Book (*l*) of his Institutions. But he says the Monks of *Egypt* were not tied to all these Canonical Hours, but only met twice a-day for Publick Devotion, that is, in their night Assemblies, which was their Morning-Prayer: and at Nine a-clock, which was their Evening-Prayer: But then the whole day was spent in Devotion notwithstanding: For in their Private Cells (*m*) whilst they were at work, they were always repeating the Psalms and other parts of the Holy Scripture, and intermixing Prayers and Supplications

(*k*) Cassian. Instit. lib. 3. c. 3. In his horis etiam Evangelicus ille Paterfamilias operarios conduxit in vineam suam. Ita enim & ille primo mane conduxisse describitur, quod tempus designat Matutinam nostram solennitatem: deinde tertia, inde Sexta, post hæc nona, ad extremum undecima, in qua Lucernaris hora signatur. (*l*) Cassian. Instit. lib. 2. (*m*) Cassian. Instit. lib. 3. c. 2. Apud illos hæc Officia, quæ Domino solvere per distinctiones horarum & temporis intervalla cum admonitione Compulsoris adigimur, per totun diei spacium jugiter cum operis adjectione spontanea celebrantur.—— Quamobrem exceptis Vespertinis horis ac Nocturnis Congregationibus, nulla apud eos per diem Publica Solennitas absq; die Sabbati vel Dominica celebratur, in quibus hora tertia Sacræ Communionis obtentu conveniunt.

tions continually with their Labour. Which *Caſſian* prefers before the Obſervation of ſo many Canonical Hours, as being a more free and voluntary Oblation. Some obſerved a courſe of conſtant Devotion without Intermiſſion, as has been noted before (*) concerning the Monks of *Conſtantinople*, and thoſe of *Liſieux* (†) founded by *Columbanus*, who were uſed to divide themſelves into ſeveral Claſſes or Quires to ſucceed and relieve one another in their continued Stations. And *Caſſian* tells us that the firſt Monks (*n*) of *Egypt* were uſed to obſerve ſuch a perpetual Watch, to guard themſelves againſt the Aſſaults and Incurſions of Midnight Devils: For they durſt not all betake themſelves to ſleep at once, but while ſome ſlept, others kept Watch by Turns, and exerciſed themſelves in ſinging Pſalms, Reading, and Prayer. Whence we may infer, that though all Monks then did not obſerve preciſely the Canonical Hours, yet they were no leſs conſtant to their Devotions than thoſe that did; and their intermixing Prayers with their Labour, or Worſhipping by Turns, was equivalent to ſo many Canonical Hours, or rather did exceed it. St. *Jerom* ſeems alſo to ſay (*o*) that the *Egyptian* Monks had a Sermon made by the Abbat every Day after Evening-Prayer: For thus he deſcribes their Devotions: At Nine a-clock they meet

(*) *Chap.* 2. *Sect.* 10. (†) *Chap.* 2. *Sect.* 13. (*n*) Caſſian. Collat. 7. c. 23. Ita Dæmonum atrocitas graſſabatur, & frequentes ac viſibiles ſentiebantur aggreſſus, ut non auderent omnes pariter noctibus obdormire, ſed viciſſim aliis deguſtantibus ſomnum, alii Vigilias celebrantes, Pſalmis & Orationibus ſeu Lectionibus inhærebant. (*o*) Hieron. Ep. 22. ad Euſtoch. c. 15. Manent ſeparati, ſejunctis Cellulis, uſq; ad horam nonam. Poſt horam nonam in commune concurritur, Pſalmi reſonant, Scripturæ recitantur ex more. Et completis Orationibus, cunctiſq; reſidentibus, medius quem Patrem vocant, incipit diſputare, &c.

neet together, then the Pſalms are ſung, and the Scriptures are read; and Prayers being ended, hey all ſit down, and the Father begins to diſcourſe o them, whom they hear with the profoundeſt Silence and Veneration. His Words make a deep mpreſſion on them, their Eyes overflow with Tears, and the Speaker's Commendation is the Weeping of his Hearers. Yet no ones Grief expreſſes it ſelf in any undecent Strain; but when he comes to diſcourſe of the Kingdom of Chriſt, and uture Happineſs, and the Glory of the World to come, then one may obſerve, how each of them with a moderate Sigh, and Eyes lift up to Heaven, ſays within himſelf, O that I had Wings like a Dove, for then would I flee away and be at reſt! This was their continual Exerciſe of Publick Devotion every day. Their Private Vacancies and Intervals of Labour were alſo ſpent in Reading and Prayer; for they daily learned ſome Portion of Scripture, and more eſpecially made it their Meditation on the *Lord's-day*, as St. *Jerom* (*p*) obſerves of them in the fore-mentioned Place: Inſomuch that many of them became ſo expert and well verſed in the Holy Scripture, that they could repeat it by heart: Which is particularly noted of *Hilarion* by *Sozomen* and St. *Jerom* (*q*), and of *Ammonius*, *Marcus Junior*, *Eros*, *Serapion*, *Solomon*, and ſome others by *Palladius* (*r*). And by this means they were qualified to entertain their Souls with Spiritual Exerciſes, ſinging of *David's* Pſalms, and repeating other parts of Scripture, even at their bodily Labours. Which Practice is often men-

(*p*) Ibid. Dominicis diebus Orationi tantum & Lectionibus vacant: Quod quidem & omni tempore completis opuſculis faciunt. Quotidie aliquid de Scripturis diſcitur. (*q*) Sozom. lib. 3. c. 14. Hieron. Vit. Hilarion. c. 7. (*r*) Pallad. Hiſt. Lauſiac. c. 12, 21, 29, 83, 96.

tioned with great Commendation by *Palladius* (*s*), *Caſſian* (*t*) and St. *Jerom*, who takes occaſion upon this account to extol the Quiet Retirement of Chriſt's little Village of *Bethleem* above the noiſy Pomp and ambitious Greatneſs of *Rome*, where ſo much time was ſpent in ſeeing and being ſeen, in receiving Viſits and paying them, in Praiſes and Detractions, things diſagreeable to the Life of a Monk: Whereas at *Bethleem* (*u*) there was nothing to be heard but Pſalms: One could not go into the Field, but he ſhould hear the Plowman ſinging his *Hallelujahs*, the ſweating Mower ſolacing himſelf with Hymns, and the Vinedreſſer tuning *David*'s Pſalms. Thus the ancient Monks joined their Bodily and Spiritual Exerciſe together, and made their common Labour become Acts of Devotion to God. Their Times of Eating and Refreſhment, were managed after the ſame manner. In ſome Places they had the Scriptures read at Table; which *Caſſian* ſays, was firſt brought up (*w*) in the Monaſteries of *Cappadocia*, to prevent idle Diſcourſe and Contentions: But in *Egypt* they had no need of that Remedy, for they were taught to eat their Meat in ſilence. But when Supper was ended, St. *Jerom* (*x*) ſays, They ſung an Hymn and ſo returned to their Cells. St. *Chryſoſtom* (*y*) alſo takes notice of this, and recommends it to Secular Men, as proper for their Imitation; reciting

(*s*) Pallad. ibid. c. 39. (*t*) Caſſian. Inſtit. lib. 11. c. 15. (*u*) Hieron. Ep. 18. ad Marcel. In Chriſti villa tuta Ruſticitas eſt. Extra Pſalmos ſilentium eſt. Quocunq; te verteris, Arator Stivam retinens Alleluia decantat, ſudans Meſſor Pſalmis ſe advocat, *&c.* (*w*) Caſſian. Inſtit. lib. 4. c. 17. (*x*) Hieron. Ep. 22. ad Euſtoch. c. 15. Nullus in cibo Strepitus, nemo comedens loquitur. —— Dehinc conſurgunt pariter, & Hymno dicto ad Præſepia redeunt. (*y*) Chryſoſt. Hom. 56. in Matth.

ting the Hymn which they uſed, which is in theſe Words: *Bleſſed God, that haſt fed me from my Youth, that giveſt Food unto all Fleſh, fill our Hearts with joy and gladneſs, that we having always what is ſufficient for us, may abound unto every good Work through Jeſus Chriſt our Lord, to whom with Thee and the Holy Ghoſt be Glory, Honour and Power for ever.* Amen. *Glory be to Thee, O Lord; Glory be to Thee, O Holy; Glory be to Thee, O King, who haſt given us Food for Refreſhment: Fill our Hearts with thy Holy Spirit, that we may be found acceptable in thy ſight, and not be aſhamed, when thou rendereſt to every Man according to his Works.* Thus their ordinary Refreſhments, that is, their Suppers (for Dinners, he ſays, they had none) were ſanctifyed with the Word of God and Prayer. And to expreſs their Humility, and avoid all Contention about Precedency and Greatneſs, they ſerved one another mutually at Table, all of them taking their Weekly Turns: Whence in *Caſſian (z)* and St. *Jerom (a)* they are called *Hebdomadarii*, Weeks-men, from their Weekly Service. On the *Lord's-day* they were more intent upon their Devotions, and ſpent it wholly upon Reading and Prayer. For no other Employment, St. *Jerom (b)* ſays, was ever allowed among them on that day. Then every one received the Communion, unleſs he was under ſome Cenſure and Suſpenſion from it. And not only on *Sundays*, but on *Saturdays* alſo, it was cuſtomary for the *Egyptian* Monks and others of the *Eaſt* to communicate. For the firſt and laſt day of the Week were ſo appointed by *Pachomius* the Father of the *Egyptian* Monks, to be Communion-days among them, as appears from

(z) Caſſian. Inſtit. lib. 4. c. 20. (a) Hieron. Prolog. ad Reg. Pachom. It. Ep. 22. ad Euſtoch. c. 15. (b) Ep. 22 ad Euſtoch. c. 15. Dominicis diebus Orationi tantum & Lectionibus vacant.

his Rule (*c*) in *Sozomen* and *Palladius*. And *Caſſian* frequently (*d*) ſpeaks of it as their conſtant Practice. Some were more ſtrict, and let no day paſs without receiving the Euchariſt: *Palladius* (*e*) ſays the *Egyptian* Monks under *Apollo* obſerved this Rule: For *Apollo* was uſed to inſtill this Notion into his Diſciples, That a Monk, if he had Opportunity, ought to communicate every day; and accordingly He with his Fraternity communicated every day at Nine, or Three a-clock in the Afternoon, which was the time of their ſolemn Aſſembly, before they went to their Ordinary Refreſhment. *Palladius* (*f*) mentions one Inſtance more of their Devotion, which was only occaſional, *viz.* their Pſalmody at the Reception of any Brethren: For that it ſeems was the firſt Entertainment they gave them, to conduct them with ſinging of Pſalms to their Habitation. Which has no relation to the Proceſſions of Modern Ages, but ſeems to be done in Imitation of our Saviour's Entrance and Reception into *Jeruſalem*.

Sect. 18.
Of Laws excluding Monks from Offices both Eccleſiaſtical and Civil.

Theſe were the Spiritual Exerciſes of the Ancient Monks, whoſe Life was a Life of Repentance, Faſting and Devotion, which joined with continual Bodily Labour, kept them always vertuouſly and honeſtly employed: And their Laws did not allow them either to wander about as Mendicants, or to intereſt themſelves in Civil or Eccleſiaſtical Offices, or any Publick Affairs relating to Church or State. There are Three Canons in the Council of *Chalcedon* to this purpoſe.

(*c*) Sozom. lib. 3. c. 14. Pallad. Hiſt. Lauſiac. c. 38. (*d*) Caſſian. Collat. 18. c. 15. Collat. 23. c. 21. (*e*) Pallad. Hiſt. Lauſiac. c. 52. p. 985. (*f*) Ibid. p. 984.

poſe. One indifferently (*g*) forbids both Clergymen and Monks to take to Farm any Eſtate or Office, or involve themſelves in Secular Affairs, except they be unavoidably required by the Law to take upon them the Guardianſhip of Minors. Another (*h*) obliges Monks particularly to live in their Retirement, and to give themſelves only to Faſting and Prayer, and not to leave their Monaſteries to ingage themſelves either in Eccleſiaſtical or Secular Affairs, except the Biſhop of the City upon ſome urgent Occaſion permit them ſo to do. And a third Canon (*i*) forbids both Monks and Clergy to take upon them any Office, Civil or Military; Anathematizing ſuch as are guilty, and do not return to their firſt Choice. So that Monks were wholly excluded then from Secular Offices: And though ſome were called to Eccleſiaſtical Employments, yet then they were obliged to quit their Monaſtery, and betake themſelves wholly to a Clerical Life, only retaining ſo much of the former, as would conſiſt with the indiſpenſable Duties of the Sacred Function. Of theſe Caſes I have particularly ſpoken (*) in the foregoing Chapter. But of Monks continuing in their Cloyſters, and taking upon them at the ſame time the Offices of the Church, which did not concern their own Monaſtery, we have ſcarce any Inſtance in ancient Hiſtory. Pope *Pelagius*, as he is cited by *Gratian* (*k*), would not permit a Monk to be a Defenſor, though that was but a low Office in the Church; becauſe it was contrary to the State of a Monaſtick Life, which was to be

(*g*) Conc. Chalced. can. 3. (*h*) Ibid. can. 4. (*i*) Ibid. c. 7. (*) *Chap.* 2. *Sect.* 8. (*k*) Gratian. Cauſ. 16. Quæſt. 1. c. 20. Omnimoda eſt illius Habitus & iſtius Officii diverſitas. Illic enim Quies, Oratio, Labor manuum: At hic Cauſarum Cognitio, Conventiones, Actus, Publica Litigia, *&c.*

ſpent in Retirement, Prayer, and Bodily Labour: whereas the Office of a Defenſor was wholly taken up in Hearing of Cauſes, and other Acts of a Publick and Litigious Nature, which were things inconſiſtent with one another. Till a Monk therefore had firſt bid adieu to his Monaſtery, he was not to be promoted to any ſuch Office in the Church.

Sect. 19. *No Monks anciently encroaching on the Duties or Rights of the Secular Clergy.*

Much leſs were they then permitted to encroach upon the Duties, or Rights and Privileges of the Secular Clergy. For we find no Complaints of this Nature in Ancient Hiſtory, as too frequently in after Ages. For the Generality of Monks being only Laymen, and refuſing any other Subſiſtance or Revenues but what aroſe out of their own Labour (as I have fully proved before) they could have no Temptation then to intermeddle either with the Buſineſs and Duties, or the Maintenance and Revenues of the Clergy. And for ſuch of them as were ordained Presbyters or Deacons, they were either only to ſerve their own Monaſtery, or elſe ſuch as were taken out of Monaſteries by the Biſhops, and thenceforth reckoned among the Secular Clergy of the Church. *Valeſius* indeed is willing to have it thought otherwiſe: For he ſays (*l*) in the latter end of the fourth Century, it was very uſual for Monks to perform the Offices of the Clergy, and he alledges for Proof the Example of *Euſebius Vercellenſis* and the Church of St. *Auſtin*, which I have conſidered before (*) and ſhewed that they prove no more, but that ſome Biſhops and their Clergy took up a way of living

(*l*) Valeſ. Not. in Sozom. lib. 8. c. 17. (*) *See chap.* 2. *Sect.* 8.

living in common, in imitation of the Monaſtick Life, which is nothing to Monks in Cloyſters intruding themſelves into Parochial Cures. The only Inſtance that looks any thing this way, is what *Sozomen* (*m*) relates of the Church built by *Ruffinus*, the great Stateſman under *Arcadius*, at a place called *Quercus* in the Suburbs of *Chalcedon*, where after he had built his Church, he ſays, he placed ſome Monks near it, whence the Clergy of the Church were ſupplyed. But this may mean no more, but that when there wanted Clergy in that Church, they were to be choſen out of that neighbouring Monaſtery, which indeed was then no unuſual thing in the Church: But that Monks living in a Monaſtery ſhould perform Divine Offices in other Churches beſide that of their own Monaſtery, is not agreeable to Ancient Rules and Practice. And therefore we meet with no Inſtances of that kind, nor of Tithes being received by Monks, unleſs it was for the Uſe of the Poor; of which there is one Inſtance in *Caſſian* (*n*), and beſides that I do not remember any other. Their way of living upon their own Labour made them not ſollicitous to receive any thing from other Men, and therefore ſome of them would not receive Maintenance from their own Parents, as *Caſſian* (*o*) relates of *Antony*, leſt they ſhould ſeem to live upon any thing that was not the Work of their own Hands.

Sect. 20. *Not allowed at firſt to dwell in Cities, but confined to the Wilderneſs.*

Beſide all this, there was another Reaſon then why Monks could not ordinarily attend Parochial Cures, had they been otherwiſe qualified for them. For by the Laws of their firſt Inſtitution, in all parts of the *Eaſt*, their Habitation was not to be in

(*m*) Sozom. lib. 8. c. 17. πλησίον δὲ μοναχὸς συνῴκισεν, οἳ τῆς ἐκκλησίας κλῆρον ἐπλήρουν. (*n*) Caſſian. Collat. 21. c. 2. (*o*) Caſſian. Collat. 24. c. 12.

Cities or Places of Publick Concourſe, but in Deſerts and Private Retirements, where they might be ſequeſtred from the Noiſe of the World, and live in Quiet and Solitude, as their Name ſeemed to imply. Whence St. *Jerom* writing to *Ruſticus* the Monk, inveighs againſt thoſe who were deſirous (*p*) to live in Cities, which was contrary to that Singularity they made profeſſion of. And giving Inſtructions to *Paulinus*, he ſays, If you deſire to be Really, what you are in Name, that is, a Solitary, or one that lives alone, What have you (*q*) to do in Cities, which are not Habitations for Solitaries, but the Multitude? And it is obſerved both by him and *Sozomen* (*r*) of *Antonius*, That he was uſed to ſay, The Wilderneſs was as natural to a Monk, as Water to a Fiſh; And therefore a Monk in a City was quite out of his Element, like a Fiſh upon dry land. By which it appears, that the Monaſtick Life in the firſt Deſign was to exclude Men from having any thing to do in Cities and Places of Publick Concourſe. And there are Laws in both the Codes to the ſame purpoſe. *Theodoſius* enacted, That all that made profeſſion of the Monaſtick (*ſ*) Life, ſhould be obliged by the Civil Magiſtrate to betake themſelves to the Wilderneſs and Deſerts, as their proper Habitation. *Baronius* by miſtake reckons (*t*) this Law a Puniſhment, and next to a Perſecution of the Monks: But *Gothofred* (*u*) and Mr. *Pagi*

(*p*) Hieron. Ep. 4. ad Ruſtic. Quid deſideramus Urbium frequentiam, qui de ſingularitate cenſemur? (*q*) Ep. 13. ad Paulin. Si cupis eſſe quod diceris, id eſt ſolus: Quid facis in Urbibus, quæ utiq; non ſunt ſolorum Habitacula, ſed multorum? (*r*) Sozom. lib. 1. c. 13. (*ſ*) Cod. Th. lib. 16. Tit. 3. de Monachis. Leg. 1. Quicunq; ſub Profeſſione Monachi reperiuntur, deſerta Loca & vaſtas Solitudines ſequi atq; habitare jubeantur. (*t*) Baron. an. 390. n. 67. (*u*) Gothofred. Com. in Cod. Th. Lib. 16. Tit. 3. Leg. 1.

Mr. *Pagi* (*w*) with better Judgment correct his Error, and obſerve with more truth, that it was ſo far from being a Puniſhment, That it was only obliging them to live according to the Rules of their firſt Inſtitution. *Leo* and *Anthemius* (*x*) and after them *Juſtinian* made Laws to the ſame purpoſe, forbidding the *Eaſtern* Monks to appear in Cities; but if they had any Buſineſs of concern to be tranſacted there, they ſhould do it by their *Apochriſarii* or *Reſponſales*, that is, their Proctors or Syndicks, which every Monaſtery was allowed for that purpoſe.

Sect. 21. *What Exceptions that Rule admitted of.*

Not but that in ſome Extraordinary Caſes they took liberty to diſpenſe with this Rule, when a juſt Occaſion required their Appearance. As in times of common Danger to the Faith, or great Perſecutions, or when it ſeemed neceſſary for them to interpoſe with the Magiſtrate, and intercede for Criminals in ſpecial Caſes. Thus St. *Jerom* (*y*) obſerves of *Antonius*, that he came to *Alexandria* at the Requeſt of *Athanaſius*, to give Teſtimony and Countenance to the Catholick Faith, and to confute the *Arian* Hereſy. *Theodoret* makes the like Obſervation (*z*) upon the Behaviour of *Aphraates* and *Julian*, two *Syrian* Monks, who left their Cells in the Deſert to live in *Antioch*, when their Preſence was thought neceſſary to ſupport the Catholick Doctrine and its Profeſſors in the the time of the *Arian* Perſecution under *Valens*. And of *Aphraates* he tells this remarkable Story: That *Valens* once obſerving him to paſs the Streets in haſte, though he was an old Man,

(*w*) Pagi Critic. in Baron. an. 390. n. 10. (*x*) Cod. Juſtin. lib. 1. Tit. 3. de Epiſc. Leg. 29. It. Novel. 123. c. 42. (*y*) Hieron. Ep. 33. ad Caſtruc. (*z*) Theodor. lib. 4. c. 26 & 27.

Man, asked him, Whither he was going with ſo much ſpeed? To whom he replied, I am going, Sir, to pray for your Empire. But, ſaid *Valens*, it would more have become you to do that at home in your Retirement, according to the Laws of your Solitary Life. Yes, Sir, ſaid *Aphraates*, you ſay very true, I ought ſo to do, and I always did ſo, as long as my Saviour's Sheep were in peace: But now that they are diſquieted and brought into great danger, very Neceſſity compels me to take another courſe for their ſafety, that they may not be torn in pieces by wild Beaſts. Were I a Virgin, confined to a ſingle Room, it would not become me to ſit ſtill, when I ſaw my Father's Houſe on fire, but to run abroad, fetch Water, and extinguiſh the Flame. Now this is our Caſe. You, Sir, have ſet fire to the Houſe of our common Father, and we have left our Cells with no ſmall Concern, and are come abroad to put it out. Thus bravely did *Aphraates* anſwer *Valens*, and apologize for his appearing in the City in the time of common danger, when *Valens* himſelf was the Occaſion of it. Nor was it only in Defence of Religion they thus made a Publick Appearance, but ſometimes they thought it neceſſary to come and intercede with the Emperors and Judges for condemned Criminals. As *Sozomen* (*a*) obſerves of *Antonius*, that he was frequently compelled by the Complaints and Lamentations of the Diſtreſſed, to come and interpoſe his good Offices with the Princes and Magiſtrates for them, and as ſoon as he had done, he returned to the Wilderneſs again. The Reader may find a more remarkable Inſtance of this kind in one of St. *Chryſoſtom*'s Homilies (*b*) to the People of *Antioch*, where he relates how the City was

(*a*) Sozom. lib. 1. c. 13. (*b*) Chryſ. Hom. 17. ad Pop. Antioch. p. 215.

was delivered from imminent Ruin (being under the Diſpleaſure of *Theodoſius* for having demoliſhed the Imperial Statues, and commiting other Crimes of an high nature) by the Interceſſion of the neighbouring Monks, who left their Tabernacles and Caves in the Mountains, and came into the City (when other Philoſophers for fear were fled out of it) and interceding with the Judges, prevailed with them to ſpare the Criminals; telling them, that the Images of the Emperor might eaſily be reſtored to their Priſtine Beauty, and be ſet up again; but if they ſlew the Images of God, it would be impoſſible to raiſe them up again, ſince it was beyond the Art of Man to join Body and Soul together: And if they would not harken to their Interceſſion, they ſhould execute them too: For if it muſt be ſo, they were reſolved to die with them. After this manner they were uſed to intercede with the Judges for Criminals in ſome ſuch ſpecial Caſes as this before us. And they commonly did it with ſuch Prevalency, that they ſeldom failed in their Petition, the Magiſtracy expreſſing a particular Reverence to them upon ſuch Occaſions. But afterward this thing grew into abuſe, and they would not be content to petition, but would ſometimes come in great Bodies or Troops, *per Drungos*, and by force deliver Criminals, after Sentence of Condemnation was paſſed upon them. To repreſs which tumultuous way of proceeding, *Arcadius* the Emperor was forced to publiſh a Law (*c*) ſtrictly forbidding both the Monks and Clergy to attempt any ſuch thing, and commanding all Biſhops to proſecute the Authors

(*c*) Cod. Th. lib. 9. Tit. 40. de Pœnis. Leg. 16. Addictos ſupplicio, nulli Clericorum vel Monachorum, eorum etiam quos Cœnobitas vocant, per vim utq; uſurpationem vindicare liceat ac tenere, *&c.*

thors of such Disorders, if any Monks happened to be so ingaged in their Districts, under Pain of his Royal Displeasure.

Sect. 22. *Whether Monks might betake themselves to a Secular Life again.*

There remains but one Enquiry more to be made concerning this Order of Men, which is, Whether such as made profession of the Monastick Life, were afterward at liberty to alter their State as they thought convenient, and turn Seculars again? To which it may be answered, That they were under no Publick Vow to the contrary: Many Men embraced the Life, who never intended to continue all their days in it. *Julian* himself was once in the Monastick Habit, to please his Cousin *Constantius*, who began to suspect his Inclination toward the Philosophy of the *Gentiles*. *Socrates* says of him, that he assumed (*d*) the Tonsure, and feigned the Life of a Monk in publick, whilst he privately resorted to the Lectures of *Libanius* the Sophist. And *Orosius* observes the same (*e*) of *Constans* the Son of *Constantine*, who usurped the Empire in *Britain* in the time of *Honorius*, that he was first a Monk before his Father made him *Cæsar*, and sent him into *Spain* to promote his Interest there. These Men had no need of the Pope's Dispensation to set them at liberty from their Vow: for it does not appear they were ever under any such Obligation. Monasteries were anciently Schools of Learning, and places of Pious and Religious Education of Youth: Which, though *Bellarmin* (*f*) thinks fit to deny it, is evidently proved

(*d*) Socrat. lib. 3. c. 1. ἐν χρῶτι κειρόμενος, τὸν τῶν μοναχῶν ὑπεκείνετο ζίον. (*e*) Oros. Hist. lib. 7. c. 40. Constantinus Constantem Filium suum, proh dolor, ex Monacho Cæsarem factum —— in Hispanias misit. (*f*) Bellarm. de Monachis, lib. 2. c. 6.

proved from St. *Chryſoſtom*'s third Book (*g*) againſt the Defamers of the Monaſtick Life, which is chiefly ſpent in adviſing Parents to ſend their Children to be educated in Monaſteries, as the ſafeſt Places of good Education; not with a Deſign to oblige them always to continue in the Monaſtick Life, but only to train them up and ſettle them ſecurely in the ways of Vertue. And to the ſame purpoſe it is obſerved by *Palladius*, that the Monks of Mount *Nitria* (*h*) had a *Xenodochium* or Hoſpital, where for a Week they entertained any one that came to them without working; if he continued longer, they ſet him either to work at ſome Bodily Labour, or to ſtudy: And ſo employed he might continue a year, or two or three among them, till he ſaw his own time to depart from them. This *Palladius* (*i*) calls ἄσκησις γραφικὴ, the Exerciſe of Letters, in oppoſition to that of Bodily Labour. So that Men might enter a Monaſtery for the ſake of ſtudy, and leave it again when they pleaſed, if they laid upon themſelves no farther Obligation. And they who tied up themſelves ſtricter, and entered the Monaſtick Life with a Deſign to continue in it, were never under any Vow, unleſs a private Reſolution might be eſteemed ſuch, which might be altered at pleaſure, eſpecially if any unforeſeen Caſe or Accident ſeemed to require a Change in their way of living. As *Caſſian* (*k*) tells us of one in *Egypt*, who deſpairing to obtain the Gift of Continency, was preparing to enter into a Married State, and return to a Secular Life again. The Rule of *Pachomius*, by which

(*g*) Chryſoſt. adverſ. Vituperatores Vitæ Monaſt. lib. 3. Tom. 4. p. 499. (*h*) Pallad. Hiſt. Lauſiac. c. 6. (*i*) Pallad. ibid. c. 14. (*k*) Caſſian. Collat. 2. c. 13. Ut quia Monachus eſſe non poſſet, nec refrænare ſtimulos carnis, & impugnationis Remedia conſequi prævaleret, uxorem duceret, ac relicto Monaſterio reverteretur ad Sæculum.

which the *Egyptian* Monks were governed, has nothing of any Vow at their Entrance, nor any Puniſhment for ſuch as deſerted their Station afterward: And there was one piece of Diſcipline among the *Egyptians*, which I have mentioned before, that ſeems plainly to intimate that they were under no ſolemn Vow: For one of their Puniſhments was Expulſion out of the Monaſtery, which is inconſiſtent with a Vow of continuing in a Monaſtery for ever. So that at firſt the Monaſtick Life ſeems to have been a matter of free Choice, not only at Mens firſt Entrance, but in their Progreſs and Continuance alſo: And Men might quit it without any other Puniſhment, unleſs it were a Note of Inconſtancy fixed upon them.

Sect. 23. *Marriage of Monks anciently not annulled.*

However, this is certain, that Monks who betook themſelves to a Married State, were not anciently obliged by any Law to diſſolve their Marriage, and put away their Wives, under Pretence of any preceeding Obligation, according to the new Rules of the Council of *Trent* (*l*), which pronounces ſuch Marriages null and void. In St. *Auſtin*'s time ſome Virgins and Widows were under the Obligation of a Vow; yet if they married after that, he ſays, They were not to be ſeparated (*m*) from their Husbands as Adultereſſes: For their Marriage was true Marriage, and not Adultery, as ſome falſly argued. He ſays, They offended highly in breaking their Vow, but yet their Marriage was valid; And in that Caſe to ſeparate them from their Husbands, was

(*l*) Conc. Trident. Seſſ. 24. can. 9. (*m*) Aug. de Bono Viduitat. c. 10. Qui dicunt talium nuptias non eſſe nuptias, ſed potius Adulteria, non mihi videntur ſatis acute ac diligenter conſiderare quid dicant. Fallit eos quippe Similitudo veritatis, &c.

was only to make their Husbands Adulterers in marrying others whilſt their Wives were living. By Parity of reaſon then the Marriage of Monks muſt be eſteemed valid alſo, even ſuppoſing them under an equal Obligation. And upon this Account we find no Inſtances of diſſolving Marriage in ſuch Caſes left upon record in ancient Hiſtory.

Sect. 24. *What Puniſhments ordinarily inflicted on Deſerters.*

Yet in proceſs of time, becauſe Monks were preſumed to be under ſome Private Obligation by aſſuming this way of living, ſome Puniſhments were thought of, as proper to be inflicted on ſuch as relinquiſhed their Station and returned to a Secular Life again. By the firſt Council of *Orleans*, a Monk that had entered himſelf (*n*) in a Monaſtery, if he afterwards married a Wife, was for ever after uncapable of Holy Orders, but no other Cenſure is paſſed upon him. St. *Auſtin* was for inflicting the ſame Puniſhment on ſuch as left their Monaſtery without their own Biſhop's Leave, as appears from his Letter to *Aurelius* (*o*) Biſhop of *Carthage* upon that Subject. The Civil Law likewiſe excludes Deſerters from the Privilege of Ordination: For by a Law of *Honorius* (*p*) they were to be delivered up to the *Curia*, or Civil Court of the City, there to ſerve all their Lives; by which means they were rendered incapable of any Office in the Church, becauſe Curial and Clerical Offices were inconſiſtent with one another, as has been ſhewed at large (*) in another place.

(*n*) Conc. Aurel. 1. c. 23. Monachus in Monaſterio converſus, ſi Pellici poſtea vel Uxori fuerit Sociatus, tantæ Prævaricationis reus, nunquam Eccleſiaſtici gradus Officium ſortiatur. (*o*) Aug. Ep. 76. ad Aurel. Ordini Clericorum fit indigniſſima injuria, ſi Deſertores Monaſteriorum ad militiam Clericatus eligantur, *&c.* (*p*) Cod. Th. lib. 16. Tit. 2. Leg. 39. Si qui Profeſſum ſacræ Religionis ſponte dereliquerit, continuo ſibi eum Curia vindicet, *&c.* (*) *Book* 4. *chap.* 4. *Sect.* 4.

place. *Justinian* added another Punishment, That if they were possessed of any Substance, it should all be forfeited to the Monastery (*q*) which they deserted, while they themselves should be obliged to serve personally among the Officials of the Judge of the Province where they lived. For by this time Monasteries began to have Estates and Possessions in some Places, though the most exact Rules of the *Egyptian* Monks were against it. The Censures of the Church were likewise inflicted on deserting Monks in the fifth Century. *Spalatensis* (*r*) thinks the first Council that ever decreed Excommunication against them, was the fourth Council of *Toledo* (*s*) under *Honorius*, *An.* 633. But he did not advert to a former Canon of the Council of *Chalcedon*, made near two Hundred years before, which decreed, that neither Virgins consecrated to God, nor Monks (*t*) should marry; and such as did so, should be excommunicated: Only the Bishop of the Place might moderate the Censure. That is, if I rightly understand that Canon, which is by some mistaken, He might shorten the term of their Penance at his Descretion; which was the only way of granting Indulgences in the Primitive Church. And from hence again it appears, that when it was thought a Crime for a Monk to marry, yet they did not think it a Nullity when done, or presume to void it upon that score, but only oblige him to do Pennance for such a term as the Bishop should thing fit to impose upon him. And I suppose the Canons of St. *Basil* (*u*), and the Council of *Trullo*

(*q*) Justin. Novel. 5. c. 6. Si relinquens Monasterium, ad quandam veniat Militiam, aut ad aliam vitæ figuram: Substantia ejus in Monasterio remanente, ipse inter Officiales Clarissimi Provinciæ Judicis statuetur, &c. It. Cod. lib. 1. Tit. 3. Leg. 56. (*r*) Spalat. de Repub. lib. 2. cap. 12. n. 48. (*s*) Conc. Tolet. 4. c. 54. (*t*) Conc. Chalced. can. 16. (*u*) Basil. can. 60.

Trullo (*w*), which ſpeak of a Penance of Seven years or more, are to be underſtood with this Limitation.

I have now put together all that I could think material to be ſaid upon this Subject of the Monaſtick Life: And ſome perhaps will think I have ſaid too much, and others too little upon it: But I content my ſelf to have ſaid ſo much as ſeemed neceſſary to my own Deſign, which was to give an Account of ancient Cuſtoms, and explain ſeveral Laws and Rules of the Church. They whoſe Curioſity leads them farther, may eaſily have recourſe to *Caſſian*'s Inſtitutions and Collations, and *Palladius*'s *Hiſtoria Lauſiaca*, and *Theodoret*'s *Philotheus* or Religious Hiſtory, Books written particularly upon this Subject by profeſt Admirers of the Monaſtick Life. My Method now leads me to ſay ſomething briefly of the Virgins and Widows, that were alſo reckoned among the Aſceticks of the Church.

CHAP. IV.

The Caſe and State of Virgins and Widows in the Ancient Church.

Sect. 1. *Of the Diſtinction between Eccleſiaſtical and Monaſtical Virgins.*

AS I have ſhewed before that there were Aſceticks in the Church long before there were any Monks; ſo it muſt here be noted, that there were Virgins who made publick and open Profeſſion of Virginity, before the Monaſtick Life or Name was known in the World. This appears from the Writings of *Cyprian* and *Tertullian*, who ſpeak of Virgins Dedicating themſelves to Chriſt before there were any

G Mona-

(*w*) Conc. Trull. c. 44.

Monaſteries to receive them. Theſe for Diſtinctions ſake are ſometimes called Eccleſiaſtical Virgins by the Writers of the following Ages, *Sozomen* (*a*) and others, to diſtinguiſh them from ſuch as embraced the Monaſtick Life, after Monaſteries began to multiply in the World. The Eccleſiaſtical Virgins were commonly enrolled in the Canon or *Matricula* of the Church, that is, in the Catalogue of Eccleſiaſticks, as we learn from *Socrates* (*b*), who ſpeaks of them under that Title: And hence they were ſometimes called *Canonicæ*, Canonical Virgins, from their being regiſtred in the Canon or Books of the Church. They differed from the Monaſtick Virgins chiefly in this, that they lived privately in their Fathers Houſes, and had their Maintenance from their Fathers, or in caſes of Neceſſity from the Church; but the other lived in Communities and upon their own Labour, as we learn from the third Council of *Carthage* (*c*) and the Writings of St. *Auſtin* (*d*). *Spalatenſis* long ago obſerved (*e*) this Difference, and it is ſince acknowledged by *Albaſpinæus* (*f*), *Valeſius* (*g*), *Cotelerius* (*h*) and other learned Men of the *Romiſh* Church. So that it is now out of diſpute, that as the Aſceticks for the firſt three Hundred years were not Monks, ſo neither were the Sacred Virgins of the Church Monaſtical Virgins, or Nuns confined to a Cloyſter, as in after Ages. If

(*a*) Sozom. lib. 8. c. 23. παρθένοι ἐκκλησιασταί. (*b*) Socrat. lib. 1. c. 17. τὰς παρθένους τὰς ἀναγεγραμμένας ἐν τῷ τῶν ἐκκλησιῶν κανόνι, &c. (*c*) Conc. Carthag. 3. can. 33. Ut Virgines Sacræ, ſi Parentibus, à quibus cuſtodiebantur, privatæ fuerint, Epiſcopi providentia vel Presbyteri, ſi Epiſcopus abſens eſt, in Monaſterio Virginum gravioribus Fœminis commendentur, &c. (*d*) Aug. de Morib. Eccleſ. c. 31. Lanificio corpus exercent, atq; ſuſtentant, Veſteſq; ipſas Fratribus tradunt, ab iis invicem quod victui opus eſt reſumentes. (*e*) Spalat. de Repub. lib. 2. c. 11. n. 25. (*f*) Albaſpin. Not. in Conc. Eliber. can. 13. (*g*) Valeſ. Not. in Sozom. lib. 8. c. 23. (*h*) Coteler. Not. in Conſtitut. Apoſt. lib. 8. c. 13.

Sect. 2. *Whether they were under any Profeſſion of perpetual Virginity.*

If it be enquired how theſe were diſtinguiſhed from other Virgins, that were merely ſecular; I conceive it was by ſome ſort of Profeſſion of their Intention to continue in that State all their Lives: But whether that was a ſolemn Vow, or a ſimple Profeſſion, is not agreed among learned Writers. The Learned Editor (*i*) of St. *Cyprian* reckons they were under no Obligation of any Formal Vow in the Age of *Cyprian*, but yet were ſome way bound by the Reſolution and Purpoſe of their own Mind, and the Publick Profeſſion of Virginity: And in this he ſeems to ſpeak not only the common ſenſe of Proteſtant Writers, but the ſenſe of that ancient Author (*k*), who ſays, They dedicated themſelves to Chriſt, yet ſo as that if either they would not or could not perſevere, it was better for them to marry, than to burn, or to be caſt into Fire for their Offences, as his Words may literally be tranſlated. From whence it may be collected, that then the Profeſſion of Virginity was not ſo ſtrict, as to make marrying after be thought a Crime worthy of Eccleſiaſtical Cenſure.

Sect. 3. *When firſt made liable to the Cenſures of the Church for marrying againſt their Profeſſion.*

But in the following Ages the Cenſures of the Church were inflicted on them. The Council of *Ancyra* (*l*) determined univerſally againſt all ſuch as having pro-

(*i*) Fell. Not. in Cypr. Ep. 4. Animi propoſito & publica Virginitatis profeſſione, non Voto aſtrictæ. (*k*) Cypr. Ep. 62. al. 4. ad Pompon. Si ex fide ſe Chriſto dicaverunt, pudice & caſte ſine ulla fabula perſeverent; ita fortes & ſtabiles præmium Virginitatis expectent. Si autem perſeverare nolunt, vel non poſſunt; melius eſt nubant, quam in ignem delictis ſuis cadant. (*l*) Conc. Ancyr. can. 19. ὅσοι παρθενίαν ἐπαγγελλόμενοι, ἀθετῶσι τὴν ἐπαγγελίαν, τὸν τῶν διγάμων ὅρον ἐκπληρώτωσαν.

feſſed Virginity, afterward went againſt their Profeſſion, that they ſhould be ſubjected to the ſame term of Penance as Digamiſts were uſed to be; that is, a year or two, as we learn from one of the Canons of St. *Baſil* (*m*). The Council of *Chalcedon* (*n*) orders them to be excommunicated, if they married, but leaves the term of their Pennance to the Biſhop's Diſcretion. The Council of *Valence* in *France* is ſtill more ſevere, forbidding (*o*) them to be admitted immediately to Penance; and when they were admitted, unleſs they made full and reaſonable Satisfaction to God, their Reſtoration to Communion was ſtill to be deferred. Now from theſe Canons, to mention no more, it evidently appears, that in the following Ages next after the time of *Cyprian*, that is, in the fourth and fifth Centuries, the Cenſures of the Church were ſeverer againſt the Marriage of profeſt Virgins than they were before: And they ſeem to have riſen in proportion to the Eſteem and Value, which Men began to ſet upon Celibacy and the Monaſtick Life.

Sect. 4. *The Marriage of Profeſt Virgins never declared null.*

Yet Two Things are very obſervable amidſt all the Severity and Rigour of thoſe Ages: Firſt that there never was any Church-decree for Reſcinding, or Pronouncing null ſuch Marriages. The Emperor *Jovian* indeed, as *Sozomen* (*p*) relates, made it a capital Crime by Law for any one to commit a Rape upon a Devoted Virgin, or ſo much as to ſollicit her to forſake her preſent State of Life, and foregoe

(*m*) Baſil. Ep. Canon. c. 4. (*n*) Conc. Chalced. can. 16. (*o*) Conc. Valentin. can. 2. De Puellis, quæ ſe Deo voverunt, ſi ad terrenas nuptias ſponte tranſierint, id cuſtodiendum eſſe decrevimus, ut Pœnitentia his non ſtatim detur: Et cum data fuerit, niſi plene ſatisfecerint Deo, in quantum ratio popoſcerit, earundem Communio differatur. (*p*) Sozom. lib. 6. c. 3.

foregoe her Reſolution and Purpoſe: Which Law is ſtill extant in both the Codes (*q*). But then, as *Valeſius* himſelf rightly obſerves, this Law was only made againſt Raviſhers, and ſuch as ſollicited thoſe Virgins to marry againſt their own Will: But if a Virgin did voluntarily quit her Purpoſe and Station, and then marry after that; there was nothing in this Law (*r*) to prohibit her, much leſs to puniſh her for ſo doing. And for the Laws of the Church, though they appointed a Spiritual Puniſhment, yet they did not cancel or diſannul the Act, but confirmed and ratified ſuch Marriages, though done againſt the Rules then prevailing in the Church. Of which the Teſtimony of St. *Auſtin* (*ſ*) alledged before in the laſt *Chapter*, *Sect.* 23. is abundant proof: Not to mention the ſilence of all ancient Laws in the caſe, which ſpeak of no other Puniſhment beſide Excommunication, aud Penance as the conſequent of that, in order to be received into the Communion of the Church again. *Epiphanius* (*t*) is very expreſs and particular in the caſe, that if any profeſſing Virginity, fell from their State by Fornication, they had better marry publickly according to the Laws, and then ſubmit themſelves to a courſe of Penance, in order to obtain the Communion of the Church again, rather than live perpetually expoſed to the ſecret Darts of the Devil. Which, I think, he would not have ſaid, had it then been the cuſtom of the Church to diſannul the Marriages of profeſt Virgins

(*q*) Cod. Juſtin. lib. 1. Tit. 3. Leg. 5. Si quis non dicam rapere, ſed attentare tantum jungendi cauſa Matrimonii Sacratiſſimas Virgines auſus fuerit, Capitali Pœna feriatur. Vid. Cod. Th. lib. 9. Tit. 25. de Raptu Sanctimonialium, leg. 2. (*r*) Valeſ. Not. in Sozom. lib. 6. c. 3. Lex Joviani adverſus Raptores Virginum lata eſt; ſed ſi Sanctimonialis relicto Propoſito poſtea nubere voluiſſet, non prohibebatur hac Lege. (*ſ*) Aug. de Bono Viduit. c. 8, 9, 10. (*t*) Epiphan. Hær. 61. Apoſtolic.

gins under pretence of any preceeding Vow or Obligation.

Sect. 5. *Liberty granted by some Laws to marry, if they were consecrated before the Age of Forty.*

The other thing proper to be considered in this case, is, That by the Imperial Laws great Liberty and Indulgence was granted to all Virgins that were consecrated before the Age of Forty. For though some Canons (*u*) allowed them to be consecrated at Twenty five, and others (*w*) at Sixteen or Seventeen, which were reckoned to be years of Discretion; yet time quickly shewed, that neither of those Terms were so conveniently fixed as they might be: And therefore other Canons required Virgins to be Forty years old (*x*) before they were veiled, as may be seen particularly in the *French* and *Spanish* Councils of *Agde* and *Saragossa*. And the Imperial Laws not only required that Age in consecrated Virgins, but farther decreed, That if any Virgin was veiled before that Age, either by the Violence or Hatred of her Parents (which was a case that often happened) she should have liberty to marry: As appears from the Novel of *Leo* and *Majorian* (*y*) at the End of the *Theodosian* Code, which says, That no Virgin in such Circumstances should be judged sacrilegious, who by her honest Marriage declared, that either she never intended to

(*u*) Conc. Carthag. 3. can. 4. (*w*) Basil. Ep. Canon. c. 18. (*x*) Conc. Agathen. can. 19. Sanctimoniales, quantumlibet Vita earum & mores probati sint, ante annum ætatis suæ Quadragesimum non velentur. Conc. Cæsaraugust. can. 8. Non velandas esse Virgines, quæ se Deo voverunt, nisi Quadraginta annorum probata ætate, *&c.* (*y*) Leo & Majorian, Novel. 8. Neque enim Sacrilega judicanda est, quæ se hoc ante noluisse, aut certe non posse complere adpetiti Conjugii honestate prodiderit; cum Christianæ Religionis Instituta atq; Doctrina melius esse censuerit Virginem nubere, quam impatientiæ ardore naturali professæ pudicitiæ non servare virtutem.

to take upon her any ſuch Vow, or at leaſt was not able to fulfil it: Foraſmuch as the Doctrine and Inſtitutes of the Chriſtian Religion have declared, that it is better for a Virgin to marry, than to burn, and forfeit her Vertue by leading an unchaſt Life after ſhe has made profeſſion of Virginity. Now if theſe two things be rightly conſidered, *Firſt*, That the Conſecration of a Virgin was not to be reputed valid till ſhe was Forty years of age: And *Secondly*, That if ſhe married after her Conſecration at that Age, yet her Marriage was then reputed valid and never diſannulled: There will appear a very wide difference between the Practice of the Ancient Church, and that of the Church of *Rome* in this matter: For which reaſon I have ſpoken diſtinctly of this Profeſſion of Virgins, both to explain the Nature of their Vow, and ſhew the Meaſures of its Obligation.

Sect. 6. *Of their Habit, and Form, and Manner of Conſecration.*

As to their Conſecration it ſelf, it had ſome things very peculiar in it. For it was uſually performed publickly in the Church, and that with ſome ſolemnity, by the Biſhop himſelf, or at leaſt ſome Presbyter particularly deputed by the Biſhop for that purpoſe. For by the ancient Canons this Act among others was reſerved to the Office of the Supreme Miniſter of the Church, and therefore a Presbyter without his Commiſſion or Leave was not to intermeddle in it. The ſixth Canon in the *African* Code (z) ſeems univerſally to prohibit Presbyters theſe Three Things, the making of Chriſm, the Publick Reconciliation of Penitents, and the Conſecration of Virgins. But this laſt point is to be interpreted by what is ſaid in the third Council of *Carthage*, That a Presbyter is

(z) Cod. Afric. c. 6. κορῶν καθιέρωσις ἀπὸ πρεσβυτέρων μὴ γίνηται, &c.

not to consecrate a Virgin without (*a*) the Bishop's Leave. Which implies, that he might do it by his Direction. And so *Ferrandus* in his Abbreviation (*b*) understands it. So that this was one of those things which Bishops thought fit to reserve to themselves in those Times, and did not allow their Presbyters without special Direction to perform it. Whence I conclude, it was a thing esteemed of some weight, and the Bishop's Character was concerned in it, to use an exact caution in the consecrating of Virgins, as St. *Ambrose* (*c*) Words it, that nothing might be done rashly to the dishonour of the Church. Now when a Virgin had signified her purpose to the Bishop, and her desire of the Usual Consecration, she was wont to come and make a Publick Profession of her Resolution in the Church; and then the Bishop, or Presbyter appointed at the Altar, put upon her the accustomed Habit of Sacred Virgins, by which they were known and distinguished from all others. The matter is thus represented by St. *Ambrose*, who speaking of his Sister *Marcellina*, who was consecrated at *Rome* by *Liberius*, says, That on *Christmas-day* (*d*) in St. *Peter*'s-*Church* she signified the Profession of Virginity by the change of her Habit, *Liberius* making an Exhortation or Discourse of her, suitable to the Occasion, containing the Duty of Virgins, which the Reader may find there recorded. This change of Habit is frequently (*e*) mentioned in the Ancient Councils, and

(*a*) Conc. Carthag. 3. c. 36. Ut Presbyter inconsulto Episcopo Virgines non consecret, Chrisma vero nunquam conficiat. (*b*) Ferrand. Breviat Canonum c. 91. (*c*) Ambros. de Virgin. lib. 3. p. 124. Neq; ego abnuo, sacerdotalis esse Cautionis debere, ut non temere Puella veletur. (*d*) Ambros. de Virgin. lib. 3. p. 112. Cum in Salvatoris Natali, ad Apostolum Petrum, Virginitatis Professionem Vestis quoq; mutatione signares, &c. Vid. Ambros. ad Virginem Lapsam, c. 5. (*e*) Conc. Carthag 4. can. 11 & 104. Conc. Arausic. 1. c. 27.

and the Civil Law alſo takes notice of it, forbidding (*f*) all Mimicks and lewd Women the Publick Uſe of ſuch Habit, as was worn by Virgins conſecrated to God. Which implies plainly, that ſuch Virgins were known by ſome particular Habit peculiar to themſelves. One part of this was a Veil, called the *Sacrum Velamen*, whence the Phraſe, *Velare* (*g*) *Virginem*, To veil a Virgin, is the ſame as Conſecrating her to God, in ſome ancient Writers. Though I muſt note, that *Tertullian*'s Book *de Velandis Virginibus* is not ſo to be underſtood: for he writes not to Devoted Virgins, but to all Virgins in general, perſuading them to uſe the grave Habit of Matrons, that is, to go veiled, according to the Apoſtles Direction. Whence we muſt ſay, that the Veil of conſecrated Virgins had ſome note of Diſtinction from the common Veil of others, and thereupon the name of Sacred affixed to it, becauſe it was a Token or Indication of their Reſolution. *Optatus* particularly obſerves this of another part of their Habit, which he calls their Purple and Golden Mitre. He ſays, they did not uſe it for any Sacrament or Myſtery, but only as a Badge of Diſtinction, and to ſignify to whoſe Service they belonged, that no one might pretend to raviſh, or ſo much as court them. And therefore he blames (*h*) the Donatiſts for their blind and mad Zeal in making the Virgins of Chriſt do penance, and caſt away their Veils,

(*f*) Lex Arcadii in Cod. Juſtin. lib. 1. Tit. 4. de Epiſc. Audient. Leg. 4. Mimæ & quæ ludibrio corporis ſui quæſtum faciunt, publice habitu earum Virginum, quæ Deo dicatæ ſunt, non utantur. Vid. Cod. Th. lib. 15. Tit. 17. Leg. 12. (*g*) Innoc. Ep. 2. ad Victric. c. 13. Hæ vero quæ necdum Sacro Velamine tectæ, *&c.* Gelaſ. Ep. 9. ad Epiſc. Lucaniæ, c. 14. (*h*) Optat. cont. Parmen. lib. 6. p. 96. Jam illud quam ſtultum, quam vanum, ut virgines Chriſti agerent pœnitentiam, ut jamdudum profeſſæ ſigna voluntatis capitibus, poſtea vobis jubentibus, immutarent; ut Mitellas aureas projicerent, alias acciperent, *&c.*

Veils, and change their Mitres, which were only innocent Tokens of their Profeſſion. *Euſebius* takes notice of the ſame Habit under the name of Coronet: For ſpeaking of one *Ennathas* a Virgin of *Scythopolis* in *Paleſtine*, who ſuffered Martyrdom in the *Diocletian* Perſecution, he ſays of her (*i*) that ſhe was adorned with the Coronet of Virginity; alluding to what *Optatus* calls their Golden Ribband or little Mitre; unleſs he ſpeaks metaphorically, and means the Crown of Virginity added to the Crown of Martyrdom in another World, of both which great things are often ſaid in the ancient Writers. *Albaſpiny* (*k*) thinks *Optatus* ſpeaks of another Cuſtom, which he ſays is ſtill in uſe in the Conſecration of Virgins, which is untying the Hair, as was cuſtomary in Secular Marriages, in token of the Womans ſubjection to her Husband. But *Optatus*'s Words (*l*) ſeem only to be a bare Alluſion to that Secular Cuſtom: For the Marriage of Virgins to Chriſt was only Figurative, or as he words it, Spiritual and Heavenly; And conſequently the Cuſtom referred to muſt be underſtood to be of the ſame nature, that is, not real and proper, but figurative only; which ſeems to be moſt agreeable to the Mind of the Author. *Baronius* (*m*) and *Habertus* (*n*) expreſs themſelves Patrons of another Cuſtom, which began to creep in among ſome, but was never allowed or approved by the Catholick Church. *Euſtathius* the Heretick was for having all Virgins ſhorn or ſhaven at their Conſecration: But the

(*i*) Euſeb. de Martyr. Palæſt. c. 9. παρθενίας στέμματι ἡ αὐτὴ κεκοσμημένη. (*k*) Albaſpin. Not. in Optat. lib. 6. p. 159. (*l*) Optat. lib. 6. p. 97. Spiritale nubendi hoc genus eſt: In nuptias ſponſi jam venerant Voluntate & Profeſſione ſua, & ut Sæcularibus nuptiis ſe renunciaſſe monſtrarent, ſpiritali ſponſo ſolverant crinem, jam cœleſtes celebraverant nuptias. Quid eſt quod eas iterum crines ſolvere coegiſtis? (*m*) Baron. an. 57. n. 93. (*n*) Habert. Archieratic. p. 598.

the Council of *Gangra* immediately roſe up againſt him, and anathematized the Practice, paſſing a Decree in theſe Words, If any *(o)* Woman under pretence of an Aſcetick Life, cut off her Hair, which God hath given her for a Memorial of ſubjection, let her be Anathema, as one that diſannuls the Decree of Subjection. *Habertus* and *Baronius* pretend, that this Decree was made only againſt Married Women and Seculars, and not ſuch as betook themſelves to a Monaſtick Life: But the Words of the Canon are poſitively againſt ſuch as did it upon pretence that they were entered upon an Aſcetick, or as ſome call it, a Religious Life; And *Valeſius (p)* ingenuouſly confeſſes this to be the true ſenſe of the Canon, proving hence, that anciently the Sacred Virgins were not ſhaven: As neither were they in *France* to the time of *Carolus Calvus*, as he ſhews from other Canons, citing *Hugo Menardus (q)* for the ſame Opinion. But the Council of *Gangra* was not of ſufficient force to repreſs this cuſtom in all Places: For in St. *Jerom*'s time it prevailed in ſome Monaſteries of *Syria* and *Egypt*, though upon another Principle of Cleanlineſs, not Religion, as appears *(r)* from his Epiſtle againſt *Sabinian* the Deacon: Yet it did not prevail every where in *Egypt* in the days of *Athanaſius*: For

(o) Conc. Gangr. can. 17. εἴτις γυναικῶν διὰ τὴν νομιζομένην ἄσκησιν ἀποκήροιτο τὰς κόμας, ἃς ἔδωκεν ὁ θεὸς εἰς ὑπόμνησιν τῆς ὑποταγῆς, ὡς ἀναλύουσα τὸ πρόσταγμα τῆς ὑποταγῆς, ἀνάθεμα ἔστω. (p) Valeſ. Not. in Sozomen. lib. 5. c. 10. Porro Sciendum eſt, ſacras Virgines olim intonſas fuiſſe, ut conſtat ex Concilio Gangrenſi. Idq; etiam in Gallia uſitatum fuit temporibus Caroli Calvi, ut docet Canon. 7. Concilii in Verno Palatio. (q) Menard. Not. in Sacramental. Gregor. (r) Hieron. Ep 48. cont. Sabinian. Moris eſt in Ægyptiis & Syris Monaſteriis, ut tam Virgo quam Vidua, quæ ſe Deo devoverint, & Sæculo renunciantes omnes delicias Sæculi conculcarint, mundanum Crinem Monaſteriorum Matribus offerant deſecandum, &c.

For *Sozomen* (*s*) giving an Account of the barbarous Uſage which the Holy Virgins met with from the Heathen at *Heliopolis*, ſays, they added this Indignity above all, that they ſhaved them alſo. Which plainly implies, that it was not then any approved cuſtom of the Church. Nor did it ever prevail by any Law: For *Theodoſius the Great* added a Civil Sanction (*t*) to confirm the Eccleſiaſtical Decree made againſt it, commanding all Women, that under pretence of their Profeſſion cut off their Hair, to be caſt out of the Church, and not to be allowed to partake of the Holy Myſteries, or make their Supplications at the Altar: And farther laid the Penalty both of Depoſition and Excommunication upon any Biſhop that ſhould admit ſuch Women to Communion. From all which it manifeſtly appears that the pretended Tonſure of Virgins and Widows was anciently no allowed cuſtom of the Church, but rather an Abuſe, which both the Civil and Eccleſiaſtical Laws endeavoured to correct and exterminate, however it came to prevail in the contrary Practice of later Ages. The *Ordo Romanus* has alſo a long Form of Prayer, and the Ceremony of a Ring and a Bracelet at their Conſecration: But the ancient Liturgies having nothing of this, their Silence ſeems to be an Argument againſt the Antiquity of them. And leſt any one ſhould think the Virgins were ordained to ſome ſpecial Office in the Church, as the Deaconeſſes were, 'tis particularly remarked by the Author of the Conſtitutions (*u*) that

(*s*) Sozom. lib. 5. c. 10. τὸ τελευταῖον ἀνέκειρον αὐτάς.
(*t*) Cod. Th. lib. 16. Tit. 2. de Epiſc. Leg. 27. Fœminæ quæ crinem ſuum, contra Divinas humanaſq; Leges, inſtinctu perſuaſæ Profeſſionis, abſciderint, ab Eccleſiæ foribus arceantur: Non illis fas ſit ſacra adire Myſteria, neq; ullis ſupplicationibus mereantur veneranda omnibus altaria frequentare. Adeo quidem, ut Epiſcopus, tonſo capite fœminam ſi introire permiſerit, dejectus loco etiam ipſe cum hujuſmodi Contuberniis arceatur.

(*u*) that their Conſecration was not an Ordination, and therefore Impoſition of Hands, for ought that I can find, was not any ancient Ceremony belonging to it. I muſt note farther, that as the Society of Virgins was of great eſteem in the Church, ſo they had ſome particular Honours paid to them.

Sect. 7. *Of ſome Privileges beſtowed on them.*

Virgins and Widows were commonly excuſed Capitation-Mony together with the Clergy (*w*) by the Imperial Laws of *Valentinian* and others. Their Perſons were ſacred; and ſevere Laws were made againſt any that ſhould preſume to offer the leaſt Violence to them: Baniſhment, and Proſcription, and Death, were the ordinary Puniſhments (*x*) of ſuch Offenders. *Conſtantine* paid them a particular Reſpect by charging his own Coffers and Exchequer with their Maintenance. And his Mother *Helena* (*y*) was uſed to entertain them herſelf, and wait upon them at her own Table. The Church gave them alſo a ſhare in her own Revenues, and aſſigned them by way of reſpect a particular Place or Apartment in the Houſe of God, whither, as St. *Ambroſe* ſays, (*z*) the moſt Noble and Religious Matrons were uſed to reſort with ſome earneſtneſs to receive their Salutations and Embraces. But of this I ſhall have occaſion to diſcourſe farther in the next Book, when I come to treat of Churches, and the diſtinct Places of every Order in them.

Sect. 8. *Of the Name* νοὺς *and* Nonnæ, *and its ſignification.*

I have but one thing more to obſerve, which relates to an Ancient Name of theſe Virgins, νοὺς

(*u*) Conſtit. Apoſt. lib. 8. c. 24. παρθένος ὁ χειροτονεῖται, &c. (*w*) Cod. Th. lib. 13. Tit. 10. de Cenſu Leg. 46. (*x*) Cod. Th. lib. 9. Tit. 25. de Raptu Sanctimon. Leg. 2 & 3. (*y*) Socrat. lib. 1. c. 17. (*z*) Ambroſ. ad Virgin. Lapſam, c. 6.

νονὶς and *Nonnæ*, whence I presume comes our *English* Name, *Nun*. *Moniales*, and *Ascetriæ*, and *Sanctimoniales* are common Names for them in Ancient Writers. St. *Jerom* once uses the Name, *Nonnæ*, and *Palladius* of *Meursius*'s Edition (*a*) νονὶς, but in *Fronto-Ducæus*'s Edition it is γεραῖς, an Old Woman. *Hospinian* (*b*) says it is an *Egyptian* Name, and signifies a Virgin: But St. *Jerom* (*c*) seems to extend the Signification a little farther, to denote indifferently Widows professing Chastity after a first Marriage, as well as Virgins: for he particularly applies it to Women living in Widowhood after their first Husband's decease. The Names *Agapetæ* and *Sorores*, I pass over, as being rather Names of reproach, and deriving their Original from a Scandalous Abuse and unwarrantable Practice of some vain and indiscreet Men in the Church, of which I have given a full Account (*) in another place.

Sect. 9.

Some particular Observations relating to the Widows of the Church.

Concerning the Widows of the Church we have not many things farther to be observed distinctly, they being generally under the same Laws and Rules as the Ecclesiastical Virgins were, as to what concerned their Habit, Consecration, Profession, Maintenance and the like: The Sum of which is thus expressed in one of the Canons (*d*) of the first Council of *Orange*, That a Widow having made Profession of continuing in her Widowhood before the Bishop in the Church, and having her Widows Garment put on by

(*a*) Pallad. Hist. Lausiac. c. 46. al. 86. (*b*) Hospin. de Monach. lib. 1. c. 1. p. 3. (*c*) Hieron. Ep. 22. ad Eustoch. c. 6. Maritorum expertes dominatu, Viduitatis præferunt libertatem. Castæ vocantur & Nonnæ, & post cœnam dubiam Apostolos somniant. (*) *Book* 6. *Chap.* 2. *Sect.* 13. (*d*) Conc. Arausican. can. 27. Viduitatis servandæ Professionem coram Episcopo in secretario habitam, imposita a Presbytero Veste Viduali, non esse violandam.

by the Presbyter, ought never after to violate her Promise. That which was particular in their Case, was 1. That they must be such Widows as had a long time ago lost their Husbands, and lived many years a chast unblameable Life, ruling their own Houses well, as the Author (e) of the Constitutions expresses himself almost in the words of the Apostle: But such Widows as had but lately buried their Husbands, were not to be trusted for fear their Passions should one time or other prove too strong for their Promise. 2. It may hence be reasonably concluded that the younger Widows were generally refused by the Church, and not allowed to make any solemn Profession before they were Forty or Fifty years old, though this Term be no where precisely fixt. For since, as I have shewed before, Virgins in some Ages were not allowed to make their Profession before Forty, it is probable the same Term was generally observed in the Case of Widows, or perhaps Sixty required according to the Rule of the Apostle. The Widows that were chosen to be Deaconesses in the Church, were to be Fifty or Sixty years of age, as I have shewed before (*) in speaking of their Order; who though they were not the Widows we are now speaking of, yet being generally chosen out of them, and thence termed Widows also, it may be presumed there was no great difference in point of Age betwixt them. 3. Widows were to be such only as had been the Wives of one Man, that is, only once married, as the Ancients generally understand it; though *Theodoret* gives a different sense of the words, only excluding such as had scandalously married a second time after having divorced themselves from a former Husband; which seems to be the true sense and

(e) Constit. Apost. lib. 8. c. 25. (*) *Book* 2. *chap.* 22, *Sect.* 4.

and meaning of the Apoſtle, as learned Men (†) now underſtand it. 4. There was ſome Difference between Widows and Virgins in the Ceremony of their Conſecration, at leaſt in the Church of *Rome* in the time of *Gelaſius*. For in one of his Canonical Epiſtles (*f*) where he ſpeaks of Veiling of Virgins on certain Holidays, and not at other times, except in caſe of Sickneſs, he peremptorily forbids the Veiling of Widows at any time, as contrary to cuſtom and law, for no Canon had preſcribed it. Which ſeems to argue, that this particular Ceremony was not uſed in their Conſecration. Though it came into uſe by the time that the *Ordo Romanus* was written: For there the Form (*g*) of Conſecrating Widows preſcribes that they ſhall be veiled by the Presbyter, or elſe take a Veil conſecrated by the Biſhop from the Altar, and veil themſelves. But it is no wonder to find ſuch a Change as this in the *Roman* Church: A diligent Enquirer may find many other that are more conſiderable, which I ſhall no farther purſue, but here put an End to the Diſcourſe concerning the Aſceticks of the Ancient Church.

BOOK

(†) *See Book* 2. *chap.* 22. *Sect.* 5. (*f*) Gelaſ. Ep. 9. ad Epiſc. Lucan. Devotis Virginibus, niſi aut in Epiphaniarum die, aut in Albis Paſchalibus, aut in Apoſtolorum Natalitiis ſacrum minime Velamen imponatur, *&c.* Viduas autem velare Pontificum nullus attentet, quod nec Authoritas Divina delegat, nec Canonum forma præſtituit. Ibid. c. 15. (*g*) Ordo Roman. de Conſecr. Viduæ, p. 167. Vidua, ſi ſeipſam vult Deo dare, debet & a Presbytero velari, vel etiam conſecratum ab Epiſcopo velamen de altari accipere, & ipſa ſibi, non Epiſcopus, illud debet imponere.

BOOK VIII.

AN ACCOUNT OF THE Ancient Churches, AND Their ſeveral Parts, Utenſils, Conſecrations, Immunities, &c.

CHAP. I.

Of the ſeveral Names and firſt Original of Churches among Chriſtians.

Sect. 1. *Of the Name* Eccleſia, *and* Ἐκκλησιαστήριον.

HAving hitherto given an Account of the Perſons, as well Clergy as Laity, that made up the great Body of the Chriſtian Church, I now proceed to ſpeak of Churches in another ſenſe, Firſt as taken for the Material Buildings, or Places of Aſſembly ſet a-part for Divine Worſhip, and ſecondly as taken for certain Diviſions or Diſtricts of Dioceſes, Provinces, Pariſhes, &c. into which the Church Catholick was divided. In ſpeaking of the firſt it will be proper to begin with their Names,

and make a little Enquiry into the first Original of Churches among Christians. One of the most common Names of Churches, as taken for the Structures or Buildings, is that of *Ecclesia*; which yet among the Ancient *Greek* Writers often signifies the Assembly or Convocation of People met together either upon Sacred or Civil Affairs, and so it is some times used in Scripture, *Act*. xix. 40. *Mat*. xviii. 17. And so *Isidore* of *Pelusium* uses it likewise, distinguishing thus between ἐκκλησιαστήριον and ἐκκλησία; the ἐκκλησιαστήριον (*a*) is the Temple or Building made of Wood and Stone, but the ἐκκλησία is the Congregation of Souls or People that meet therein. And in this sense, as St. *Cyril* (*b*) observes, there is a sort of Pheronymy in the name ἐκκλησία, which is so called ἀπὸ τῆς ἐκκαλεῖν, because it is a Convocation of Men solemnly called together. But though this be a very ancient and common signification, yet it not less usually occurrs in the other sense, denoting the Place or Building it self (*c*) where the Congregation met together; and in this Acceptation it is commonly opposed both to the Synagogues of the *Jews* and the Temples of the *Gentiles*; as appears from that noted Passage in the Epistle of *Aurelian* (*d*) the Heathen Emperor, where he chides the Senate for demurring about the opening of the *Sibyllin* Books, as if they had been upon a Debate in a Christian Church, and not in the Temple of all the Gods; And from another Passage

(*a*) Isidor. Pelus. lib. 2. Ep. 246. ἄλλο ἐστὶν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον, &c. (*b*) Cyril. Catech. 18. n. 11. p. 270. ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας ἐκκαλεῖσθαι, καὶ ὁμοῦ συνάγειν. (*c*) Vide Suicer. Thesaur. Eccles. voce, ἐκκλησία. (*d*) Apud Vopiscum Vit. Aurelian. Miror vos, Patres sancti, tamdiu de aperiendis Sibyllinis dubitasse Libris; perinde quasi in Christianorum Ecclesia, non in Templo Deorum omnium, tractaretis.

ſage in St. *Ambroſe* (*e*) where pleading with *Theodoſius* in behalf of a Chriſtian Biſhop, who had cauſed a *Jewiſh* Synagogue to be ſet on fire, he asks him, Whether it was fitting that Chriſtians ſhould be ſo ſeverely animadverted on for burning a Synagogue, when *Jews* and Heathens had been ſpared, who had made havock of the Churches?

Sect. 2. *Of the Names* Dominicum *and* Κυριακὸν, *(whence comes Kyrk and Church) and* Domus Columbæ.

Another common name among the *Latins* is *Dominicum*, or *Domus Dei*, God's Houſe, which anſwers to the *Greek* Κυριακὸν, whence with a little variation we have the *Saxon* name *Kyrik*, or *Kyrch*, and the *Scotch* and *Engliſh Kyrk* and Church, which are all words of the ſame import, denoting a place ſet apart for the Uſe and Service of God. The Name *Dominicum* is at leaſt as old as *Cyprian*, but he applies it not only to the Church, but to the Lord's Supper (*f*) and perhaps the *Lord's-day*. For as the Learned Editor (*g*) and others (*h*) have obſerved, the word *Dominicum* ſignifies three things in ancient Writers, 1. The *Lord's Day*. 2. The *Lord's Supper*. 3. The *Lord's Houſe*. And *Cyprian*'s words may be conſtrued to either Senſe: For he thus addreſſes himſelf to a rich Matron. Do you think you rightly celebrate the *Dominicum*, the *Lord's Day*, or the *Lord's Supper*, who have no regard to the *Corban*? who come into the *Lord's Houſe* without any Sacrifice, and eat part of the Sacrifice, which the poor have offered? The ſame Name occurs frequently in other *Latin* Writers, as in *Ruffin*, who brings in the Biſhop who

(*e*) Ambroſ. Ep. 29. ad Theodoſ. Synagoga incenſa eſt, perfidiæ locus. —— Eccleſia non vindicata eſt, vindicabitur Synagoga? (*f*) Cypr. de Opere & Eleemoſ. p. 203. Locuples & dives es, & Dominicum celebrare te credis, quæ Corbonam omninonon reſpicis? quæ in Dominicum ſine Sacrificio venis; quæ partem de Sacrificio, quod pauper obtulit, ſumis? (*g*) Bp. Fell *in Loc.* (*h*) Bona Rer. Liturg. lib. 1. c. 3. n. 2.

converted the Philoſopher in the Council of *Nice*, thus addreſſing himſelf to his new Convert, Ariſe and follow (*i*) me to the *Dominicum*, and there receive the Seal of your Faith, *viz.* Baptiſm in the Church. And St. *Jerom* (*k*) tells us, that the famous Church of *Antioch*, which was begun by *Conſtantine*, and finiſhed and dedicated by *Conſtantius*, had the Name of *Dominicum Aureum*, the Golden *Dome*, for its Richneſs and Beauty. The *Greek* Name Κυριακὸν is frequently to be met with in the Councils of *Ancyra* (*l*) and *Neocæſarea* (*m*) and *Laodicea* (*n*) and *Euſebius*, who ſays (*o*) the perſecuting Emperor *Maximinus* reſtored the Chriſtians their Churches under that Appellation in his Edicts. And *Conſtantine* having built ſeveral Churches, gave them all the Name of Κυριακὰ, as being dedicated not to the Honour (*p*) of any Man, but him who is Lord of the Univerſe. This is a plain Account of the Name: but whether we may hence conclude with a Learned Man (*q*), that the *Greeks*, and not the *Latins*, were the firſt Planters of Chriſtianity in *Britain*, becauſe of the near Affinity between the Names Κυριακὸν and *Kyrk*, is what I think not ſo plain; but I leave it to every Readers Judgment to determine.

Tertullian once uſes the Name of *Domus Columbæ*, The Houſe of the Dove, for a Church. For writing againſt the *Valentinian* Hereticks, who affected Secreſy in their Doctrines, he compares them to the *Eleuſinian* Myſteries, whoſe Temple was ſo guarded with Doors and Curtains, that a Man muſt be five

(*i*) Ruffin. Hiſt. lib. 1. c. 3. Si hæc ita eſſe credis, ſurge & ſequere me ad Dominicum, & hujus fidei Signaculum ſuſcipe. (*k*) Hieron. Chron. Olymp. 276. an. 3. In Antiochia Dominicum quod appellatur Aureum, ædificari cœptum. (*l*) Conc. Ancyr. can. 15. (*m*) Conc. Neocæſar. c. 5. (*n*) Conc. Laodic. c. 28. (*o*) Euſeb. lib. 9. c. 10. (*p*) Id. de Laud. Conſt. c. 17. (*q*) Beverege Not. in Can. 15. Conc. Ancyr.

five years a Candidate, before he could be admitted to the *Adytum* of the Deity, or Secrets of the Sanctuary. Whereas, says he, the House of our Dove (*r*) is plain and simple, delights in high and open places, affects the Light, loves the Figure of the Holy Ghost, (that is, Fire and Light, as I think *Junius* rightly interprets it) and the Orient, or Morning-Sun, which is the Figure of Christ. The House of the Dove seems here to be the same as the House of Christ, who is pointed out by the Dove, as *Tertullian* words it in the same place, *Christum columba demonstrare solita est*; Or else, as Mr. *Mede* (*s*) explains it, we may take it for the House of the Dove-like Religion, or the Dove-like Disciples of Christ. For every way it will be the Name of a Chruch, as *Tertullian* plainly intended it.

Sect. 3. *Of the Distinction between* Domus Dei, Domus Divina, *and* Domus Ecclesiæ.

There are two other Names of near Affinity with the former, which some Readers may be apt to mistake for Names of Churches, when they are not always so; and therefore I cannot let them pass in this place without taking notice of them. The one is *Domus Divina*, and the other *Domus Ecclesiæ*. The first of which is of frequent use in the Civil Law, where it signifies not a Church, but the Emperor's Palace, or his House and Family, according to the Stile of those Times, when every thing belonging to them had the Name of Divine. As *Constitutiones Divinæ*, *Divale Præceptum*, *Lex Divalis*, *Literæ Sacræ*, *Oraculum Cæleste*, and such other Terms, do not signify (as one would hastily imagine) the Sacred Inspired Writings, or the Laws and Oracles

(*r*) Tertul. contra Valentin. c. 3. Nostræ Columbæ Domus Simplex, etiam in editis & apertis & ad lucem. Amat figuram Spiritus Sancti, Orientem Christi figuram, &c. (*s*) Mede *Disc. of Chur.* p. 329.

of God, but the Edicts and Conſtitutions of the Emperours, who themſelves were called *Divi*, and thence all things relating to them ſtiled Divine. Agreeably to this Stile, when the Emperor *Theodoſius Jun.* decrees (*t*) that no one, no not of his own Divine Houſe, ſhould receive Corn in Specie out of the Publick Store-houſes, before it was made into Bread by the Publick Bakers: It is plain, by his own Divine Houſe he does not mean the Houſe of God, the Church, but his own Family of *Palatins*, as *Gothofred* rightly explains it. The other Name, *Domus Eccleſiæ*, οἶκος ἐκκλησίας, The Houſe of the Church, is uſed by *Euſebius* in relating the Hiſtory of the Heretick *Paulus Samoſatenſis*, who notwithſtanding that he was depoſed by the Council of *Antioch*, would not remove out of the Houſe of the Church (*u*), and therefore the Fathers appealed to the Emperor *Aurelian* againſt him, who determined, that that Party to whom the Biſhops of *Italy* and *Rome* ſhould write, ſhould have the Houſe delivered up to them; and ſo *Paul* was turned out of the Church with great Diſgrace by the Secular Power. The Queſtion here is, What *Euſebius* means by the Houſe of the Church. Mr. *Mede* (*w*) takes it for the Church it ſelf, and gives a very probable Reaſon for it, becauſe *Euſebius* expounds himſelf, when he ſays, *Paul* was turned out of the Church: And he uſes the ſame Expreſſion in another place, where it can ſignify nothing but the Church, or Houſe of Sacred Aſſembly. For ſpeaking of the Perſecutor *Maximinus* (*x*), he ſays, He neither

(*t*) Cod. Th. lib. 14. Tit. 16. de Frumento Urbis Conſtantinop. Leg. 2. Nulli, ne *Divinæ* quidem *Domui* noſtræ, frumentum de horreis publicis pro annona penitus præbeatur, ſed integer Canon Mancipibus conſignetur, annonam in pane cocto domibus exhibendo. (*u*) Euſeb. lib. 7. c. 30. (*w*) Mede's *Diſc. of Churches*, p. 333. (*x*) Euſeb. lib. 9. c. 9. ὃ δὴ συνόδους ἐπικλεῦον ποιεῖσθαι, καὶ οἴκους ἐκκλησιῶν οἰκοδομεῖν, &c. *See* lib. 8. c. 13.

neither allowed the Christians to hold Assemblies, nor build Houses of Assembly; which evidently refers to the Building of Churches. But yet in other places *Domus Ecclesiæ* seems to signify no more than the Bishop's House, as in the second Council (*y*) of *Toledo*, where it is decreed, that such Children as were dedicated by their Parents in their Infancy to a Clerical or Monastick Life, should be educated and instructed in the House of the Church, under the Bishop's Eye, by the Provost or Governour that was set over them. This in other Canons is called *Domus Sacerdotalis*, the Bishop's House, to distinguish it from the Church.

Sect. 4. *Churches called* Oratories, *or Houses of Prayer.*

But to proceed: As the Temple of God at *Jerusalem* is frequently in Scripture stiled the House of Prayer; so Christian Churches, in regard that Prayer was one of the Principal Offices performed in them, were usually termed προσευκτήρια, and οἶκοι εὐκτήριοι, *Oratories*, or Houses of Prayer; of which there are innumerable Instances in *Eusebius* (*z*), *Socrates* (*a*), *Sozomen* (*b*), and other Ancient Writers. But in some Canons the Name, *Oratories*, seems to be restrained to private Chappels, or Places of Worship set up for Convenience in private Families, still depending upon the Parochial Churches, and differing from them in this, that they were only Places of Prayer, but not for celebrating the Communion; or if that was at any time allowed there to private Families, yet at least upon the Great and Solemn Festivals,

(*y*) Conc. Tolet. 2. can. 1. De his quos voluntas Parentum à primis infantiæ annis in Clericatus Officio vel Monachali posuit, pariter statuimus observandum, ut in Domo Ecclesiæ sub Episcopali præsentia à Præposito sibi debeant erudiri. (*z*) Euseb. lib. 10. c. 3. It. de Laud. Constant. cap. 17. De Vit. Const. lib. 3. c. 48. (*a*) Socrat. lib. 1. c. 18, 19. (*b*) Sozom. lib. 2. c. 5.

they were to resort for Communion to the Parish Churches. *Gratian* (*c*) cites a Canon of the Council of *Orleans*, which allows such *Oratories*, but forbids any one to celebrate the Eucharist there. The same privilege is granted in one of *Justinian*'s Novels (*d*), with the same Exception. And so I think we are to understand that Canon of the Council of *Trullo* (*e*), which allows the Clergy to use the Publick Offices or Liturgy in such *Oratories*, provided they did it with the Consent and Approbation of the Bishop of the Place. For no mention is made there of administring the Sacraments in those Places, though the *Latin* Translations put in the word *Baptizing*, which is not in the Original, and is expresly forbidden in another Canon (*f*) of the same Council, requiring all Persons to be baptized in the Catholick, that is, Publick Churches. But the Council of *Agde* (*g*) in *France* allows the Eucharist to be administred in Private Oratories, except upon *Easter-day*, or *Christmas*, or *Epiphany*, or *Ascension*, or *Pentecost*, or such other of the greater Festivals; and upon these too, if they had the Bishops License and Permission for it. So that in those Ages an Oratory and a Catholick Church seem to have differed, as now a Private Chappel and

(*c*) Gratian. de Consecrat. Dist. 1. c. 33. Unicuiq; Fidelium in domo sua Oratorium licet habere, & ibi orare: Missas autem ibi celebrare non licet. (*d*) Justin. Novel. 58. (*e*) Conc. Trull. c. 31. τοὺς ἐν τοῖς εὐκτηρίοις οἴκοις ἔνδον οἰκίας τυγχάνουσι λειτουργοῦντας κληρικοὺς, ὑπὸ γνώμην τοῦτο πράττειν τὸν κατὰ τὸν τόπον ἐπισκόπου. (*f*) Conc. Trull. c. 58. al. 59. μηδαμῶς ἐν εὐκτηρίῳ οἴκῳ ἔνδον οἰκίας τυγχάνοντα βάπτισμα ἐπιτελείσθω, &c. (*g*) Conc. Agathen. can. 21. Si quis etiam extra Parochias, in quibus legitimus est ordinariusq; Conventus, Oratorium in agro habuerit, reliquis Festivitatibus ut ibi Missas teneat propter fatigationem Familiæ justa Ordinatione permittimus: Pascha vero, Natali Domini, Epiphania Domini, Ascensione Domini, Pentecoste, & Natali S Johannis Baptistæ, & si qui maximi dies in Festivitatibus habentur, non nisi in Civitatibus aut in Parochiis teneant, &c.

and a Parochial Church, though the first Ages made no Distinction between them.

Sect. 5. *Why called* Basilicæ, *and* ἀνάκτορα.

Another common Name of Churches is that of *Basilicæ*, which which we may *English* Palaces of the Great King. This Name frequently occurs in St. *Ambrose* (*h*), St. *Austin* (*i*), St. *Jerom* (*k*), *Sidonius Apollinaris* (*l*), and other Writers of the fourth and fifth Ages, before which time we scarce meet with it in any Christian Author. For originally the *Basilicæ* among the *Romans* were the Publick Halls or Courts of Judicature, where the Princes or Magistrates sat to hear and determine Causes; and other Buildings of Publick Use, such as State-houses, and Exchanges for Merchants, *&c.* went by the same Name among them. But upon the Conversion of *Constantine* many of these were given to the Church, and turned to another Use for Christian Assemblies to meet in; as may be collected from that Passage in *Ausonius* (*m*), where speaking to the Emperor *Gratian*, he tells him, The *Basilicæ* which heretofore were wont to be filled with Men of Business, were now thronged with *Votaries* praying for his Safety. By which he must needs mean that the *Roman* Halls or Courts were turned into Christian Churches. And hence, I conceive, the Name *Basilicæ* came to be a general Name for Churches in after Ages. Though I know *Durantus* and *Bona* (*n*) have other Reasons beside this for the Appellation, as that it was because Churches were Places

(*h*) Ambros. Ep. 33. ad Marcellinam de tradendis Basilicis. (*i*) Aug. de Diversis Serm. 12 & 122. (*k*) Hieron. Ep. 7. ad Lætam. Ep. 53. ad Riparium. (*l*) Sidon. lib. 5. Ep. 17. Euseb. *in his Panegyrick, c. 9. uses the Greek Name,* Ἀνάκτορα. (*m*) Auson. Gratiar. Actio ad Gratian. pro Consulatu, p. 190. Basilica olim negotiis plena, nunc Votis, Votisq; pro tua salute susceptis. (*n*) Durant. de Ritib. Eccl. lib. 1. c. 1. n. 9. Bona Rer. Liturg. lib. 1. c. 19. n. 4.

Places where Sacrifice was offered to God the King of all the Earth; or becauſe they were only the more ſtately and magnificent Churches which had the Title; which is not true in fact, for ever ſince it came firſt into Uſe, it appears to have been the common Name of all Churches.

Sect. 6. *When firſt called Temples.*

The like Obſervation is to be made upon the Name, *Temples*, which for the three firſt Ages is ſcarce ever (*o*) uſed by any Chriſtian Writer for a Church, but only for the Heathen Temples, which were Receptacles of Idols, and Cloyſters of their Gods. But when Idolatry was deſtroyed, and Statues every where demoliſhed, and Temples purged and conſecrated into Chriſtian Churches, then the Writers of the following Ages make no ſcruple to give them the Name of Temples. As when St. *Ambroſe* (*p*) ſays, He could not deliver up the Temple of God, he certainly means the Church, and not an Idol-Temple. So does alſo *Lactantius* (*q*) when he ſays, he taught Oratory in *Bithynia*, when the Temple of God was deſtroyed; meaning the Church of *Nicomedia*, which was the firſt that was demoliſhed in the *Diocletian* Perſecution. *Euſebius* ſpeaking of the Churches that were rebuilt after that Perſecution was over, gives them (*r*) the Name of Temples, and particularly the Church built by *Paulinus* he calls the Temple of *Tyre* (*ſ*). Not to mention other Paſſages

(*o*) Ignatius, Ep. ad Magneſ. n. 7. *once uſes the Name with ſome Reſtriction, calling the Church* ναὸν θεοῦ, *the Temple of God.* (*p*) Ambroſ. Ep. 33. ad Marcellin. Reſpondi quod erat Ordinis, Templum Dei tradi à Sacerdote non poſſe. (*q*) Lactant. lib. 5. c. 2. Cum ego in Bithynia Literas Oratorias accitus docerem, contigiſſetq; ut eodem tempore Dei Templum everteretur, *&c.* (*r*) Euſeb. lib. 10. c. 2. νεὼς ἄυθις ἐκ βάθρων εἰς ὕψος ἄπιστον ἐγειρομένους. (*ſ*) Euſeb. lib. 10. c. 4. ἐν Τύρῳ νεὼς, &c.

ſages of *Chryſoſtom* (*t*), *Theodoret* (*u*), *Prudentius*, (*w*) St. *Hilary* (*x*), St. *Auſtin* (*y*), and a thouſand more to the ſame purpoſe, which ſhew that they had no averſion to the Name Temple, when they could ſafely uſe it without Ambiguity, and not be miſtaken to mean the Temples of the Heathen. But from the Name *Phanum* they more religiouſly abſtained, and never uſed it unleſs it were by way of contempt, to ſignify their Reſentments againſt ſome Conventicle of Hereticks, whom they uſually put into the ſame Claſs with Heathens. As we may obſerve in St. *Ambroſe* (*z*), who having occaſion to ſpeak of a Conventicle of the *Valentinians*, will not vouchſafe it the Name of a Temple or a Church, but a *Phanum*, a Name always appropriated to the Idol-Temples of the Heathens, with whom he parallels the *Valentinians*, as no better than a Pack of Idolatrous *Gentiles* met together, for they worſhiped Idols and Images as the Heathen did.

Sect. 7. *Churches ſometimes called* Synodi, Concilia, Conciliabula, Conventicula.

There is one general Name more for Churches, which I muſt not omit, becauſe the Ambiguity of the Expreſſion has led ſome Learned Men into ſtrange Miſtakes about it. *Conſtantine* in one of his Laws in the *Theodoſian* (*a*) Code calls the Church *Sanctiſſimum Catholicæ Concilium*, which *Alciat* the great Lawyer by miſtake interprets an Eccleſiaſtical Synod; whereas indeed, as *Gothofred* rightly obſerves, it ſignifies there the Church, as in many other places of

(*t*) Chryſoſt. Hom. 4. de Verbis Eſaiæ. Tom. 3. p. 865. (*u*) Theodor. Hiſt. lib. 1. c. 31. (*w*) Prudent. Paſſio Laurentii & Hippolyti. (*x*) Hilar. Com. in Pſalm. 126. (*y*) Aug. de Civ. Dei, lib. 8. c. 27. (*z*) Ambroſ. Ep. 29. ad Theodoſ. Vindicabitur etiam Valentinianorum Phanum incenſum? Quid enim eſt niſi Phanum, in quo eſt Conventus Gentilium? (*a*) Cod. Th. lib. 16. Tit. 2. de Epiſc. Leg. 4.

of the Ancient Writers. For these Words, *Concilium*, *Synodus*, *Conventiculum*, *Conciliabulum*, and the like, are Words of various Acceptation. For though they commonly signify Ecclesiastical Synods and Councils, yet sometimes they denote other Assemblies, and particularly the ordinary Assemblies of the Church for Divine Service, and thence the Name was transferred from the Assembly to denote the Place of the Assembly, or the Church, as has been observed before upon the Word, *Ecclesia*. Thus when St. *Jerom* commends *Nepotian* for adorning the *Conciliabula Martyrum* with Flowers and Branches; he cannot mean Councils of Martyrs, but Churches called by the Names of Martyrs (*b*). And so again when he says, the Persecutors Rage and Barbarity was so exceeding fierce against us, that they proceeded to destroy our *Conciliabula*, it is evident he means the Christian Churches (*c*). As *Gaudentius* must be understood in one of his Sermons upon the Dedication of a Church (*d*) which is called *Concilium Martyrum*. The Church-Assembly it self is often called by the same Name, *Concilium*. As in the Passion of *Cyprian*, written by *Pontius* his Deacon (*e*), The Christians are commanded by the Emperor to leave off their *Conciliabula*, or Meetings and Assemblies in the *Cemiteries* for the worship of God. So the Word is used by St. *Jerom* (*f*) speaking of the Monks meeting in the Church for Divine

(*b*) Hieron. Ep. 3. Epitaph. Nepotian. Quod Basilicas Ecclesiæ & Martyrum Conciliabula diversis floribus & arborum comis, vitiumq; pampinis adumbrarit, *&c.* (*c*) Hieron. Com. in Zechar. cap. 8. In tantam rabiem Persecutorum feritas excitata est, ut etiam Conciliabula nostra destruerent. (*d*) Gaudent. Serm. 17. in Dedicatione Basilicæ Martyrum. (*e*) Pontii Pass. Cypr. Jussum est, ut nulla Conciliabula faciant, neq; Cœmiteria ingrediantur. (*f*) Hieron. Ep. 22. ad Eustoch. c. 15. Post hoc Concilium solvitur, & unaquæq; Decuria cum suo Parente pergit ad mensam.

Divine Service; And by *Tertullian* (*g*) for any Church-Assembly, when he says, the Book of *Hermes Pastor* was reckoned to be Apocryphal by the universal consent of every Assembly of the Christian Catholick Churches. Now what the *Latins* call *Concilia*, the *Greeks* call σύνοδοι, and therefore it is observable, that the Stile of the Imperial Edicts, which in the Passion of *Cyprian* forbids Christians *Conciliabula facere*, is in *Eusebius* (*h*) συνόδων ποιεῖσθαι, which is a Prohibition not of Ecclesiastical Synods, but of all Church-Assemblies. For *Synodus* and *Ecclesia*, as *Chrysostom* (*i*) observes, are words of the very same import and signification, and therefore the one may denote a Church or Church-Assembly as well as the other. And because the *Latin* Name *Conventiculum* in its Original Notation signifies no more than an Assembly, it is frequently used by Ancient Writers for a Church. As by *Lactantius* (*k*) who speaking of the Persecutors in the time of *Diocletian*, says, They were eagerly set upon shedding Christian Blood, for one of them in *Phrygia* burned a whole People together with their *Conventiculum* or Church, where they were met together. And *Arnobius* (*l*) expresses himself in the same manner, making a like Complaint, Why did our *Bibles* deserve to be thrown into the

(*g*) Tortul. de Pudicit. c. 10. Cederem tibi, si Scriptura Pastoris —— non ab omni Concilio Ecclesiarum etiam vestrarum inter Apocrypha & falsa judicaretur. (*h*) Euseb. lib. 7. c. 11. Vid. lib. 9. c. 2 & 9. (*i*) Chrysost. Hom. in Psal. 149. Tom. 3. p. 632. Ἐκκλησία συστήματος καὶ συνόδου ἐστὶν ὄνομα. (*k*) Lactant. lib. 5. c. 11. Aliqui ad occidendum præcipites extiterunt, sicut unus in Phrygia, qui universum Populum cum ipso pariter Conventiculo concremavit. (*l*) Arnob. cont. Gent. lib. 4. p. 152. Nostra quidem Scripta cur ignibus meruerunt dari? Cur immaniter Conventicula dirui? in quibus summus oratur Deus, &c. Item Ambrosiaster in Ephes. 4. p. 948. Ubi omnia loca circumplexa est Ecclesia, Conventicula constituta sunt, & Rectores & cætera Officia in Ecclesiis ordinata sunt.

the Flames? Why did our Churches, our *Conventicula*, deserve to be so barbarously pulled down? By which it appears that the Name *Conventicula* was not as yet appropriated to Heretical Meetings, but when the Ancients had occasion to speak of them, they commonly joined the Epithet of Heretical to them, to distinguish them from the Catholick Churches, as may be seen in several Laws of *Theodosius* (*m*), and *Arcadius*, and *Honorius* in the *Theodosian* Code.

Sect. 8. *Why some Churches called* Martyria, Memoriæ, Apostoleia, *and* Propheteia.

All these were general Names of Churches: But there were some which had particular Appellations given them upon Reasons which could not extend to all. And it will not be amiss in our Passage to take notice of them also. Such as were built over the Grave of any Martyr, or called by his Name to preserve the Memory of him, had usually the distinguishing title of *Martyrium*, or *Confessio*, or *Memoria* given them for that particular Reason. Thus *Eusebius* (*n*) observes of *Constantine*, that he adorned his new City of *Constantinople* with many Oratories and ample Martyries, by which he at once did Honour to the Memory of the Martyrs, and as it were consecrated his City to the God of the Martyrs. And from this time in all Christian Writers of the following Ages a *Martyry* is always put to signify such a Church. *Socrates* speaks (*o*) of the *Martyry* of *Thomas* the Apostle at *Edessa*, and of *Peter* and *Paul* (*p*) at *Rome*, and of the *Martyry* of *Euphemia* (*q*) at *Chalcedon*, where the Body of that Martyr lay buried, which was the Church where the famous Council of *Chalcedon* was held, whence

(*m*) Cod. Th. lib. 16. Tit. 5. de Hæreticis. Leg. 10. A Conventiculis suis Hæreticæ Superstitionis turba propulsetur. It. lib. 16. Tit. 4. Leg. 4. (*n*) Euseb. de Vit. Constant. lib. 3. c. 48. ἐκκλησίαις πλείοσιν, μαρτυρίοις τε μεγίστοις. (*o*) Socrat. lib. 4. c. 18. (*p*) Socrat. lib. 4. c. 23. (*q*) Id. lib. 6. c. 6.

whence in the Acts of that Council it is ſo often ſtiled μαρτύριον Εὐφημίας, the *Martyry* of *Euphemia*. And upon the ſame Reaſon, becauſe our Saviour Chriſt was the chief Sufferer, and great Martyr of his own Religion, therefore the Church which *Conſtantine* built at Mount *Golgotha* in Memory of his Paſſion and Reſurrection, is uſually by *Euſebius* (*r*) and others ſtiled *Martyrium Salvatoris*, the *Martyry* of our Saviour, of which the Reader that pleaſes may find a more ample Account given by the Learned *Valeſius* in a particular Diſſertation (*ſ*) about it at the End of *Euſebius*'s Eccleſiaſtical Hiſtory. The *Latins* inſtead of *Martyrium* commonly uſe the Name of *Memoria Martyrum* for ſuch kind of Churches. As in that noted Paſſage of St. *Auſtin* (*t*), where he ſays, We do not build Temples to our Martyrs as Gods, but only Memorials of them, as dead Men, whoſe Spirits ſtill live with God; Nor do we erect Altars to them in thoſe Memorials, or offer Sacrifice thereon to our Martyrs, but to the only God, both theirs and ours. So that when St. *Auſtin* in another place (*u*) commends *Eradius* his Presbyter for building a Memorial of an Holy Martyr at his own Expenſe, we are to underſtand, not a Monument or a Sepulchre, but a Church. And ſo the name is uſed by *Optatus* (*w*) and ſeveral others. But if the Perſon, in memory of whom the Church was built, was either a Prophet or an Apoſtle,

(*r*) Euſeb. lib. 4. de Vit. Conſtant. c. 40. (*ſ*) Valeſii Epiſtola de Anaſtaſi & Martyrio Hieroſolymitano. (*t*) Aug. de Civ. Dei lib. 22. c. 10. Nos Martyribus noſtris non Templa ſicut Diis, ſed Memorias ſicut hominibus mortuis, quorum apud Deum vivunt Spiritus, fabricamus: nec ibi erigimus altaria, in quibus ſacrificemus Martyribus, ſed uni Deo & Martyrum & noſtro. [*u*] Aug. Hom. 50. de Diverſis. Tom. 10. p. 522. De opera ejus & expenſa pecunia Memoriam ſancti Martyris habemus. [*w*] Optat. cont. Parmen. lib. 2. p. Præſentes ſunt ibi duorum Memoriæ Apoſtolorum, &c.

ſtle, then the Church reſpectively took the Name of Ἀποστολεῖον or Προφητεῖον. As we may ſee in *Sozomen* (*x*) who ſpeaks of the *Apoſtoleum* of *Peter* in *Rome*, and again of the *Apoſtoleum* of *Peter* and *Paul* at *Quercus* in the Suburbs of *Chalcedon*, which *Ruffin* the great States-man under *Arcadius* built to the Honour of the Apoſtles, and called it (*y*) an *Apoſtoleum* from them. So in the Council of *Conſtantinople* under *Mennas* there is mention (*z*) made of the *Propheteum* of St. *Eſaias* the Prophet, as alſo in *Theodorus Lector* (*a*), who ſays, the Reliques of *Samuel* the Prophet were laid up ἐν τῷ προφητείῳ αὐτῶ, in his *Propheteum*, which can mean nothing elſe but Churches called by their Names, as *Valeſius* rightly expounds it.

Sect. 9. *Why called* Cœmiteria, *and* Menſæ, *and* Areæ.

Much the like Account is to be given of two other Names, *Cœmiterium*, and *Menſa*, which we find ſometimes uſed to ſignify Churches. The Chriſtians in times of Perſecution were uſed to meet in private Vaults or Burying-places, and eſpecially at the Graves or Monuments of their Martyrs; as is evident both from the Canons of the Council of *Eliberis* (*b*), which was held in the heat of the *Diocletian* Perſecution, and often ſpeaks of their Aſſembling in ſuch Places; as alſo from the Edicts of the Perſecuting Emperors, forbidding Chriſtians to hold Aſſemblies in their *Cemiteries*, as has been noted (*) before. Now when the Perſecutions were over, Churches were actually erected over the

(*x*) Sozom. lib. 9. c. 10. ἤγαγεἰς τὸ Πέτρου Ἀποστολεῖον, &c. (*y*) Id. lib. 8. c. 17. Ἀποστολεῖον ἐξ ἐυτῶν ὠνόμασε. (*z*) Conc. Conſtant. ſub Menna. Act. 3. Tom. 5. p. 67. (*a*) Theodor. Lector. lib. 2. p. 568. (*b*) Conc. Eliber. c. 34. Cereos in Cœmiteriis per diem placuit non incendi, *&c.* It. Can. 35. Placuit prohiberi, ne fœminæ in Cœmiterio pervigilent, eo quod ſæpe ſub obtentu Orationis ſcelera latenter committant. (*c*) *See Sect.* 7. Vid. Onuphrium de Cœmiteriis, cap. 11.

the Graves of the Martyrs, and in the places where the *Cæmiteries* were, and ſo a *Cæmitery* or a Grave of a Martyr came to be uſed for the Name of a Church. Thus in the Writings of St. *Auſtin* there is frequent mention of a Church called *Menſa Cypriani*, where St. *Auſtin* preached ſeveral (*c*) of his Sermons. This was the place where *Cyprian* ſuffered Martyrdom, which being the Altar on which *Cyprian* was offered a Sacrifice to God, a Church was afterward built there, and an Altar or Communion Table erected therein for the Chriſtian Sacrifice to be offered to God: And both theſe being a Memorial of *Cyprian*'s Paſſion, they were jointly called by his name (*d*) *Menſa Cypriani*, *Cyprian*'s-Altar, or *Cyprian*'s-Church. For though it primarily ſignifies the Altar, yet it is plain it was extended to be the Name of the Church alſo, where St. *Auſtin* preached ſo many Sermons on *Cyprian's-day* to the People of *Carthage*. The Name *Cæmitery* continued alſo to be uſed in after Ages for a Church: As appears from one of the Canons of the Council (*e*) of *Laodicea*, which forbids Catholicks to frequent the *Cæmiteries* or *Martyries* of Hereticks, upon pretence of Prayer or Divine Service. St. *Chryſoſtom* often uſes the Word τάφοι μαρτύρων, Sepulchres of Martyrs, for Churches. As where he ſays (*f*) one

I migh:

(*c*) *See* Serm. 94 & 237. de Diverſis Serm. 26. ex Editis a Sirmondo. Ser. 38 & 80. in Pſal. *All preached* ad Menſam Cypriani. (*d*) Aug. Ser. 113. de Diverſis. Sicut noſtis, quicunq; Carthaginem noſtis, in eodem loco Menſa Deo conſtructa eſt, tamen Menſa dicitur Cypriani, non quia ibi eſt unquam Cyprianus epulatus, ſed quia ibi eſt immolatus, & quia ipſa immolatione ſua paravit hanc Menſam, non in qua paſcat ſive paſcatur, ſed in qua Sacrificium Deo, cui & ipſe oblatus eſt, offeratur. (e) Conc. Laodic. can. 9. περὶ τὸ μὴ συγχωρεῖν εἰς τὰ κοιμητήρια, ἢ εἰς τὰ λεγόμενα μαρτύρια πάντων τῶν διερπαζόντων τῆς ἐκκλησίας, εὐχῆς, ἢ θεραπείας ἕνεκα, ἀπέναι. (*f*) Chryſ. Com. in Pſal. 115. Tom. 3. p. 404. σκόπει καὶ ἐπὶ τῶν μαρτύρων τοὺς τάφους τὰς πόλεις συνειληφέναι.

might see whole Cities running to the Monuments of the Martyrs. And again (*g*), We depart not from their Sepulchres: Here Kings lay aside their Crowns, and continue praying for deliverance from Dangers, and for Victory over their Enemies. Nay he triumphs in this both over *Jews* and *Gentiles*, that the Apostles in their Deaths were more honourable than the greatest Kings upon Earth: For even at *Rome* (*h*) the Royal City, Emperors, and Consuls, and Generals left all, and ran to the Sepulchres of the Fisherman and Tentmaker: And at *Constantinople* it was thought Honour enough by those that wore the Diadem, to lie buried not with the Apostles, but before their Porches, and Kings themselves were the Fishermens Doorkeepers. In all which places, it is evident, he means Churches by the Sepulchres of the Apostles. And so *Athanasius* (*i*), and *Socrates*, and others take the Word *Cœmitery* for a Church. And perhaps St. *Jerom* intends the same by the Sepulchres of the Martyrs, when he says (*k*) it was his Custom, when he was a Boy at School in *Rome*, on *Sundays* to go about and visit the Sepulchres of the Apostles and Martyrs: But I will not be positive of this, because he joins the *Cryptæ* or Subterraneous Vaults with them, which in his time were not Churches; though they were in *Tertullian*'s time, who calls them *Areæ* (*l*) *Sepulturarum*, telling us, That *Hilarian* the Perse-

(*g*) Id Hom. 1. in Psal. 48. ibid. p. 812. οὐκ ἀναχωροῦμεν τῶν τάφων αὐτῶν, &c. (*h*) Chrys. Demonstr. Quod Christus sit Deus, Tom. 5. p. 839. (*i*) Athan. Apol. 2. ap. Socrat. lib. 2. c. 28. (*k*) Hieron. Com. in Ezek. c. 40. Dum essem Romæ puer, & liberalibus studiis erudirer, solebam cum cæteris ejusdem ætatis & propositi, diebus Dominicis Sepulchra Apostolorum & Martyrum circuire, crebróq; Cryptas ingredi, &c. (*l*) Tertul. ad Scapul. c. 3. Sicut sub Hilariano Præside, cum de Areis Sepulturarum nostrarum adclamassent, Areæ non sint; Areæ ipsorum non fuerunt: Messes enim suas non egerunt.

Perſecutor forbad them to hold Aſſemblies there: But this was remarkably puniſhed by the Providence of God: For they who denied the Chriſtians the Liberty of their *Areæ*, had their own *Areæ*, meaning their Store-houſes or Barn-floors (which is another Signification of the Word *Area*) taken from them: For they had no Harveſt that year by the juſt Judgment of God upon them. The Reader will meet with the Name *Area* for a Place of Prayer in the Acts of Purgation of *Cecilian* (*m*) Biſhop of *Carthage*, and other Records of that (*n*) Age of Perſecutions, when they were forced to fly from their Churches above ground to their Vaults underneath, and make a ſort of Temporary Churches of them.

Sect. 10. *Why* Caſæ, Trophæa, *and* Tituli.

Caſa is another Name in the ſame Acts of Purgation of *Cecilian* and *Felix*, which I take to be the Name of a Church alſo (*o*). For though it might be ſomething doubtful from that place alone, yet finding it ſo uſed in other Authors, I conclude it was one of the ancient Names of their Churches. For *Bede* tells us (*p*) the Town of St. *Martins* in *Bernicia*, a Province of *Britain*, came to be vulgarly called *Candida Caſa*, *Whitern*, or *Whitchurch*, from the Church of Stone which Biſhop *Ninyas* built in it. And I leave it as a Query, Whether *Caſæ Nigræ* in *Africk*, where

(*m*) Geſta Purgat. Cæcilian. ad Calcem Optati, p. 272. Cives in Area Martyrum fuerunt incluſi. Item p. 277. Tollat aliquis de veſtris in Aream ubi orationes facitis. (*n*) Vide Acta Concilii Cirtenſis ap. Baron. an. 303. n. 24. Paſſio Cypriani. Ejus corpus poſitum eſt in Areis Macrobii Candidi. (*o*) Geſta Purgat. p. 272. Nunquid Populus Dei ibi fuit? Saturninus dixit, in Caſa majore fuit incluſus. It. p. 274. Præſens cum populo incluſus in Caſa majore. (*p*) Bed. Hiſt. lib. 3. c. 4. Qui locus ad Provinciam Berniciorum pertinens, vulgo vocatur, Ad Candidam Caſam, eo quod ibi Eccleſiam de lapide, inſolito Britonibus more, fecerit.

Donatus was Biſhop, be not beholden to ſome ſuch Circumſtance for its Denomination alſo? But why Churches ſhould be called *Caſæ*, is not very eaſy to conjecture. Till a better Reaſon can be found, let us ſuppoſe it to be from the Plainneſs and Simplicity of them, of which we ſhall have ſomething more to ſay in the next Chapter. Mr. *Mede* has obſerved another Name for Churches (which is not very common) in *Caius Romanus* an ancient Writer in *Euſebius*, who uſes the Term *Trophæa Apoſtolorum*, as Mr. *Mede* conjectures, to denote two Churches of St. *Peter* and St. *Paul* in *Rome* (*q*). But I confeſs there is ſome Reaſon to queſtion, whether in that place it means Churches, and not rather the Monuments or Sepulchres of thoſe Apoſtles. For *Euſebius* is only ſpeaking of their Bodies being buried at *Rome*; to confirm which Opinion he quotes that ancient Writer in theſe words: We can yet (*r*) ſhew the Trophies of the Apoſtles; for whether you go to the *Vatican*, or the *Via Oſtienſis*, you may there ſee the Trophies of thoſe who founded this Church; meaning the Church of *Rome*, which was founded by St. *Peter* and St. *Paul*, whoſe Sepulchres were then to be ſeen, the former in the *Vatican* Hill, and the other in the Way from *Oſtia* to *Rome*. However in after Ages, when Churches were built over their Sepulchres, then their Trophies became a Name for thoſe Churches, as we may learn from thoſe words of St. *Jerom* (*ſ*) to *Marcella*, who lived at *Rome*: You have there an Holy Church, you have

(*q*) Mede's *Diſcourſe of Churches*, p. 328. (*r*) Euſeb. lib. 2. c. 25. ἐγὼ δὲ τὰ τρόπαια τῶν Αποστόλων ἔχω δεῖξαι, &c. (*ſ*) Hieron. Ep. 18. ad Marcellam. Eſt quidem tibi ſancta Eccleſia, ſunt Trophæa Apoſtolorum & Martyrum. So Gildas de Excid. Britan. & Bede Hiſt. Eccl. lib. 1. c. 8. *call them* Signa Victricia Martyrum. Euſebius de Laud. Conſtant. c. 17. τρόπαια νικητήρια.

have there the Trophies of the Apoſtles and Martyrs. For now 'tis certain their Sepulchres were advanced into Churches, and both together called Trophies, as being manifeſt Tokens and Evidences of the Victory which they had gained over their Enemies, by Reſiſting unto Blood, and Triumphing after Death. There is yet another Name, of which it is not eaſy to give ſo exact an Account: That is, Why ſome Churches had the Name of *Tituli* given them peculiarly in *Rome*. In the *Pontifical* in the Life of *Marcellus* (*t*) it is ſaid of him, that he appointed Twenty-five *Tituli* in *Rome*, for the convenience of baptizing new Converts. And in the ſame place one *Lucina* a Widow is ſaid to have dedicated her Houſe (*u*) to be made a *Titulus* or Church, where they worſhiped Chriſt day and night with Prayers and Hymns, till *Maxentius* the Tyrant hearing of it, turned the Church into a Stable, and forced *Marcellus* to be the Keeper of it. Theſe are ſuppoſed to be the ſame as Pariſh Churches, erected for the convenience of adminiſtring Divine Offices, as the Multitude of Converts encreaſed in *Rome*. But why they were called *Tituli*, is not exactly agreed among Learned Men. *Baronius* (*w*) will have them to be ſo called, becauſe they had the Sign of the Croſs upon them, by which Sign or Title they were known to belong to Chriſt, as things which belonged to the Emperor's Exchequer were known to be his by an appendant Veil, which

(*t*) Pontifical. Vit. Marcelli. Hic fecit Cœmiterium Via Salaria, & viginti quinq; Titulos in Urbe Roma conſtituit, quaſi Diœceſes, propter Baptiſmum & pœnitentiam multorum, qui convertebantur ex Paganis, & propter Sepulturas Martyrum. (*u*) Pontifical. ibid. Lucina domum ſuam nomine Tituli beati Marcelli dedicavit, ubi die noctuq; hymnis & orationibus Domino Jeſu Chriſto confitebantur, *&c.* Vid. Pii Epiſt. 2. ad Juſtum Vien. Presbyter Paſtor Titulum condidit, *&c.* (*w*) Baron. an. 112. n. 6.

had either his Image or his Name, by way of title, inſcribed upon it. But it does not appear that the Sign of the Croſs was ſo early fix'd upon Churches; or if it were, that it was the peculiar Diſtinction of a Pariſh-Church; for no doubt the Cathedral or Biſhop's-Church had that Sign as ſoon as any others. Mr. *Mede* (*x*) offers two other Reaſons, and leaves the Reader to determine, whether they were ſo called, becauſe by their Dedication the Name of Chriſt our Lord was as it were inſcribed upon them, as the manner then was to ſet the Names or Titles of the Owners upon their Houſes and Poſſeſſions; and ſo it would concur in Notion with thoſe other Names of Κυριακὸν and *Baſilica*, the Lord's, and the King's; or whether becauſe they gave a Title of Cure, or Denomination to the Presbyters to whom they were committed. This laſt I take to be the true Reaſon of the Name, till one more probable can be thought of. As to the Fancy of *Onuphrius*, that the Number of theſe *Tituli* (*y*) was exactly the ſame with that of Cardinal-Presbyters now, and never exceeding the number of Twenty-eight, it is an Imagination without ground: For *Optatus* ſpeaks of above Forty Churches in *Rome* before the time of the laſt Perſecution, as I ſhall have occaſion to ſhew more fully in the next Book.

Sect. 11.

Of Tabernacles, and Minſters, and ſome other leſs uſual Names of Churches.

There are ſeveral other leſs uſual Names of Churches in ancient Writers, which I need not ſtand upon. Such as *Limina Martyrum*, the Houſes of the Martyrs, uſed (*z*) by St. *Jerom*; οἶκος and τέμενος, Words of the ſame import with Temple, which we ſometimes

(*x*) Mede's *Diſc. of Churches*, *p.* 328. (*y*) Onuphr. Interpret. Vocum Eccleſiaſtic. p. 91. (*z*) Hieron. Ep. 15. ad Marcellam.

times meet with in *Theodoret* (*a*), *Syneſius* (*b*), and *Evagrius* (*c*). In *Euſebius Domus Synaxeos* (*d*) ſometimes occurs in the Reſcripts of Heathen Emperors for Chriſtian Churches, which ſignifies no more but Houſes of Aſſembly. *Chryſoſtom* ſtiles them the Seat of Doctrine (*e*) from the Exerciſe of Preaching therein. And many ſuch Names are to be met with, which need no Explication. But there are two Names more uſed by *Euſebius*, which ſome Learned Men have greatly miſtaken. In one place, ſpeaking of the *Therapeutæ* in *Egypt*, whom he reckons the firſt Chriſtians converted by St. *Mark*, and deſcribed covertly by *Philo-Judæus*, he gives their Churches the Name of σεμνεῖα and μοναστήρια, which ſome miſtake for Monaſteries in the modern Senſe; whereas *Euſebius* (*f*) ſays expreſly it was the Name which *Philo* gave, not to their Habitations, but their Churches. For, ſays he, *Philo* having deſcribed their Habitations, afterward ſpeaks thus of their Churches in that Region: In every one of their Dwellings there is a Sacred Houſe or Chappel, which they call their *Semneum*, or Monaſtery, where they perform the Religious Myſteries proper to their Holy Life. For hither they bring nothing ever of Meat or Drink or other Bodily Neceſſaries, but only their Laws and inſpired Oracles of their Prophets, their Hymns, and whatever elſe tends to augment and conſummate a Life of Piety and Knowledge. This is not the Deſcription of a Monaſtery in the modern ſenſe, but of a Church, and ſo we ſee the

(*a*) Theodor. ſer. de Martyr. (*b*) Syneſ. Ep. 58. (*c*) Evagr. lib. 1. c. 14. lib. 6. c. 8. (*d*) Euſeb. lib. 7. c. 8. Vid. Geſta Purgationis Cæciliani. (*e*) Chryſoſt. Hom. 2. in Joh. (*f*) Euſeb. lib. 2. c. 17. εἶθ' ἑξῆς, τὰς οἰκήσεις αὐτῶν ἑπτοίας τινὲς εἶναι διαγράψας, περὶ τῶν κατὰ χώραν ἐκκλησιῶν ταῦτα φησίν. ἐν ἑκάστῃ δὲ οἰκίᾳ ἔστιν οἴκημα ἱερὸν, ὃ καλεῖται σεμνεῖον καὶ μοναστήριον. ἐν ᾧ μυούμενοι τὰ τῆς σεμνῆς βίου μυστήρια τελοῦνται, &c.

Name was firſt uſed, as it is at this day among the *Germans*, who hence call ſome of their Churches *Munſters*, as we do *Minſters*, which were heretofore collegiate Churches and Schools of Learning, like St *Auſtin*'s Monaſtery-Church, of which I have given an account in the former Book. This is farther confirmed, becauſe *Euſebius* joins the Name σημεῖον to Monaſtery to explain it, which by the beſt Criticks, ancient and modern, *Heſychius*, *Budæus*, *Suicerus* and others, is reckoned to ſignify a Temple or Place of Divine Service. *Euſebius* has yet another Name for a Church, which I mention only becauſe it is liable to the ſame Miſtake. He gives it the Name of Tabernacle: Which is only a private Appellation, belonging peculiarly to moveable or travelling Churches. For *Euſebius* ſpeaking of *Conſtantine*'s intended Expedition againſt the *Perſians*, ſays, That among his other Preparations for that War he erected himſelf (*g*) a Tent or Tabernacle in the Form of a Church, in which he might continually make his Supplications to God the Giver of Victory, with the Biſhops and Clergy that were to attend him in his Expedition. *Socrates* (*h*) ſpeaking of the ſame thing, compares it to the Tabernacle that *Moſes* ſet up in the Wilderneſs, and ſays, *Conſtantine* did it, that he might have a decent and convenient Oratory, εὐκτήριον ἐυπρεπισμένον, in the moſt deſert and barbarous places through which he was to travel. And from this Example, as *Sozomen* (*i*) obſerves, it became a Cuſtom throughout the *Roman* Army for every Legion to have their Tabernacle, and Prieſts, and Deacons appointed to attend the Service of it.

Whilſt

(*g*) Euſeb. de Vit. Conſtant. lib. 4. c. 56. τὴν σκηνὴν τῷ τῆς ἐκκλησίας σχήματι πρὸς τὴν ἐκείνου τοῦ πολέμου παράταξιν σὺν πολλῇ φιλοπονίᾳ κατειργάζετο. (*h*) Socrat. lib. 1. c. 18. (*i*) Sozom. lib. 1. c. 8.

Sect. 12. *Of the Distinction between* Eccleſia Matrix *and* Diœceſana.

Whilſt I am upon this Head, it will not be amiſs to give the Reader an account of two other Words, which have ſome Relation to this Subject, and by their Ambiguity are often miſtaken and confounded, that is, *Eccleſia Matrix* and *Diœceſana*, which ſeem to be words of the ſame Importance, but are often very different from one another. *Eccleſia Matrix*, a Mother-Church, is ſometimes taken for an Original Church planted immediately by the Apoſtles, whence others were derived and propagated afterward. So *Tertullian* (*k*) calls thoſe Churches, to which the Apoſtles preached either *viva voce*, or by their Epiſtles, by which all Doctrines are to be judged. And in this ſenſe the Church of *Jeruſalem* is called the Mother of all Churches in the World by the ſecond general Council of *Conſtantinople* (*l*): And *Arles* the Mother-Church of *France*, becauſe ſuppoſed to be planted (*m*) by the Apoſtles Miſſionary, *Trophimus*, firſt Biſhop of the Place. At other times a Mother-Church denotes a Metropolis, or the Principal Church of a ſingle Province, as in ſome of the *African* (*n*) Canons, where *Matrix* is uſed ſometimes for the Primates See, to which other Biſhops were to have recourſe for Judgment and Deciſion of Controverſies. But moſt commonly it ſignifies a Cathedral or Biſhop's-Church, which was uſually termed

(*k*) Tertul. de Præſcript. c. 21. Conſtat proinde omnem Doctrinam, quæ cum illis Eccleſiis Apoſtolicis Matricibus & Originalibus fidei conſpiret, veritati deputandam. (*l*) Epiſt. Synodic. ad Damaſum ap. Theodoret. lib. 5. c. 9. τῆς δὲ γε μητρὸς ἁπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις, &c. (*m*) Libellus Precum Epiſcopor. Gallor. ad Leon. ap. Baron. an. 450. p. 125. Cujus honoris obtentu Eccleſiam Arelatenſem omnes Deceſſores, Prædeceſſoreſq; noſtri vel ut Matrem debito ſemper honore coluerunt, &c. (*n*) Cod. Afric. can 119. al. 120. μὴ προκειμαπθῆ ἐν τῇ ματεικῇ, Non præjudicetur in Matrice, &c.

termed the Great Church, and the Catholick Church, and the Principal See, in oppoſition to the leſſer *Tituli* or Pariſh Churches committed to ſingle Presbyters. Thus in the *African* Code, the matter is plain, in one Canon every Biſhop is prohibited to alienate or ſell the Goods of the Mother-Church (*o*); and Presbyters the Goods belonging to their Titles. The *Greek* Tranſlation of this Canon is here imperfect and corrupt, as *Suicerus* (*p*) has rightly obſerved, and by it *Cujacius* and others have been led into a Miſtake to expound *Matrix* by *Matricula*, the Catalogue or Books of the Church, whereas it means the Cathedral or Biſhop's-Church. As alſo in another Canon (*q*), which ſays, If any Biſhop is negligent to deal with Hereticks in the Mother-Church, he ſhall be admoniſhed of his Fault by the Neighbouring Biſhops, that he may have no Excuſe. The Mother-Church is here the Biſhop's-Church, or that which required both his Care and Reſidence, as the Principal Church of the Dioceſe. This by *Fulgentius Ferrandus* (*r*) is plainly oppoſed to other inferior Churches in the Dioceſe, upon which only Presbyters reſided, both when he ſays, That the Judgment of the Mother-Church ſhall be ſufficient in the Election of a Biſhop; And again, That the Biſhop of the Mother-Church ſhall not uſurp any thing that is given to the Churches in the Dioceſe. Theſe Churches in the Dioceſe

(*o*) Cod. Afric. can. 33. Non habente neceſſitatem, nec Epiſcopo liceat Matricis Eccleſiæ, nec Presbytero rem Tituli ſui uſurpare. (*p*) Suicer. Theſaur. Eccleſ. voce μάτρα. (*q*) Cod. Afr. can. 123. Si in Matricibus Cathedris Epiſcopus negligens fuerit adverſus Hæreticos, conveniatur à vicinis Epiſcopis, *&c.* (*r*) Ferrand. Breviat. Canon. c. 11. Ut ad eligendum Epiſcopum ſufficiat Matricis arbitrium ex Concil. Septimunicenſi & Concil. Macrianenſi. Item c. 38. Ut Epiſcopus Matricis non uſurpet quicquid fuerit donatum Eccleſiis, quæ in Diœceſi conſtitutæ ſunt. Ex Concil. Hipponiregienſi.

Dioceſe are the ſame as we now call Pariſh-Churches; though they themſelves are ſometimes termed Dioceſes, in the Pontifical (*ſ*) and the *African* (*t*) Canons; and in ſome other Canons (*u*) *Eccleſiæ Dixceſanæ*, Dioceſan Churches; as in the Council of *Tarraco*, which obliges all Biſhops to viſit their Dioceſes once a year, to ſee that no Dioceſan Church, that is, no Church within the Dioceſe was out of Repair. So that a Mother-Church and a Dioceſan-Church in that ancient Stile, differed as now a Cathedral and a Pariſh-Church with us. The Mother-Church being otherwiſe called the Principal See (*w*), *Principalis Cathedra*, where the Biſhop was obliged continually to reſide: And ſometimes the Catholick Church, as *Valeſius* has obſerved (*x*) out of *Epiphanius* (*y*) and *Nicephorus* (*z*), in oppoſition to the leſſer Churches that were ſubject to it. Tho', as I noted before, the Council of *Trullo* calls every Baptiſmal Church a Catholick (*a*) Church, in oppoſition to private Oratories, where Baptiſm was not allowed to be adminiſtred. It was neceſſary for me to be thus particular about the Names of Churches in the Entrance upon this Book, becauſe ſome of them are Curious, and others Ambiguous, that the Reader might find them explained at once, and not be at a loſs about Terms upon every Occaſion in the following Diſcourſe.

Our

(*ſ*) Pontifical. Vit. Marcelli. Hic viginti quinq; Titulos in Urbe Roma conſtituit, quaſi Diœceſes, propter Baptiſmum, *&c.* (*t*) Cod. Afric. can. 53 & 56. [*u*] Conc. Tarracon. can. 8. Reperimus nonnullas Diœceſanas Eccleſias eſſe deſtitutas. Ob quam rem hac Conſtitutione decrevimus, ut annuis vicibus ab Epiſcopo Diœceſes viſitentur. [*w*] Conc. Carthag. 5. c. 5. Placuit, ut nemini ſit facultas relicta Principali Cathedra, ad aliquam Eccleſiam in Diœceſi conſtitutam ſe conferre. (*x*) Valeſ. Not. in Theodor. Lector. lib. 1. p. 553. [*y*] Epiphan. Hæreſ. 69. n. 1. (*z*) Niceph. lib. 22. c. 15. (*a*) Conc. Trull. c. 58. al. 59.

Sect. 13. *Proofs of Churches in the first Century collected by Mr.* Mede.

Our next Enquiry is into the Original of Churches, that is, when Christians began to set them a-part for Divine Service? A very singular Paradox has been advanced by some Learned Men in these last Ages, that for the three first Ages the Christians had no such distinct Places of Worship; grounding upon some mistaken Passages of *Origen*, *Minucius Felix*, *Arnobius* and *Lactantius*, who say, The Christians had no Temples; which they take for a Denial of their having any Churches. Which Opinion, tho' advanced with some shew of Learning by *Vedelius* (*b*), *Suicerus* (*c*) and others, is altogether without ground, contradicted by the Authors which they alledge, and by themselves who assert and maintain it. Mr. *Mede* has an Elaborate Discourse in confutation of this Opinion, wherein he has learnedly collected the Authorities of the Ancients, which for the three first Ages prove the being of Christian Churches. I shall briefly, for the sake of those who have not that Author at hand, relate the substance of his Proofs, and add some others to his Collections. In the first place he shews that the Ancients, St. *Austin* (*d*), St. *Basil* (*e*), and the Author under the Name of St. *Jerom*, St. *Chrysostom*, *Sedulius*, *Oecumenius*, and *Theophylact* in their Comments on that *Passage* of St. *Paul*, 1 Cor. xi. 22. *Have ye not houses to eat and drink in? or despise ye the Church of God?* took the Word *Church* there not for the Assembly, but for the Place set apart for sacred Duties. And that the Apostles always met together in a certain Place for Prayer and Supplication upon Mount *Sion*, which was the *Hyperoon* or *Cœnaculum*, the upper Room so often mentioned in the Acts

(*b*) Vedel. Exercit. in Ignat. Ep. ad Ephes. c. 4. (*c*) Suicer. Thesaur Eccles. voce *ναὸς*, p. 388. (*d*) Aug. Quæst. 57. in Levitic. (*e*) Basil. Regul Major. Q. 30, Regul. Minor. Q. 310.

Acts of the Apoſtles; where the Apoſtles were aſſembled, when the Holy Ghoſt came upon them, *Act.* ii. where our Saviour celebrated his laſt Supper; where he appeared to his Diſciples two *Sundays* one after another after his Reſurrection, *Joh.* xx. The Place where the Seven Deacons were elected and ordained, *Act.* 6. And where the firſt Council of *Jeruſalem* was held, *Act.* 15. Which Place was afterward encloſed with a goodly Church, called the Church of *Mount Sion*, and the upper Church of the Apoſtles in the time of *Cyril* (*f*) Biſhop of *Jeruſalem* and St. *Jerom* (*g*). That this was the οἶκος, or Houſe of Aſſembly mentioned *Act.* ii. 46. where the Apoſtles continued breaking of Bread, that is, celebrating the Euchariſt after their Return from the Temple. For he thinks with many other Criticks, that the Word ἐν οἴκῳ, is not to be tranſlated, *from Houſe to Houſe*, but *in the Houſe*, or Place where the Aſſembly was uſed to meet together. His next Argument is drawn from what *Euſebius* (*h*) obſerves of the θεραπευταὶ in *Egypt*, whether *Eſſenes* or Chriſtians, that they had their σεμνεῖα, or Places appropriated for Divine Worſhip, from the days of St. *Mark*. And that ſuch Places are to be underſtood in all thoſe Paſſages of St. *Paul* which ſalute (*i*) the Churches in ſuch or ſuch an Houſe, that is, the Congregations that met in the Houſes of ſuch Pious Chriſtians, as had beſtowed ſome part of their Dwellings, to be an Oratory for the Church to aſſemble in. Such a *Cœnaculum* is deſcribed by *Lucian*, or whoever was the Author of the Dialogue called *Philopatris*, about the time of *Trajan*, where he brings in one *Critias* telling how the Chriſtians carried him into an *Hyperoon*, the

(*f*) Cyril. Catech. 16. (*g*) Hieron. Ep. 27. Epitaph. Paulæ. (*h*) Euſeb. lib. 2. c. 17. (*i*) *See Rom.* 16. 3, 5. *Coloſ.* 4. 15. 1 *Cor.* 16. 19. *Philem.* 1, 2.

the Place of their Aſſembly, with a Deſign to make him a Proſelyte to their Religion. He argues farther from the Tradition of the Church derived from the ancient Author of the Recognitions under the Name of *Clemens Romanus*, which (*k*) ſays that *Theophilus*, to whom St. *Luke* is ſuppoſed to inſcribe his Goſpel, at *Antioch*, did convert his Houſe into a Church. And the like is reported of the Houſe of *Pudens*, a *Roman* Senator and Martyr, in the *Acta Pudentis*, that it was turned into a Church after his Martyrdom. He concludes this firſt Century with the Teſtimony of *Clemens Romanus* in his genuine Epiſtle to the *Corinthians*, which ſays (*l*) that God had ordained as well appropriate Places where, as appropriate Times and Perſons when and whereby he would be ſolemnly ſerved, that all things might be done religiouſly and in order.

Sect. 14. *Proofs in the ſecond Century.*

In the next Age he ſhews that *Ignatius* in his Epiſtle to the *Magneſians* (*m*) exhorts them to meet together in one place, which he calls τ ναὸν Θεῦ, the Temple of God; and in his Epiſtle to the *Philadelphians* (*n*) he ſays, there was one Altar to every Church, and one Biſhop with his Presbytery and Deacons. The preſent *Greek* Copies indeed read it a little different from Mr. *Mede*, leaving out the Word Church, but the mentioning one Altar is ſufficient to intimate they had then a ſtated Place for their Eccleſiaſtical Aſſembly. In the ſame Age *Pius* Biſhop of *Rome* wrote two ſhort Epiſtles to *Juſtus* Biſhop of *Vienna* in *France*, in the firſt of which one *Euprepia* (*o*) a Pious Matron is

(*k*) Recognit. lib. 10. n. 71. (*l*) Clem. Ep. 1. ad Cor. n. 40. (*m*) Ignat. Ep. ad Magneſ. n. 7. (*n*) Epiſt. ad Philadelph. n. 4. (*o*) Pii Ep. 1. ad Juſtum. Soror noſtra Euprepia Titulum domus ſuæ Pauperibus aſſignavit; ubi nunc cum Pauperibus noſtris commorantes, Miſſas agimus.

is said to have consigned the Title of her House over to the Church to celebrate Divine Offices in: And in the other one *Pastor* a Presbyter is commended for erecting a *Titulus*, that is, a Church, before his Death (*p*). *Clemens Alexandrinus* toward the End of this Century uses the Name *Ecclesia* for the Place of the Assembly, as well as the Congregation. For speaking of the Church, he says, I call not now (*q*) the Place, but the Congregation of the Elect, the Church. And so in his famous Homily, *Quis dives salvetur*, he brings in the *Asian* Bishop, to whom St. *John* committed the young Man to be trained up in the Christian Discipline, complaining, that the Youth was become a Villain and a Robber, and now instead of the Church (*r*) had betaken himself to the Mountains, with a Company like himself. By this it is plain, that in his time the word, *Ecclesia*, was taken for a Place of Sacred Assembly, as well as for the Assembly itself.

Sect. 15. *Proofs in the third Century.*

In the third Century the Testimonies are both more numerous and plain. *Tertullian* clearly intimates they had Churches, when complaining against Christians who followed the Trade of Idol-making for the *Gentiles*, only excusing themselves that they did not worship them, he says, The Zeal of Faith (*s*) cannot but declaim all the day long upon this point, bewailing that any Christian should come from among his Idols into the Church, that

(*p*) Id. Ep. 2. Presbyter Pastor Titulum condidit, & digne in Domino obiit. (*q*) Clem. Alex. Strom. 7. οὐ νῦν τὸν τόπον, ἀλλὰ τὸ ἔθνισμα τῶν ἐκλεκτῶν, ἐκκλησίαν καλῶ. (*r*) Ap. Euseb. l. 3. c. 17. & in Bibl. Patrum. edit. Combefis. νῦν ἀντὶ τῆς ἐκκλησίας ὄρος κατέλαβε, &c. (*s*) Tertul. de Idol. c. 7. Tota die ad hanc partem zelus fidei perorabit, ingemens Christianum ab Idolis in Ecclesiam venire, de adversaria officina in Domum Dei venire, attollere ad Deum Patrem manus matres Idolorum.

that he ſhould come into the Houſe of God from the Shop of his Enemy, and lift up thoſe Hands to God the Father, which were the Mothers or Makers of Idols. In another place (*t*) he calls the Church *Domus Columbæ*, the Houſe of the Dove, meaning either Chriſt, or his Dove-like Religion, as I have explained it (*) before. And again he expreſly diſtinguiſhes between the Baptiſtery and the Church, which in thoſe days were Places ſeparate one from another, ſaying, When we are come (*u*) to the Water to be baptized, we not only there, but alſo ſomewhat before in the Church, under the Hand of the Miniſter, make a Publick Declaration that we renounce the Devil and his Pomp and his Angels. *Tertullian* is followed by *Hippolytus* [*w*], who deſcribing the Signs of the coming of Antichriſt, ſays, The Temples of God ſhall be as common Houſes, the Churches ſhall every where be deſtroyed. But I lay no ſtreſs upon this Paſſage, becauſe the Work is ſpurious, and of later Date than it pretends to be, as Biſhop *Uſher* has proved, and *Combefis* confeſſes as much, who publiſhed the Genuine Piece of *Hippolytus de Chriſto & Antichriſto*, where no ſuch Paſſage is to be found (*x*). But we have an Authentick Teſtimony in the ſame Age from an Heathen Author. For *Lampridius* in the Life of *Alexander Severus* (*y*) reports of him, That

(*t*) Tertul. adv. Valent. c. 2. (*) *See before Sect.* 2. (*u*) Tertul. de Coron. Mil. c. 3. Aquam adituri, ibidem, ſed & aliquanto prius in Eccleſia, ſub Antiſtitis manu, conteſtamur nos renunciare Diabolo, & Pompæ & Angelis ejus, *&c.* (*w*) Hippolyt. de Conſummat. Mundi. Bibl. Patr. Gr. Lat. Tom. 2. p. 346. οἱ ναοὶ τοῦ θεοῦ ὡς οἶκοι ἔσονται, καὶ καταςραφαὶ τῶν εἰκλησιῶν πανταχοῦ γενήσονται. (*x*) Vid. Combefis. Auctuar Noviſſim. p. 57. (*y*) Lamprid. Vit. Alex. c. 49. Cum Chriſtiani quendam locum, qui Publicus fuerat, occupaſſent, contra Popinarii dicerent, ſibi eum deberi; reſcripſit Imperator, Melius eſſe ut quomodocunq; illic Deus colatur, quàm Popinariis dedatur.

That there happening a Diſpute between the Chriſtians and the Victuallers about a certain Publick Place, each Party challenging it as their own; the Emperors Reſcript determined it thus in favour of the Chriſtians, That it was better that God ſhould be worſhiped there after any manner, than that it ſhould be given up to the Victuallers. About the middle of this Age lived the famous *Gregory* of *Neocæſarea*, ſirnamed *Thaumaturgus*, who himſelf built ſeveral Churches in *Neocæſarea* and the adjacent Parts of *Pontus*, as *Gregory Nyſſen* (z) reports in his Life; and alſo wrote a Canonical Epiſtle, wherein are deſcribed the ſeveral Claſſes or Stations (*a*) of Penitents in the reſpective Parts of the Church: But becauſe ſome Learned Men queſtion, Whether that part of his Epiſtle be not rather a Comment and Addition by ſome other Hand, I lay no greater weight upon it than it will bear, but only obſerve that the ſame Claſſes of Penitents may be collected from other Canons in that Epiſtle, which are allowed to be Genuine. About the ſame time St. *Cyprian* ſpeaks of the Place of their Aſſembly under the Name of *Dominicum* (*b*), The Lord's Houſe, as has been noted before; and in another place oppoſes the Church and the Capitol, the Altar of the Lord, and the Altars of Images and Idol-gods to one another: For ſpeaking againſt ſome that had lapſed, and without due Penance were for intruding themſelves into the Church again; If this were once permitted, ſays he, What then remains (*c*) but that the Church ſhould give

(z) Greg. Nyſſ. Vit. Greg. Thaumatur. Tom. 3. p. 567. (*a*) Gregor. Thaumaturg. Epiſt. Canon. c. 11. (*b*) Cypr. de Oper. & Eleemoſ. *See Sect.* 2. (*c*) Cypr. Ep. 55. al. 59. ad Cornel. Quid ſupereſt, quam ut Eccleſia Capitolio cedat, & recedentibus Sacerdotibus, ac Domini Altare removentibus, in Cleri noſtri Sacrum venerandumq; Conſeſſum Simulacra atq; Idola cum aris ſuis tranſeant?

way to the Capitol, and the Prieſts withdraw, and take away the Altar of the Lord with them, and let the Images and Idol-gods with their Altars ſucced and take poſſeſſion of the Sanctuary, where the venerable Bench of our Clergy ſit? About this time alſo *Dionyſius* Biſhop of *Alexandria* ſpeaks of Churches as appropriate to the Service of God, reſolving this Queſtion, Whether a Woman in the time of her Separation might enter (*d*) into the Houſe of God? It appears farther from the Reſcript of *Gallienus* the Emperor, recorded by *Euſebius* (*e*), where he reſtores the Chriſtians their Churches under the Name of τόποι θρησκευόμενοι, worſhiping Places: And from what has been noted before out of the Letter of *Aurelian* (*f*), which chides the Senate for demurring about opening the *Sibyllin* Books, as if they had been conſulting, not in the Capitol, but in a Chriſtian Church: As alſo that other Reſcript of his in *Euſebius* (*g*), which at the Requeſt of the Council of *Antioch*, ordered *Paulus Samoſatenſis* to be turned out of the Houſe of the Church. But the Teſtimony of *Euſebius* goes far beyond all others: For ſpeaking of the peaceable Times, which the Chriſtians enjoyed from the Perſecution of *Valerian* to that of *Dioclesian*, he obſerves, That the Number of Chriſtians ſo grew and multiplyed in that Fifty years, that their ancient Churches were not large enough to receive them, and therefore they erected from the Foundations (*h*) more ample and ſpacious ones in every City.

The

(*d*) Dionyſ. Ep. Canon. c. 2. (*e*) Euſeb. lib. 7. c. 13. (*f*) *See before Sect.* 1. Ex Vopiſco Vit. Aurelian. (*g*) Euſeb. lib. 7. c. 30. *cited Sect.* 3. (*h*) Euſeb. lib. 8. c. 1.

Sect. 16. *The Objection from* Lactantius *and* Arnobius *answer'd.*

The only Objection againſt all this, made with any Colour, is drawn from ſome of the ancient Apologiſts, *Origen* (*h*), *Minucius Felix* (*i*), *Arnobius* (*k*), and *Lactantius* (*l*), who ſeem to ſay that the Chriſtians in their time had no Temples, nor Altars, nor ought to have any. But as Mr. *Mede* ſhews at large, this is only ſpoken againſt ſuch Temples as the Heathens pleaded for, in the Notion of Encloiſtering the Deity by an Idol. For otherwiſe the very Authors from whom the Objection is drawn, muſt ſtrangely contradict themſelves. For *Arnobius* (*m*) owns they had their *Conventicula*, Houſes of Aſſembly, which he complains were barbarouſly deſtroyed in the laſt Perſecution. And *Lactantius* (*n*) ſays the ſame, giving them alſo the Name of the Temples of God, which *Diocletian* ordered to be demoliſhed, when he taught Oratory in *Bithynia*. And *Origen* himſelf ſpeaks (*o*) of adorning the Chriſtian Churches and Altars in one of his Homilies upon *Joſhua*, tranſlated literally by *Ruffin*.

Sect. 17. *Some Additional Collections upon this Head.*

Thus far Mr. *Mede* goes in his Collections and Anſwer to this Objection; to which I ſhall add a few things which he has not obſerved. *Lactantius* in another place of his *Inſtitutions* (*p*) ſpeaks of one of the Chriſtian *Conventicula* in a Town in *Phrygia*, which the Heathen burnt with the whole Aſſembly in it. And in his Book *de Mortibus Perſecutorum*, publiſhed ſince Mr. *Mede's* Death, he gives a more particular Account of the Deſtruction of Churches throughout the World.

(*h*) Origen. cont. Celſum, lib. 8. p. 389. (*i*) Minuc. Octav. p. 29. (*k*) Arnob. adv. Gent. lib. 6. (*l*) Lactant. lib. 2. c. 2. (*m*) Arnob. lib. 4. p. 152. *cited before Sect.* 7 (*n*) Lactant. lib. 5. c. 2. *cited Sect.* 6. (*o*) Origen. Homil. 10. in Joſua. (*p*) Lact. l. 5 c. 11.

For he not only mentions the demoliſhing the ſtately Church of *Nicomedia* (*q*), but intimates that the ſame Fate attended the Churches over all the World. For even in *France*, where the mild *Conſtantius* ruled, the Perſecution went ſo far as to pull down the Churches (*r*), though the Men, the true Temples of God, were ſpared, and ſheltered under his gentle Government. *Lactantius* lived in *France* at this time, being Tutor to *Criſpus* the Son of *Conſtantine*, and Grand-ſon of *Conſtantius*, and therefore he could not be miſtaken in his Relation. So that we muſt interpret *Euſebius* by him, when he (*ſ*) ſays, *Conſtantius* deſtroyed no Churches: That is, he gave no poſitive Orders, as the other Emperors did, to deſtroy them, but he connived at ſuch as pulled them down, in Policy to ſatisfy the other Emperors, and make the Walls compound for the Life and ſafety of the Perſons. However it was, both *Euſebius* and *Lactantius* agree in this, That there were Churches in *France* before the laſt Perſecution. We have the like Account of the Churches of *Britain* given by *Gildas*, who ſays (*t*) in general of the laſt Perſecution, That it occaſioned Churches all over the World to be deſtroyed, and particularly in *Britain*; for the Chriſtians built them new again from the ground when the Perſecution (*u*) was over, and founded others beſide them, to

(*q*) Lact. de Mort. Perſecut. c. 13. Illud editiſſimum paucis horis ſolo adæquarunt. (*r*) Ibid. c. 15. Conſtantius, ne diſſentire videretur a majoribus Præceptis, Conventicula, id eſt, Parietes, qui reſtitui poterant, dirui paſſus eſt, verum autem Dei Templum, quod eſt in hominibus, incolume ſervavit, (*ſ*) Euſeb. lib 8. c. 13. μήτε τὰς οἰκείας τῶν ἐκκλησιῶν καθελών. (*t*) Gildas de Excid. Britan. in initio. Ad perſecutionem Diocletiani Tyranni novennem, in qua ſubverſæ per totum mundum ſunt Eccleſiæ, *&c.* (*u*) Ibid. Renovant Eccleſias ad ſolum uſq; deſtructas, Baſilicas ſanctorum Martyrum fundant, conſtruunt, perficiunt, ac veluti victricia ſigna paſſim propalant. Vide Bedæ Hiſt. Eccl. lib. 1. c. 6. & 8. *who ſpeaks almoſt in the words of* Gildas.

to be as ſo many Publick Monuments and Trophies of their Martyrs. *Optatus* (*w*) takes notice of Forty Churches in *Rome* before the laſt Perſecution, which being taken from the Chriſtians, were afterward reſtored to them by the Order of *Maxentius*, as St. *Auſtin* (*x*) more than once informs us. In *Africk* we read of ſome Churches that were demoliſhed in this Perſecution, as at *Zama* and *Furni*, mentioned in the *Geſta* (*y*) *Purgationis* of *Cecilian* and *Felix*. Others were taken away, and in the mean time, till they were reſtored again, both Councils and Church-Aſſemblies were held in Private Houſes, as *Optatus* (*z*) obſerves of the Council of *Cirta*, and St. *Auſtin* after him, who ſays, It was not to be wondered at, that a few Biſhops ſhould hold a Council (*a*) in a Private Houſe in the heat of Perſecution, when the Martyrs made no ſcruple in the like Caſe to be baptized in Priſon, and Chriſtians met in Priſon, to celebrate the Sacrament with the Martyrs. But not to multiply Inſtances of this Nature, the very Tenor of the Imperial Edicts, which raiſed the laſt Perſecution, is undeniable Evidence, That the Chriſtians in all parts of the World had then their publick Churches, to which they reſorted ſo long as they had Opportunity to frequent them. For *Euſebius*

(*w*) Optat. Lib. 2. p. 49. Quadraginta Baſilicas. (*x*) Aug. Brevic. Collat. 3. die. c. 18. It. Lib. poſt Collationem c. 13. (*y*) Geſta Purgat. p. 276. Et Zama & Furnis dirui Baſilicas & uri Scripturas vidi. (*z*) Optat. Lib. 1. p. 39. Apud Cirtam Civitatem, quia Baſilicæ necdum fuerant reſtitutæ, in domum Urbani Chariſi Conſederunt, &c. (*a*) Aug. Brevic. Collat. Die 3. c. 17. Non eſſe incredibile, quod in privatam domum pauci illi Epiſcopi Perſecutionis tempore convenerunt, ut fervente Perſecutione etiam in carcere doceantur Baptizati Martyres, & illic à Chriſtianis celebrata Sacramenta, ubi Chriſtiani propter eadem Sacramenta tenebantur incluſi.

ſebius (*b*) ſays, The Edicts were ſent over all the World, commanding the Churches to be levelled with the Ground, and the Bibles to be burnt. Which is alſo noted by *Theodoret* (*c*), St. *Jerome* (*d*), and the Acts of Purgation of *Cecilian* and *Felix* (*e*) at the end of *Optatus*. So that a Man might as well queſtion, Whether the Chriſtians had Bibles, as whether they had Churches before the laſt Perſecution. The Defenders of the contrary Opinion here, always give up the Cauſe, and contradict themſelves: For when they have urged the Authority of *Arnobius* and *Lactantius*, againſt Chriſtians having any Temples, they are forced to confeſs from the foreſaid Evidences, that they had Churches whilſt *Arnobius* and *Lactantius* lived, that is, within the 3d. Century; which is to grant and deny the ſame Thing, and load both themſelves and thoſe ancient Authors, with a manifeſt Contradiction. To the Teſtimonies cited by Mr. *Mede* in the middle of the 3d. Century, the Reader may add that remarkable Story told by *Euſebius*, concerning the Martyr *Marinus*, *An.* 259. in the time of *Gallienus*. *Marinus* being a Candidate for a Roman Office at *Cæſarea*, was informed againſt as a Chriſtian by an Antagoniſt, who pleaded, that he ought not to have the Office upon that ſcore: The Judge upon Examination finding it to be ſo, gives him three Hours time to conſider, whether he would quit his Religion, or his Life. During this ſpace, *Theotecnus* Biſhop of *Cæſarea* meets with him, and taking him by the Hand, carries him (*f*) to the Church, and ſets him by the Holy Table,

(*b*) Euſeb. Lib. 8. c. 2. (*c*) Theodor. Lib. 5. c. 39. (*d*) Hieron. Com. in Zecha. cap. 8. (*e*) Geſta Purgat. p. 277. Ubi Scripturæ inveniuntur, ipſa Domus diruitur. (*f*) Euſeb. Lib. 7. c. 15. ἐπὶ τὴν ἐκκλησίαν πεφάγει, ἔισω τε πρὸς αὐτῷ στάς τῷ ἀγιάσματι, &c.

Table, then offers him a Bible and a Sword, and bids him take his Choice. He readily, without any Demur, lays his Hand upon the Bible; whereupon the Biſhop thus beſpake him: *Adhere*, ſays he, *adhere to God, and in his Strength enjoy what thou haſt choſen, and go in Peace.* With this he immediately returns from the Church to the Judge, makes his Confeſſion, receives his Sentence, and dies a Martyr. Who that reads this Story, can queſtion, whether the Worſhiping Places which *Gallienus* is ſaid a little before (*g*) to have reſtored to the Chriſtians, were properly Churches with Holy Tables, or Altars in them? To the Teſtimonies cited from *Tertullian*, may be added one more, where he plainly diſtinguiſhes the Parts of their Churches, as the Diſciplin of their Penitents then required. For, ſpeaking of the Unnatural Sins of Uncleanneſs, *he ſays*, All ſuch (*h*) Monſters were excluded, not only from the Nave or Body of the Church, but from every Part of it: They were obliged to ſtand without Door in the open Air, and not allowed to come under the Roof of it. This Diſcipline was in the Church of *Antioch*, in the time of *Babylas*, *An.* 247. when, according to the Account given by St. *Chryſoſtome* (*i*) and *Euſebius* (*k*), *Babylas* excluded the Emperor *Philip* from the Church, with all his Guards about him, on *Eaſter*-Eve, and would not ſuffer him to pray with the Faithfull, till he had ſet himſelf in the Place of the Penitents, μετανοίας χώρα *Euſebius* calls it, and there made Confeſſion of his Crimes. I

(*g*) Euſeb. lib. 7. c. 13. (*h*) Reliquas autem Libidinum furias impias, & in Corpora & in ſexus, ultra jura naturæ, non modo Limine, verum omni Eccleſiæ Tecto ſubmovemus, quia non ſunt delicta, ſed Monſtra. Tertul. de Pudicit. c. 4. (*i*) Chryſoſt. cont. Gentil. Tom. 1. p. 741. ἡ βασιλεία τῆς ἐκκλησίας πρόθυρον ἐξήλασε, &c. Vid. p. 748. (*k*) Euſeb. lib. 6. c. 34.

ſtand not now critically to enquire into the Truth of this Hiſtory, which ſome Learned Men (*l*) queſtion, and others defend (*m*): It is ſufficient to our preſent Purpoſe, that both *Euſebius* and St. *Chryſoſtom* give us ſuch an Account of the ancient Churches, as neceſſarily ſuppoſes them diſtinct from common Habitations in the middle of the third Century. Nay St. *Auſtin*, (*n*) and the Author of the Comments, under the Name of St. *Ambroſe* (*o*) ſay expreſly, That as ſoon as the Religion of Chriſt was planted in the World, Churches were built, to pray for Kings, and all that are in Authority, *&c.* according to the Apoſtles Direction, 1 *Tim.* ii. 1. upon which St. *Auſtin* founds the Uſe and Building of Churches. I lay no ſtreſs upon the Martyrologies, nor ſuch Writers as *Abdias Babylonius*, and *Anacletus*, which ſpeak of Churches built in *Perſia* by *Simon* and *Jude*, and at *Alexandria* by St. *Mark*, and at *Rome* by St. *Peter*, becauſe theſe are late and ſpurious Writings: But yet, if ye we may judge of the firſt Converſions, by thoſe that happened in the Time of *Conſtantine*, we may conclude, that as ſoon as any People were converted, they provided themſelves Churches for Divine Service. As when *Frumentius* had converted the *Indians*, *Socrates* (*p*) ſays, he immediately built Churches among them, which is confirmed by *Ruffin*, who not only takes notice of that, but ſays farther, that before he had converted them, meeting with ſome *Roman* Merchants that were Chriſtians, he encouraged them

(*l*) Cave Prim. Chriſt. p. 46. (*m*) Pagi Critic. in Baron. an. 247. n. 6. Huetius Origenian. lib. 1. c. 3. n. 12. (*n*) Aug. cont. Fauſt. lib. 12. c. 36. Ex hoc quippe illis credentibus conſtructa ſunt Domicilia Pacis, Baſilicæ Chriſtianarum Congregationum. (*o*) Ambroſ. in Epheſ. 4. Ubi omnia loca circumplexa eſt Eccleſia, Conventicula conſtituta ſunt, *&c.* (*p*) Socrat. lib. 1. c. 19. συνεστήσατο πολλὰ ἱδρύσατο, *&c.*

them to build themſelves (*q*) *Oratories* in all Places, whither they might reſort for Prayer, after the Cuſtom of the *Romans*. *Theodoret* (*r*) and *Socrates*, and *Ruffin* obſerve the ſame in the Converſion of the Nation of the *Iberians* by a Captive Woman, who taught them to build Churches after the *Roman* Form; which they did, and then ſent Ambaſſadors to *Conſtantine* (in whoſe time both theſe Converſions happened) to deſire him to ſend them Prieſts, to carry on the Work they had thus begun, and to miniſter in their Churches. Now we may reaſonably conclude, that ſome ſuch thing was obſerved in all Converſions from the very firſt, allowing for the Difference betwixt Times of Perſecution and Times of Peace. For though they had not ſuch publick and ſtately Edifices at ſome Times, as they had at others; yet they always had Places peculiarly ſet apart for Divine Worſhip, before the peaceable Reign of *Conſtantine*, as the Evidences produced above do undeniably prove.

CHAP. II.

Of the Difference between Churches in the Firſt Ages and thoſe that followed: And of Heathen Temples and Jewiſh Synagogues converted into Chriſtian Churches.

Sect. 1. *The firſt Churches very ſimple and plain.*

THE only remaining Objection againſt what has been advanced in the laſt Chapter, is taken from a Paſſage or two of the

(*q*) Ruffin. lib. 1. c. 9. monere cœpit, ut Conventicula per loca ſingula facerent, ad quæ Romano Ritu Orationis cauſa confluerent. (*r*) Theod. lib. 1. c. 23. Socrat. lib. 1. c. 20. Ruffin. lib. 1. c. 10.

the Ancients, which ſeem to imply, that there was a great Difference between the Apoſtolical Age and thoſe that followed, in reference to this Buſineſs of Churches. *Iſidore* of *Peluſium* treating of this Matter, ſays, In the Apoſtles Days there were (*a*) no Churches, that is, Buildings or Temples, when Spiritual Gifts abounded, and an Holy Converſation was the bright Ornament of the Church: But in our Days the Buildings are adorned more than is neceſſary, whilſt the Church in faln into Diſgrace. And therefore, were I at liberty to chuſe, I ſhould rather have wiſhed to have lived in thoſe Days, when there were no ſuch beautified Temples, but yet the Church was crowned with Divine and Heavenly Graces; than in theſe Days, when Temples are adorned with all kinds of Marble, but the Church is deprived of all thoſe Spiritual Gifts. Theſe Words, if they be taken in the ſtricteſt ſenſe, may ſeem to import, that in the Age of the Apoſtles there were no Churches builded; for beyond the Apoſtolical Age he carries not the Compariſon: But I rather take him to mean, that the Apoſtles had not ſuch Churches, as they had in his Time, that is, ſo ſtately and magnificent, ſo rich and beautiful as many in after Ages. Which is certainly true: For in the firſt Converſion of any Nation the Churches were always anſwerable to the State and Condition the Converts were in, which was commonly a State of Perſecution, when not many Rich, not many Noble were called. Nay, even in thoſe Places, where Kings gave Encouragement to the Propagation of the Faith, Churches were another thing from what they are now, as we may learn from the Hiſtory of our own Nation. There was a Time, *Bede* tells us, when

(*a*) Iſidor. Peluſ. lib. 2. Ep. 246. ἐπὶ μὲν τῶν Ἀποστόλων ἐκκλησιαστήρια οὐκ ἦν, &c.

when there was not a Stone-Church in all the Land, but the Cuſtom was to build them all of Wood: And therefore when Biſhop *Ninyas* built a Church of Stone, it was ſuch (*b*) a Rarity and unuſual thing among the *Britains*, that they called the Place *Candida Caſa*, *Whitern*, or *Whitchurch* upon it. The ſame Author (*c*) tells us, That *Finan* the ſecond Biſhop of *Lindisfarne* or *Holy Iſland*, ſince called the Biſhoprick of *Durham*, built a Church in the Iſland fit for a Cathedral See, which yet was not of Stone, but only Timber ſawed, and covered with Reed; And ſo it continued, till *Eadbert* the ſeventh Biſhop took away the Reed, and covered it all over, both Roof and Sides with Sheets of Lead. No one after this will wonder at the Account which *Sulpicius Severus* (*d*) gives of the Churches of *Cyrene* in the Deſerts of *Libya*, when he tells us, he went with a Presbyter into one of them, which was made of ſmall Rods interwoven one with another, and not much more ſtately and ambitious than his own Houſe, in which a Man could hardly ſtand upright. But the Men who frequented theſe Churches, were Men of the Golden Age and Pureſt Morals: They neither bought nor ſold any thing; They knew not what Fraud or Theft was; They neither had, nor deſired to have, Silver or Gold, which other Mortals ſet ſuch a Value upon. For, ſays he, when I offered

(*b*) Bede. Hiſt. lib. 3. c. 4. Vulgo vocatur, Ad Candidam Caſam, eo quod ibi Eccleſiam de lapide, inſolito Britonibus more, fecerit. (*c*) Bede, lib. 3. c. 25. Finan in Inſula Lindisfarnenſi fecit Eccleſiam Epiſcopali ſedi congruam. Quam tamen more Scotorum, non de Lapide, ſed de Robore Secto, totam compoſuit atq; arundine texit. —— Sed Epiſcopus loci illius Eadbert, ablata arundine, eam totam, hoc eſt, & Tectum & ipſos quoq; Parietes ejus plumbi laminis co-operire curavit. (*d*) Sulpit. Sever. Dial. 1. c. 2. Erat vilibus contexta virgultis, non multo ambitioſior quàm noſtri Hoſpitis tabernaculum, in quo niſi incurvus quis non poterat conſiſtere, &c.

offered the Presbyter Ten Pieces of Gold, he refuſed them, telling me with ſome greatneſs of Mind, That the Church was not built with Gold, but rather unbuilt by it, *Eccleſiam auro non Strui, ſed potius deſtrui, altiore Conſilio proteſtatus.* Theſe Inſtances may ſerve to explain *Iſidores* Meaning, when he ſays, The Apoſtolical Age had no Churches, or not ſuch Rich and Noble Structures, as the Peace and Affluence and Emulation of after Ages commonly produced.

Sect. 2. *Reaſons for enlarging and altering the State of Eccleſiaſtical Structures.*

Indeed there were many viſible Reaſons, why the State of the Structures muſt needs alter in Proportion to the Advancement of the State of Religion it ſelf. For Times of Peace and Perſecution looked with a very different Aſpect, and had a very different Influence upon the Affairs of the Church. Perſecution was always attended with Poverty, Paucity of Believers, and unſetled Hopes: So that either they needed not ſtately and ſumptuous Buildings, or they were not able to erect them; or at leaſt they had no Invitation and Encouragment to do it, whilſt they were under daily Apprehenſions of ſeeing them plundered or demoliſhed almoſt as ſoon as they had erected them. But in Times of Peace great Multitudes of Converts forſook the Temples, and came over to the Church, and thoſe many times Perſons of Fortune and Quality; And in ſome of the Heathen Reigns the Church enjoyed a more ſerene and uninterrupted Gale of Tranquillity, as in that happy Interval of near Fifty Years, between the Death of St. *Cyprian* and the laſt Perſecution: And then there was a Neceſſity to build more ample and ſtately Churches, and they had Ability to do it, and were not without hopes of continuing to enjoy their Works of Piety

in

in a ſetled and laſting Peace. So that then, in that promiſing Interval, as *Euſebius* (*e*) obſerves, when *Diocletian*'s Court and Family were almoſt all become Chriſtians, and great Multitudes of Believers in all Cities came over daily to the Faith; their ancient Fabricks could not contain them, but they built them more ample and ſpacious Churches in every City from the Foundation. And when many of theſe had been deſtroyed in the long *Decennial* Perſecution, they were again rebuilt from the ground more lofty and beautiful than they were before, as the ſame *Euſebius* (*f*) words it, as ſoon as *Conſtantine* had revived the Chriſtians Hopes, by publiſhing his Edicts in Favour of their Religion.

Sect. 3. *Particularly the Munificence of Chriſtian Emperors contributed toward this.*

But now there were two other Reaſons concurred, after the Emperors were become Chriſtians, which contributed much toward the State and Magnificence of Chriſtian Churches. Which were firſt the great Liberality and Munificence of the Emperors themſelves, who were at great Expence in Erecting many Noble Fabricks in ſeveral Cities to the Honour of Chriſt; And ſecondly their Orders for Converting Heathen Temples into Churches. *Conſtantine* ſpared no Charge to erect, beautify and adorn Churches in all parts of the *Eaſt*, as at *Jeruſalem*, *Antioch*, *Nicomedia*, *Mambre*, *Heliopolis* in *Phœnicia*, and many other Places, of which the Reader that pleaſes may find a particular Account in *Euſebius* and (*g*) *Socrates*: But eſpecially at *Conſtantinople*, where among others he built the Beautiful Church called *Eccleſia Conſtantiniana*, to the Memory of the Twelve Apoſtles; which, as *Euſe-*

(*e*) Euſeb. lib. 8. c. 1. (*f*) Euſeb. lib. 10. c. 2. (*g*) Euſeb. de Vita Conſtant. lib. 3. c. 50 & 51. Socrat. lib. 1. c. 16, 17, 18.

Euſebius (*h*) deſcribes it, was vaſtly high, and yet had all its Walls covered with Marble, its Roof overlaid with Gold, and the Outſide, inſtead of Tiles covered with gilded Braſs. He alſo laid the Foundation of the famous Temple called *Sancta Sophia*, and *Magna*, which was finiſhed and dedicated Thirty-four Years after by his Son *Conſtantius*, *An.* 360. who joined the Temple of Peace to it (which was another Church built by *Conſtantine*) including them both in one, as *Socrates* (*i*) and the Author of the *Chronicon* (*k*) *Alexandrinum* inform us. *Conſtantine*'s Example was followed by the ſucceeding Emperors, but more eſpecially by *Juſtinian*, who among many other Works of this Nature, rebuilt the Church of *S. Sophia*, which had been burnt down in the time of *Anaſtaſius*. And now it became the Glory of the World for its Greatneſs, curious Architecture, Richneſs and Beauty; inſomuch that *Juſtinian* himſelf, having finiſhed it, was heard to ſay, νενίκηκά σε σολομών, I have outdone thee, *Solomon*. They who are deſirous to read the particular Deſcription of this Church, may find it briefly delineated in *Evagrius* (*l*), *Procopius* (*m*) and *Agathias* (*n*), but more fully and exactly by *Paulus Silentiarius*, and his Learned Commentator *Du Freſnè*, whoſe accurate Knowledge in theſe Matters exceeds all that ever came before him. I have extracted out of him ſuch Obſervations as I thought neceſſary to my own Deſign, but they that pleaſe to peruſe the whole, may find it at the End of *Johannes Cinnamus* among the *Byzantine* Hiſtorians publiſhed at *Paris*, 1670.

The

(*h*) Euſeb. de Vit Conſt. lib. 4. c. 58. (*i*) Socrat. lib. 2. c. 16. (*k*) Chronic Alex. an. 360. p. 685. (*l*) Evagr. lib. 4. c. 31. (*m*) Procop. de Ædific. Juſtin. lib. 1. c. 1. (*n*) Agath. lib. 5.

Sect. 4.
As also their Orders for converting Heathen Temples into Churches.

The other Reason, which I said contributed toward the Magnificence of Christian Churches, was the Orders of several Emperors for Converting Heathen Temples into Churches. At first indeed, whilst the Reformation from Heathenism was in its Infancy, no Idol-Temples were made use of as Churches, but they were either permitted to the Heathen for some time, or else shut up, or demolished. Till the 25th Year of *Constantine*, i. e. *An.* 333. the Temples were in a great measure tolerated; but in that Year he published his Laws, commanding Temples, Altars and Images to be destroyed, which Laws are sometimes referred to in the *Theodosian* (*o*) Code. And pursuant to these Laws a great many Temples were defaced in all Parts of the World, and their Revenues confiscated, as appears not only from the Christian Writers, St. *Jerom* (*p*) and *Eusebius* (*q*) and others, but also from the Complaints of the Heathen Writers, *Eunapius* (*r*), *Libanius* (*s*) and *Julian* (*t*). In some of the following Reigns also the same Method was taken, to shut up or to deface the Temples, as is evident from the Account which *Ruffin* (*u*) gives of the general Destruction of them in *Egypt* by the Order of *Valentinian*. But in the next Reign, in the Time of *Theodosius* another Method was taken with some of them. For as *Gothofred* observes (*w*) out of the *Chronicon Alexandrinum*, *An.* 379. *Theodosius* turned the famous Temple of *Heliopolis*, called *Balanium*, into a Christian Church

(*o*) Cod. Th. lib. 9. Tit. 17. de Sepulchris violatis, Leg. 2. (*p*) Hieron. Chronic. an. 332. (*q*) Euseb. de Vit. Const. lib. 3. c. 54. (*r*) Eunap. Vit. Ædesii. (*s*) Liban. Orat. pro Templis, p. 9, Et Orat. Apologetic. 26. p. 591. (*t*) Julian. Orat. 7. p. 424. (*u*) Ruffin. lib. 2. c. 28. (*w*) Gothofred. Com. in Cod. Th. lib. 16. Tit. 10. de Pagan. Leg. 25.

Church, ἐποίησε αὐτὸ ἐκκλησίαν χειστιανῶν. And about the ſame time, *Socrates* tells us, that when *Valens* had baniſhed the two *Macarii*, the Heads of the *Egyptian* Monks, into a Pagan Iſland, they converted all the Inhabitants, and turned (x) their Temple into the Form of a Church. The like was done by the famous Temple of the *Dea Cæleſtis* at *Carthage* by *Aurelius* the Biſhop, in the Time of *Honorius*, *An.* 399. which the Author of the Book *de Prædictionibus* under the Name of *Proſper* (y) tells with this remarkable Circumſtance, That it had been dedicated before by one *Aurelius* an Heathen High-prieſt, with this Inſcription, *Aurelius Pontifex dedicavit*, which our Author ſays was left in the Frontiſpice, to be read by all the People, becauſe by God's Providence it was fulfilled again in *Aurelius* the Biſhop, for whom it ſerved as well as the former *Aurelius*, when he had once dedicated it to the Uſe and Service of the Chriſtian Religion, and ſet his Chair in the place of the Goddeſs. Not long after this, *Honorius*, *An.* 408. publiſhed two Laws in the Weſtern Empire, forbidding the Deſtruction of any more Temples in Cities, becauſe they might ſerve for Ornament or Publick (z) Uſe, being once purged of all unlawful Fur-

(x) Socrat. lib. 4. c. 24. τὸ δὲ θῆμα τῦ ναῦ εἰς ἐκκλησίας τύπον μεταποιήσαντες, &c. (y) Proſper. de Promiſſion. lib. 3. c. 38. Antiſtes Aurelius, cæleſtis jam Patriæ civis, Cathedram illic loco Cæleſtis & habuit, & ſedit. Ipſe tunc aderam cum ſociis & amicis, atq; (ut ſe adoleſcentium ætas impatiens circumquaq; vertebat) dum curioſi ſingula quæ pro magnitudine inſpicimus, mirum quoddam & incredibile noſtro ſe ingeſſit aſpectui, Titulus æneis grandioribuſq; literis in Frontiſpicio Templi conſcriptus, Aurelius Pontifex dedicavit. Hunc legentes populi mirabantur. Præſago tunc Spiritu acta, quæ præſcius Dei ordo certo iſto fine concluſerat. (z) Cod. Th. lib. 16. Tit. 10. de Pagan. leg. 18. Ædes inlicitis rebus vacuas, ne quis conetur evertere. Decernimus enim, ut Ædificiorum quidem ſit integer Status. It. Leg. 19. Ædificia ipſa Templorum, quæ in Civitatibus vel Oppidis, vel extra oppida ſunt, ad Uſum publicum vindicentur: Aræ locis omnibus deſtruantur.

Furniture, Idols and Altars, which he ordered to be deſtroyed, whereever they were found. Theſe Laws, as *Gothofred* rightly obſerves, ſeem to have been publiſhed at the Inſtance of the *African* Fathers, who, as appears from one of the Canons (*a*) of the *African* Code, petitioned the Emperor, that ſuch Temples as were in the Country only and private Places, not ſerving for any Ornament, might be deſtroyed. *Arcadius* publiſhed ſuch another Law for the *Eaſtern* Empire, which relates only to the Deſtruction of Temples in Country-places, (*b*) and not in Cities, where now there was no ſuch danger of Superſtition, ſince they might be converted to a better Uſe. And upon this ground the Author under the Name of *Proſper* (*c*) commends *Honorius* for his Piety and Devotion, becauſe he gave all the Temples with their adjacent Places to the Church, only requiring the Idols to be deſtroyed. 'Tis true indeed, after this we find a Law of *Theodoſius* Junior (*d*) commanding all Temples to be deſtroyed. But as *Gothofred* ſeems rightly to interpret it, the Word *Deſtroying* in that Law is to be underſtood only of Deſpoiling them of their Superſtition, becauſe it follows in the ſame Law, that they were to be expiated by placing the Sign of the Croſs upon them, which was a Token of their being turned into Churches. And his Obſervation may be confirmed farther from what *Evagrius*

(*a*) Cod. Afric. Can. 58. (*b*) Cod. Th. lib. 16. Tit. 10. de Pagan. Leg. 16. Si qua in agris Templa ſunt, ſine turba & tumultu diruantur. His enim dejectis, omnis ſuperſtitionis materia conſumetur. (*c*) Proſper de Promiſſ. lib. 3. c. 38. Honorius Chriſtiana Religione ac Devotione præditus. Templa omnia cum ſuis adjacentibus ſpatiis, Eccleſiis contulit: Simulq; eorum ſimulacra confringenda in poteſtatem dedit. (*d*) Cod. Th. ibid. Leg. 25. Cuncta eorum Fana, Templa, Delubra, ſi qua nunc etiam reſtant integra, præcepto Magiſtratuum deſtrui, Conlocationeq; venerandæ Chriſtianæ Religionis ſigni expiari præcipimus.

grius (*e*) reports of *Theodosius*, That he turned the *Iychæum* or Temple of Fortune at *Antioch*, into a Church, called by the Name of *Ignatius*. The like was done by a great Temple at *Tanis* in *Egypt*, as *Valesius* (*f*) has observed out of the *Itinerary* of *Antoninus* the Martyr. *Cluver* also in his Description of *Italy*, takes notice of a Place in the *Jerusalem Itinerary*, called *Sacraria*, betwixt *Fulginum* and *Spoletum*, near the Head of the River *Clitumnus*, which he thinks (*g*) was originally no other than the Temple of *Jupiter Clitumnus*; though another Learned Antiquary (*h*) makes it something doubtful as to the present Church now standing there. However we have seen Instances enough of this practice; and *Bede* (*i*) tells us, That *Gregory* the Great gave *Austin* the Monk Instructions of the same nature, about the Temples here among the *Saxons* in *Britain*, That if they were well built, they should not be destroyed, but only be converted from the Worship of Devils to the Service of the True God; and so he observes it was done at *Rome*, where not long after *Boniface* the 4th turned the Heathen Temple, called the *Pantheon*, into the Church of *All Saints* (*k*), in the Time of the Emperor *Phocas*. Sometimes the Temples were pulled down, and the Materials were given to the Church, out of which new Edifices were erected for the Service of Religion, as *Sozomen* (*l*) and *Ruffin* (*m*) particularly observe of the Temples of *Bacchus* and *Serapis* at *Alexandria*. I have already shewed (*) out of *Ausonius*, that

(*e*) Evagr. lib. 1. c. 16. σηκὸς εὐαγὴς καὶ τέμενος ἄλσον τῷ Ἰγνατίῳ τὸ πάλαι πυκάζον γέγονε. (*f*) Vales. Not. in Sozomen. lib. 5. c. 21. Immensum fuit ibi Templum, quod modo est Ecclesia. (*g*) Cluver. Ital. Vetus, p. 702. (*h*) Holsten. Annot. in Cluver. p. 124. (*i*) Bede lib. 1. c. 30. (*k*) Bede lib. 2. c. 4. (*l*) Sozomen. lib. 7. c. 15. (*m*) Ruffin. lib. 2. c. 27. (*) *See Chap.* 1. *n.* 5.

that the *Roman* Halls, or *Basilicæ*, were likewise turned into Churches. The like is reported of some *Jewish* Synagogues by the Author of the *Chronicon Alexandrinum*, who takes notice particularly (*n*) of a Synagogue of the *Samaritans* in a Place called *Gargarida*, which *Zeno* the Emperor converted into a large Christian Church.

And tho' it is not agreed by Learned Men, whether the Temples said to be built by *Hadrian*, were intended for the Worship of himself, or the Worship of Christ; For *Casaubon* (*o*) and *Pagi* (*p*) think he designed them for himself, whilst *Huetius* (*q*) defends *Lampridius* his Relation, who says he designed them for the Honour of Christ; yet it is certain, that after they had been used to other Purposes, they were at last some of them turned into Christian Churches. For *Epiphanius* (*r*) says, there was a great Temple at *Tiberias*, called the *Hadrianum*, which the *Jews* made use of for a Bath, but *Josephus Comes*, the converted *Jew* in the Time of *Constantine*, turned it into a Church. And the like was done by another of them by *Athanasius* at *Alexandria*, having before been the Hall or Palace of *Licinius*, as the same *Epiphanius* (*s*) informs us. So that now, partly by the Munificence of the Emperors, building Churches at their own Charge, and partly by their Orders for converting Heathen Temples into Churches, and partly by the great Liberality and Zeal of Private Christians in Times of Peace, Churches became another thing from what they were in former Ages, that is, more noble and

(*n*) Chron. Alex. an. 10. Zenon. p. 757. ἐποίησε τὴν συναγωγὴν αὐτῶν, τὴν οὖσαν εἰς τὸ καλούμενον γαργαρίδην, εὐκτήριον οἶκον μέγαν, &c. (*o*) Casaubon. Not. in Lamprid. Vit. Alex. Severi. p. 170. (*p*) Pagi Critic. in Baron. an. 134. n. 4. (*q*) Huet. Demonstrat. Evangel. Propos. 3. p. 65. (*r*) Epiphan. Hær. 30. Ebionit. n. 12. (*s*) Epiphan. Hær. 69. Arian. n. 2.

ſtately Edifices, more rich and beautiful, under which Advantage we are next to take a View of them in the following part of this Book.

CHAP. III.

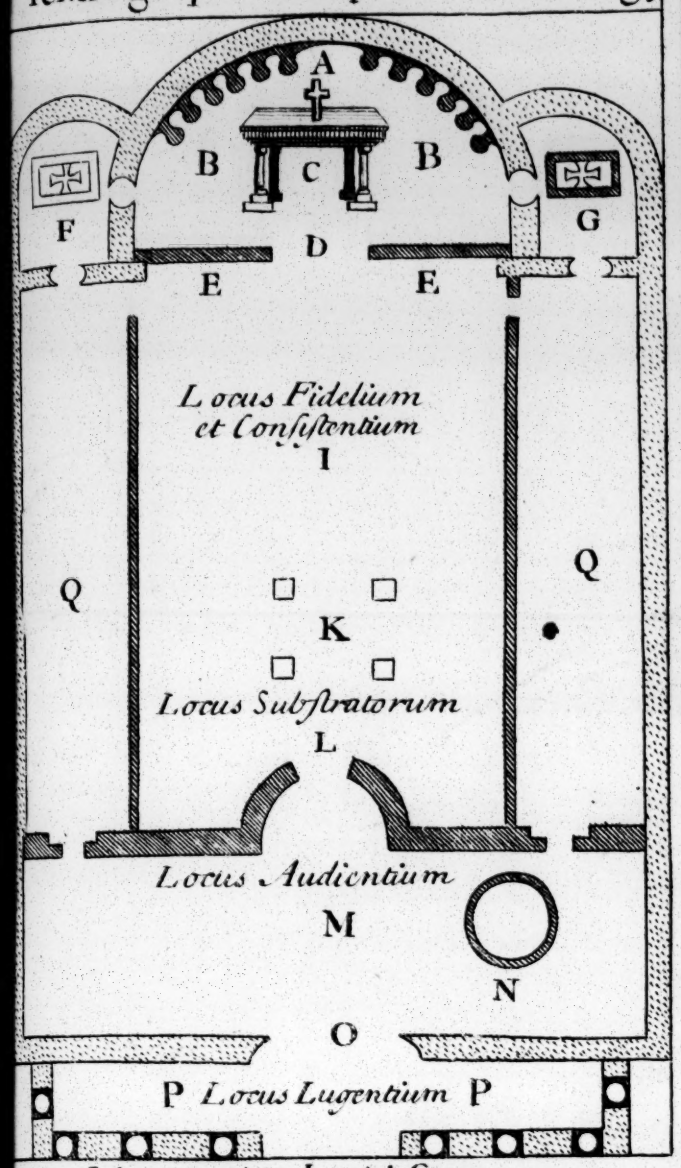
Of the different Forms and Parts of the Ancient Churches: And firſt of the Exterior Narthex, *or* Ante-Temple.

Sect. 1. *Churches anciently of different Forms.*

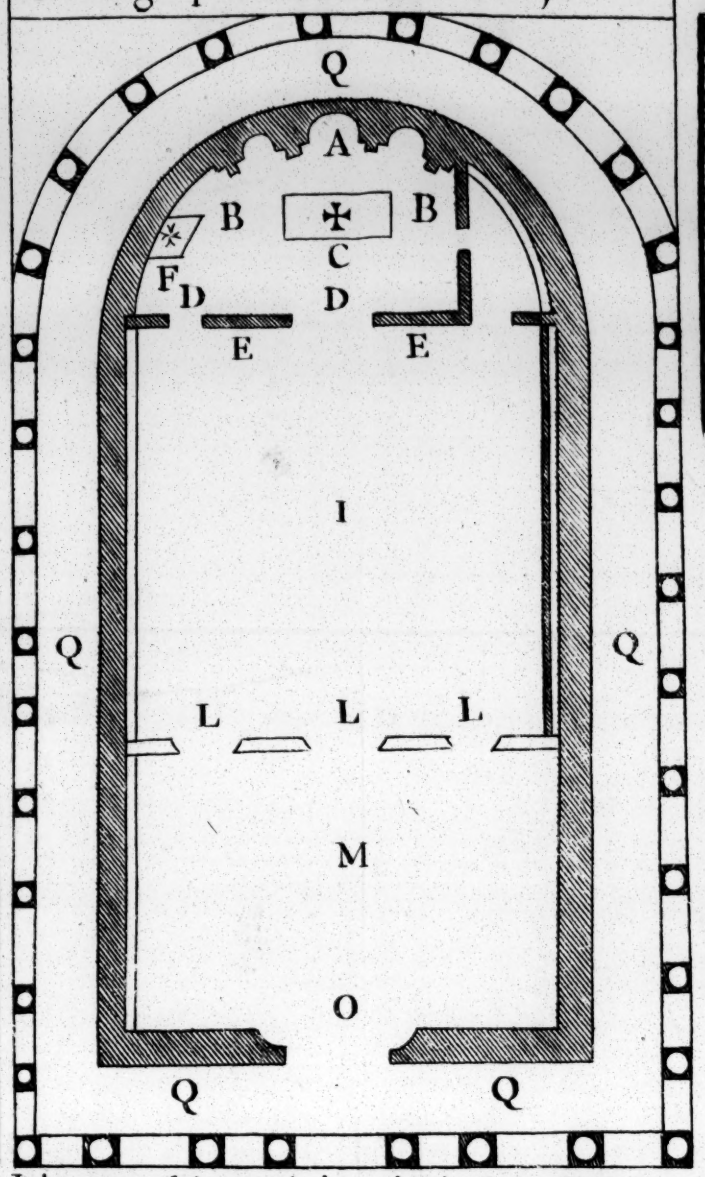
IT may eaſily be collected from what has been diſcourſed in the former *Chapter*, that anciently Churches were not all built preciſely in one Form or Figure. For ſince both Heathen Temples and Publick Halls were turned into Churches, it can hardly be imagined, that all theſe ſhould happen to be built exactly in the ſame Form. Nor indeed was there any Univerſal Rule among Chriſtians about this matter. The Author of the Conſtitutions ſeems to intimate that they were generally *Oblong* in the Figure of a Ship [*a*]. This Figure was otherwiſe called *Dromical*, δρομικὸν, becauſe as *Leo Allatius* [*b*] and *Suicerus* [*c*] after him conjecture, Churches built in this Form had void Spaces for Deambulation. And this is ſaid to be the Figure of the famous Church of *Sancta Sophia* at *Conſtantinople* by *Paulus Silentiarius* and other Writers. But this Figure was not ſo general but that we meet with Churches in other Forms. For the Church which *Conſtantine* built over our Saviour's Sepulchre at Mount *Golgotha*, was round, as we learn from *Euſebius* [*d*] and

[*a*] Conſtit. Apoſt. lib. 2. c. 57. ὁ οἶκος ἔστω ἐπιμήκης, ὅσις ἔοικε νηΐ. [*b*] Allatius de Templis Græcorum. [*c*] Suicer. Theſaur. Eccleſ. voce, νεώς. [*d*] Euſeb. Vit. Conſt. lib 3 c. 38.

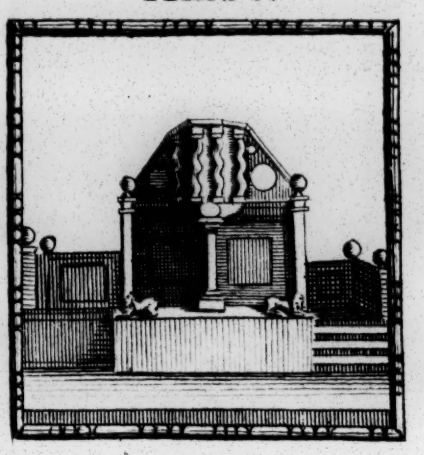
Ichnographia Templorum Beveregij



Ichnographia Leonis Allatij.

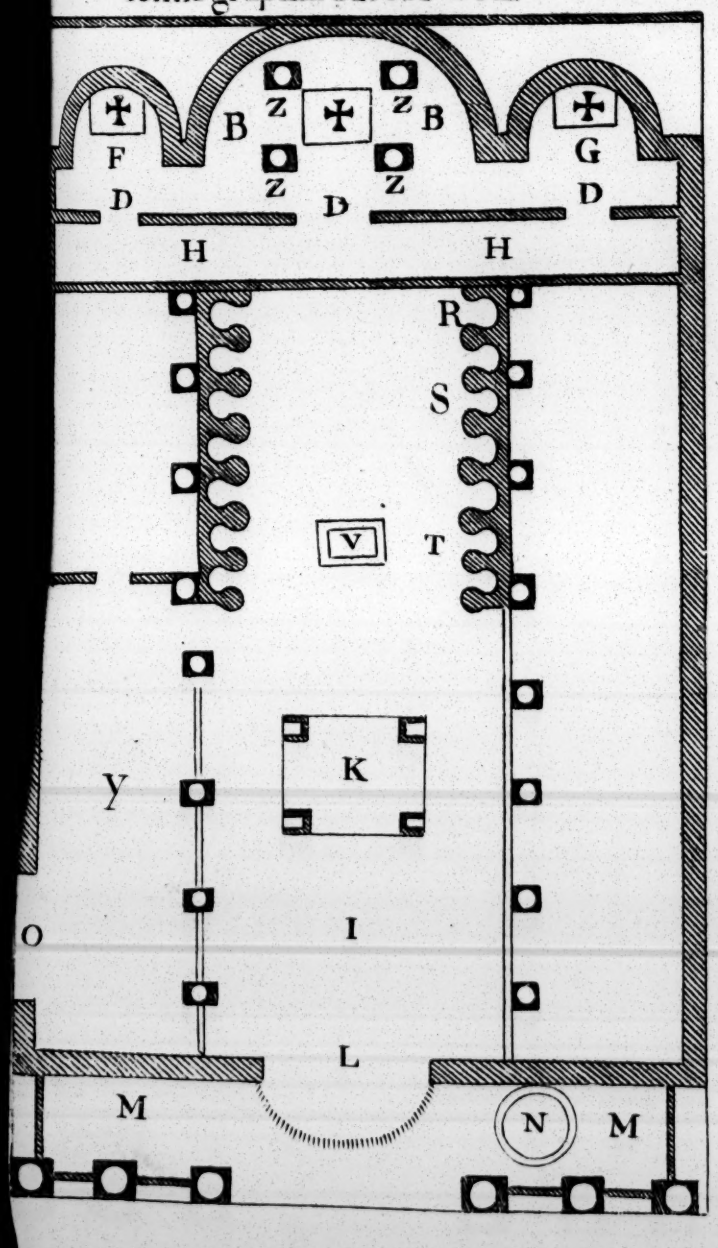


Ambo.

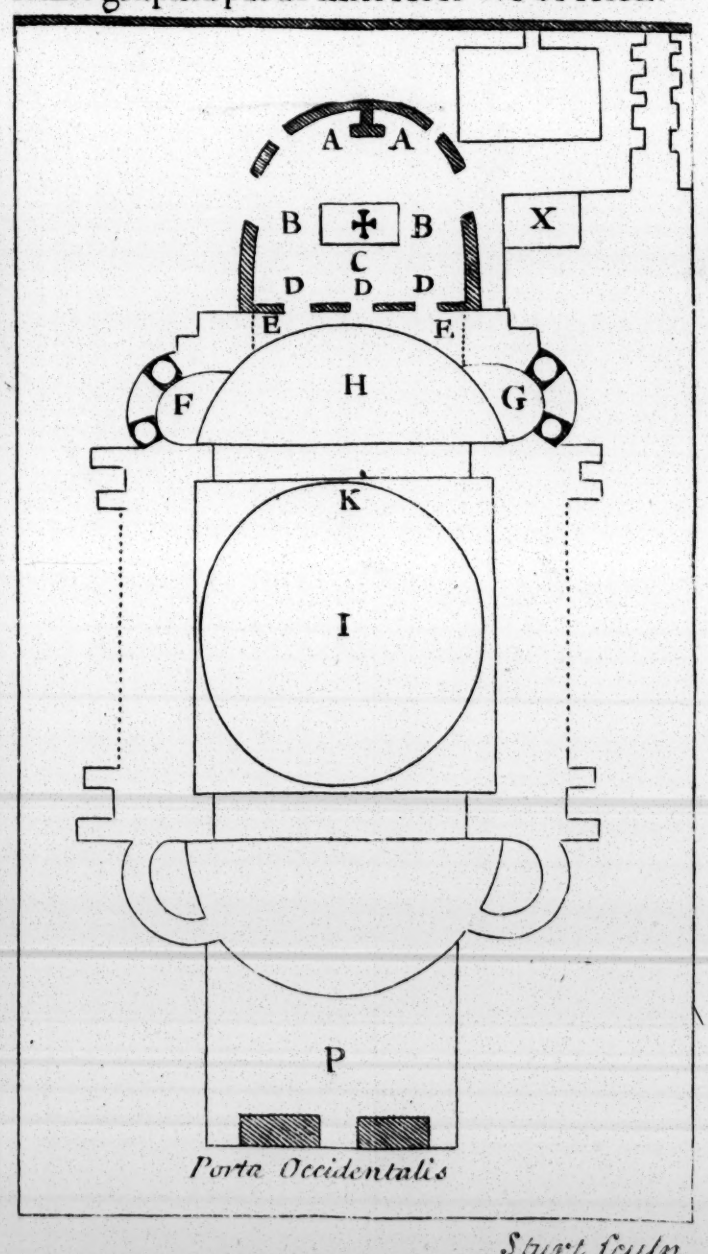


A *Synthronus*
B *S Bema*
C *Altare*
D *Portæ Sanctæ*
E *Cancelli Bematis*
F *Prothesis*
G *Diaconicum*
H *Solea*
I *Naos*
K *Ambo*
L *Portæ Speciosæ*
M *Narthex*
N *Baptisterium*
O *Magnæ Portæ*
P *Porticus*
Q *Circuitus*
R *Locus Episcopi extra S. Bema*
S *Locus Diaconorum*
T *Locus Lectorum*
V *Pulpitum*
X *Sedes Imperialis*
Y *Locus Mulierum*
Z *Ciborium*

Ichnographia Jacobi Goar



Ichnographia partis interioris S. SOPHIÆ.



Sturt sculp.

and *Walafridus* [*e*] *Strabo*. That which he built at *Antioch*, *Euſebius* [*f*] ſays, was an *Octagone*: And ſuch was the Church of *Nazianzum*, built by *Gregory* the Father of *Gregory Nazianzen*, as we find in the Sons Funeral Oration [*g*] upon his Father, who deſcribes it as having Eight Sides equal to one another. Other Churches were built in the Form of a Croſs, as that of *Simeon Stylites* mentioned by *Evagrius* [*h*]. And the Church of the Apoſtles built by *Conſtantine* at *Conſtantinople*, was in this Form likewiſe, as we learn from *Gregory Nazianzen* in his *Somnium Anaſtaſiæ*, who thus deſcribes it: *Carm.* 9. *Tom.* 2. *p.* 79.

σὺν τοῖς ἢ μεγάλαυχον ἕδος χερσὶν μαθητῶν,
πλευραῖς σταυροτύποις τετραχὰ τεμνόμενον.

Among theſe ſtood the ſtately Church of the Apoſtles of Chriſt, dividing it ſelf into four Wings in the Form of a Croſs. Theſe were ſometimes made ſo by the Addition of a Wing of Building on each ſide (which Wings the *Greeks* call *Apſides*) as *Cedrenus* [*i*] and *Zonaras* obſerve in the Life of *Juſtin* Junior, who added two of theſe *Apſides* to the Church of *Blachernæ*, and ſo made it reſemble the Form of a Croſs. *Valeſius* has alſo obſerved [*k*] out of the *Itinerary* of *Antoninus* the Martyr, that the Church which *Conſtantine* built at *Mambre*, was in a Quadrangular or Square Figure, with an open Court in the middle, ſo as one part of it was made uſe of by the *Jews* and the other by the Chriſtians. Some

[*e*] Strabo de Rebus Eccl. c. 4. [*f*] Euſeb. Vit. Conſtant. lib. 3. c. 50. ἐν ὀκταέδρῳ σχήματι. [*g*] Naz. Orat. 19. de Laud. Patr p. 313. [*h*] Evagr. lib. 1. c. 14. [*i*] Cedren. Vit. Juſtin. in Compend. Hiſt. p. 390. [*k*] Antonin. ap. Valeſ. Not. in Euſeb. de Vit. Conſt. lib. 3. c. 53 Eſt ibi Baſilica ædificata per Quadrum, & Atrium in medio diſcoopertum, &c.

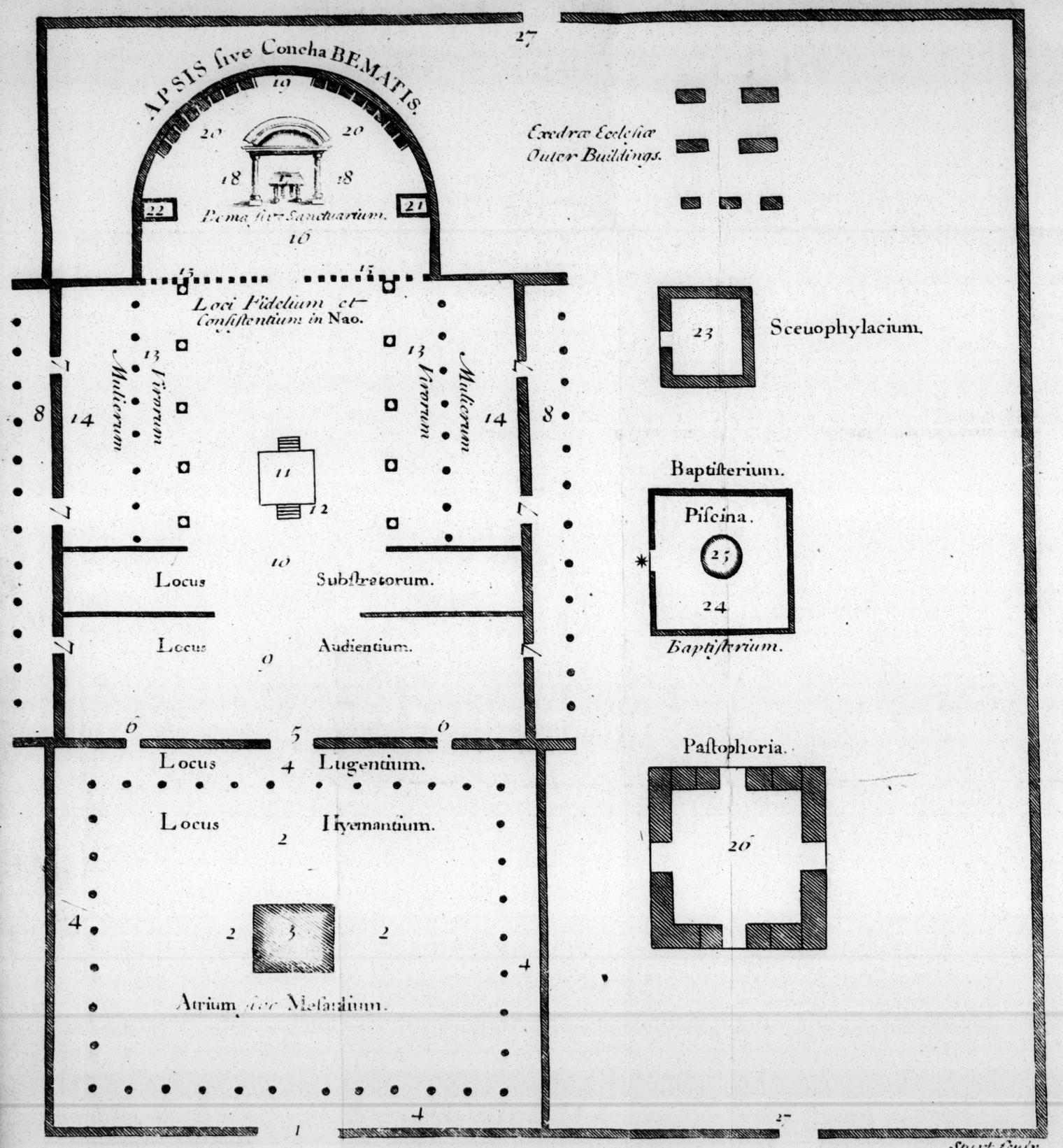
Churches were alſo called *Octachora*, but as *Valeſius* rightly obſerves, thoſe were the ſame with the *Octagones*, as appears from this ancient Inſcription in *Gruter (l)*:

Octachorum Sanctos Templum ſurrexit in uſus,
Octagonus fons eſt munere dignus eo.

Suicerus and *Allatius* take notice alſo of another Form of Churches, which they call τρυλλωτὰ, κυλινδρωτὰ, θολωτὰ, and κυκλοειδῆ, that is, Round, in the Figure of an Arch, or Sphere, or a Cylindre, or a Shield, or a Circle, as the *Pantheon* at *Rome* was ſaid to be. But this, properly ſpeaking, was not ſo much the Form of a Church, as the Figure of one part of ſome Churches, as particularly that of *Sancta Sophia*, the Body of which was built in the Form of a *Trulla*, that is, a great round Arch or Sphere, but yet the whole was Oblong, reſembling the Form of other Churches, as the Reader may judge by comparing the ſeveral Figures in the following Table, whereof one is that of *Sancta Sophia*, taken from *Du Freſne*'s *Conſtantinopolis Chriſtiana*, another from Dr. *Beverege* in his *Pandects*, a third from *Leo Allatius*, and a fourth from *Goar*; all which being contracted and put together by *Schelſtrate* in his *Concilium Antiochenum*, are here repreſented from his Copy, with the proper Names referring to each part of them. To theſe I have added another Figure repreſenting the ſtately Church of *Tyre*, built by *Paulinus*, and deſcribed by *Euſebius (m)* in his Panegyrical Oration upon the Church and the Founder of it, which the curious Reader may ſee at large in the tenth Book of his Eccleſiaſtical Hiſtory. I ſhall here in a great meaſure follow his De-

(*l*) Gruter. Theſaur. p. 1166. (*m*) Euſeb. lib. 10. c. 4.

The Plan of an Ancient CHURCH with its Exedræ as described by Eusebius and other Writers.



1 Propylæum or Vestibulum Magnum The great Porch or first Entrance into the Area before the Church.
2 The Μεσαύλιον, Atrium or Area leading from the Porch to the Church.
3 Cantharus or Phiala, the Fountain of Water in the middle of the Square.
4 The Portico's or Cloysters about the Area, otherwise call'd the Exterior Narthex of the Church and Place of Mourners.
5 The great Gate into ye Church.
6 The two lesser Gates on each side of the other.
7 The Northern & Southern Gates.
8 The Cloysters on the North and South side the Church.
9 The Fenula or inner Narthex where the Catecumens and Hearers stood with Jews and Gentiles.
10 The Place of the Substrati or 3d Pearce of Penitents behind the Ambon.
11 The Ambon or Reading Desk
12 The Ascent on both sides the Ambon
13 The Inner Portico's or Cloysters for Men below.
14 The Catechumenia or Hyperoa, Upper Galleries for Women above & Portico's of the Men upon Pillars
15 Cancelli Bematis & Rails of the Chancel.
16 The Bema or Chancel.
17 The Altar or Communion Table.
18 The Pyrgus or Ciborium, the Arch'd Canopy built round the Altar.
19 The Bishops Throne with ye
20 second Thrones of Presbyters in a Semicircle about the Altar.
21 Diaconicum minus The Inner Vestry.
22 Prothesis, or Paratorium
23 Sceuophylacium or Diaconicum Magnum The great Repository or Greeting House
24 Baptistery * The Porch
25 The Font in the middle of the Baptistery.
26 Pastophoria, Dwelling Houses for the Clergy, with Schools Libraries etc. on each side ye Church.
27 The περίβολος or utmost Bounds allow'd for Refuge or Sanctuary.

Deſcription, as one of the moſt Ancient and Authentick that we have, only intermixing ſuch other things as are neceſſary to explain the Forms and Parts of other Churches, ſince as I have obſerved, they were not all alike, but differed in Form, in Site, and in ſeveral Parts from one another.

Sect. 2. *And different Situation from one another.*

To begin with their Situation or Poſture: They were commonly ſo placed, as that the Front or chief Enterances were toward the Weſt, and the Sanctuary or Altar-part toward the Eaſt: Yet in ſome Churches it was otherwiſe, as is evident from the Obſervation made by *Socrates (n)* upon the Church of *Antioch*, That it ſtood in a different Poſture from other Churches; for the Altar did not look toward the Eaſt, but toward the Weſt. Which Obſervation is alſo made by *Paulinus (o) Nolanus* upon one of his own Structures. And the Temple of the other *Paulinus* at *Tyre* ſeems to have ſtood the ſame way. For *Euſebius* deſcribes the Enterance to it, and not the Altar-part, as fronting the Riſing Sun. So that though the Author of the Conſtitutions *(p)* among other Rules of this Nature gives Directions for Building Churches toward the Eaſt, yet it appears from theſe Inſtances, that the Practice was not ſo Univerſal, but that it admitted of Exceptions, as Neceſſity or Expediency required. Which Obſervation has been made not only by Biſhop *Uſher (q)* and Cardinal *Bona (r)* but long before them

(n) Socrat. lib. 5. c. 22. ἡ ἐκκλησία ἀντίστροφον ἔχει τὴν θέσιν· ὁ γὰρ πρὸς ἀνατολὴν τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὁρᾷ. (o) Paulin. Ep. 12. ad Sever. Proſpectus Baſilicæ non, ut uſitatior mos eſt, Orientem ſpectat, ſed ad Domini mei beati Felicis Baſilicam pertinet, Memoriam ejus aſpiciens. (p) Conſtit. Apoſt. lib. 2. c. 57. (q) Uſher. Letter. 49. ad Selden. (r) Bona Rer. Liturg. lib. 1. c. 20. n. 4.

them by *Walafridus Strabo*, who ſays (*ſ*), The Ancients were not nicely curious which way their Churches ſtood, but yet the moſt uſual Cuſtom was for Chriſtians to pray toward the Eaſt, and therefore the greateſt part of the Churches were built with a reſpect to that Cuſtom. But St. *Patrick* in *Ireland*, as Biſhop *Uſher* obſerves (*t*) out of *Jocelin* the Writer of his Life, varied from all others: For he built a Church in *Sabul*, hard by *Down* in *Ulſter*, which fronted neither Eaſt nor Weſt, but ſtood from North to South, *ab Aquilonali parte verſus meridianam plagam.* So that Eccleſiaſtical Hiſtory affords us Inſtances, if we make a curious Enquiry, of Churches ſtanding in all Poſtures.

Sect. 3. *Commonly divided into three Parts, and ſometimes four or five.*

Next to conſider the ſeveral Parts of the Ancient Churches, we are to obſerve, that as in the Temple of God at *Jeruſalem*, not only the Holy and the moſt Holy were reckoned Parts of the Temple, but alſo the outward Courts, and even the Court of the *Gentiles*, which is expreſly called the Houſe of God and the Houſe of Prayer; ſo in Chriſtian Churches, which were built with ſome regard to the *Jewiſh* Temple, the whole Ambitus or Circumference about them was eſteemed in a large ſenſe as Part of the Church; and accordingly when Churches became *Aſylum's*, or Places of Refuge under Chriſtian Emperors, not only the inner Buildings, but the outer Courts and Boundaries were reckoned a ſufficient Sanctuary, as we ſhall ſee in the latter part of this Book. Now hence aroſe a twofold Diviſion of Churches, as taken in a ſtricter or a larger ſenſe. In the ſtricteſt ſenſe, including only the Buildings within the Walls, they were commonly divided into three Parts

(*ſ*) Strabo de Rebus Eccl. c. 4. (*t*) Uſher's *Letters*, Ep. 49

Parts, 1. The *Narthex* or Ante-Temple, where the Penitents and Catechumens ſtood. 2. The *Naos* or Temple, where the Communicants had their reſpective Places. And, 3. The *Bema* or Sanctuary, where the Clergy ſtood to officiate at the Altar. But in a larger ſenſe there was another Ante-Temple or *Narthex* without the Walls, under which was comprized the πρόπυλον or *Veſtibulum*, The outward Porch; then the *Atrium* or *Area*, the Court leading from that to the Temple, ſurrounded with Portico's or Cloyſters, as we ſhall preſently ſee in the Temple of *Paulinus*. There were alſo ſeveral *Exedræ*, ſuch as the Baptiſtery, the *Diaconica*, the *Paſtophoria*, and other adjacent Buildings, which were reckoned to be either without or within the Church, according as it was taken in a ſtricter or a larger Acceptation.

Sect. 4. *And theſe ſubdivided into other Parts. The outward* Narthex *or Ante-Temple included firſt the* πρόπυλον *or* Veſtibulum, *the Porch.*

Euſebius in deſcribing the Church of *Paulinus* takes it in the largeſt ſenſe, and therefore he begins his Deſcription with the περίβολον, or Wall that encloſed the whole Circumference of the Outward Courts, which we may call the Ante-Temple, or *Exterior Narthex*, to diſtinguiſh it from the *Narthex* within the Church. In the Front of this ſacred Encloſure toward the Eaſt, at ſome diſtance from the Church, the firſt Building that preſented it ſelf was a great and lofty Porch, which *Euſebius* and other *Greek* Writers call the πρόπυλον μέγα, and the Latins *Veſtibulum Magnum*, the Great Porch, to diſtinguiſh it from the leſſer Porches, which joined to the Church. He calls it alſo πρώτην εἴσοδον, the firſt Enterance, to diſtinguiſh it from the ſecond, which were the Gates of the Church.

Between

Sect. 5.

2. *The* Atrium, *or the* Area, *or Court before the Church, ſurrounded with Portico's or Cloyſters.*

Between this Porch and the Church was a large Area, or Square Plot of ground which *Euſebius* (*u*) calls ἄιθριον, and *Paulus Silentiarius* ἀυλὴν (*w*) in his Deſcription of *Sancta Sophia*; The *Latins* term it *Atrium* and *Impluvium*, becauſe it was a Court open to the Air without any Covering, ſave only on each ſide of the Square, which was ſurrounded with Portico's or Cloyſters, ſuch *Euſebius* calls them, and theſe built upon Columns, whence as *Du Freſne* (*x*) obſerves, this Place is called ſometimes τετράσυλον and *Quadriporticus* in modern Authors. In this Place ſtood the firſt Claſs of Penitents according to *Euſebius*, who ſays (*y*) expreſly, It was the Manſion of thoſe who were not allowed to enter farther into the Church. That is, they ſtood either in the Porch or the Portico's, to beg the Prayers of the Faithful as they went into the Church. Or perhaps, if they were more notorious Criminals, they were caſt out of theſe alſo, and obliged to wait in the Court or open Air, and ſtand there expoſed to the Weather, as part of their Penance: Which ſeems to be intimated by *Tertullian* (*z*), when ſpeaking of ſome monſtrous Sinners, he ſays, They were expelled not only from the Doors of the Church, but from every place that might afford them any Shelter or Covering. So that the *Atrium* was always an open Place or Court before the Church: And therefore thoſe Authors who confound the *Atrium* or *Veſtibulum* and *Porticus* into one, wholly

(*u*) Euſeb. lib. 10. c. 4. It. de Vit. Conſt. lib. 3. c. 35. (*w*) Paul Silent. Par. 1. ver. 174. (*x*) Du Freſne Com. in Paul. Silent. p. 536. (*y*) Euſeb. lib. 10. c. 4. πρώτη αὖτη διατειβὴ, τοῖς τῶν πρώτων εἰσαγαγὼν ἐπ δεομένοις, καταλλήλον τὴν μονὴν παρεχομένη. (*z*) Tertul. de Pudicit. c. 4. Reliquas autem Libidinum furias----non modo Limine, verum omni Eccleſiæ Tecto ſubmovemus, quia non ſunt delicta, ſed Monſtra.

wholly miſtake the Form of the Ancient Churches; for theſe, as I have ſhewed, were diſtinct Parts of the Ante-Temple.

Sect. 6.

3. *In the middle of which ſtood a Fountain for waſhing as they entered into the Church, called* Cantharus *and* Phiala *in ſome Authors.*

It is farther to be noted, that in the middle of the *Atrium* there was commonly a Fountain or a Ciſtern of Water, for People to waſh their Hands and Face, before they went into the Church. *Euſebius* expreſly mentions this in the Temple of *Paulinus*. He ſays in the Court over againſt the Church he placed Κρήνας, Fountains of Water, as Symbols of Purification, for ſuch to waſh as entered into the Church. *Paulinus* Biſhop of *Nola* takes notice of the ſame thing, but gives it the Name of *Cantharus* (*a*), which ſignifies any capacious Veſſel that will hold much Water, and ſometimes a Statue made to ſpout out Water at its Mouth: As *Du Freſne* has obſerved, that in ſome places the Fountain was ſurrounded with Lions thus ſpouting out Water, whence this Place has the Name of *Leontarium* in ſome Modern *Greek* Writers. It is alſo called by ſome *Nymphæum*, ἐμβάπης and κολυμβεῖον, which all ſignifie a Fountain. *Paulus Silentiarius* in his Deſcription of *Sancta Sophia*, gives it the Name of φιάλη, *Phiala*, which we may Engliſh, *the Baſin*. And *Socrates* calls it φρεὰρ, the Spring. For ſpeaking of a Skirmiſh that happened between the Catholicks and *Macedonian* Hereticks in the Church of *Acacius* at *Conſtantinople*, he ſays, Such a Slaughter was made, that the αὐλὴ, the Atrium or Court of the Church was filled with Blood, inſomuch that the φρεὰρ, the Fountain that ſtood in it was overflowed (*b*) therewith, and ran through

(*a*) Paulin. Ep. 12. ad Sever. Sancta nitens famulis interluit Atria Lymphis Cantharus, intrantumq; manus lavat amne miniſtro. (*b*) Socrat. lib. 2. c. 38.

through the adjoining στοὰ, the Portico or Cloyſters, even into the Street. St. *Chryſoſtom* (*c*) alſo ſpeaks of theſe Fountains, as of things of common uſe in the Atria or Courts before the Churches. And frequently in his Popular Diſcourſes alludes to the cuſtom of Waſhing their Hands before they went into Church (*d*). Which is alſo done by *Tertullian* (*e*), who expoſes the Abſurdity of going to prayers with waſhed Hands, whilſt Men retained a filthy Spirit and polluted Soul. In like manner *Syneſius* (*f*) ſpeaks of the Ciſterns or Veſſels of Water ſet for Waſhing in their Ante-Temples.

Sect. 7. *Whether the Superſtitious Uſe of Holy-Water be a Corruption of this ancient Cuſtom?*

The Writers of the Church of *Rome*, *Baronius* (*g*) and others, commonly derive and defend the Uſe of their Holy-Water from this Ancient Cuſtom: But *Du Freſne* (*h*) ſeems to ſpeak more properly, when he ſays, Their Luſtral Water rather ſucceeded in its room. For the Waſhing of the Ancients had nothing of Expiation in it, but was only an Indifferent Ceremony of Corporal Decency, or at moſt but an admoniſhing Emblem of that Purity of Soul, with which Men ought to enter the Courts of the moſt Holy God. And therefore any one that compares theſe matters nicely together, muſt conclude, That the latter Cuſtom is but a fond Imitation or mere Corruption of the former; if it owe not rather its Original to a worſe Fountain, the

(*c*) Chryſoſt. Homil. 57. Tom. 5. Edit. Savil. p. 390. τὰς κρήνας εἶναι ἐν ταῖς αὐλαῖς τῶν εὐκτηρίων οἴκων νενόμισται. (*d*) Chryſ. Hom. 52. in Matth. Hom. 72. in Johan. Hom. 3. in Epheſ. Hom. 36. ad Popul. Antioch. Hom. in Pſal. 140. (*e*) Tertul. de Orat. c. 11. Quæ ratio eſt, manibus quidem ablutis, Spiritu vero ſordente, orationem obire? (*f*) Syneſ. Ep. 121. Anaſtaſio. τὰ ἐν τοῖς προπεμπτηρίοις χέρνιβα, &c. (*g*) Baron. an. 57. n. 111. (*h*) Du Freſne Com. in Paul. Silentiar. p. 539.

the περιῤῥαντήρια, or ſprinkling with Holy Water, ſo often ſpoken of among the Heathen. The things are ſo like one another, that ſome Modern Tranſcribers of *Sozomen*, have miſtaken them for one another. For whereas *Sozomen* ſpeaking of *Julian*'s going into a Temple to Sacrifice in *Gaul*, with *Valentinian* to attend him, ſays, The Prieſt ſprinkled them (*i*) with Water as they went in, according to the Heathen Cuſtom; *Valeſius* has obſerved, that in ſome Copies it is read, according to Eccleſiaſtical Cuſtom, inſtead of Heathen Cuſtom: Which he imputes to ſome Modern Tranſcribers, who were minded to make Church-holy-water of it; whom he ingenuouſly chaſtiſes for their Ignorance or Impudence in corrupting good Authors, as they juſtly deſerved.

Sect. 8.
The Atrium and Portico's in the Ante-Temple, only made uſe of for Burying the Dead.

But to return to the Buſineſs of the Ancient Churches: Whilſt we are ſpeaking of the Ante-Temple, it will not be improper to obſerve, That for many Years after Burying-places were allowed in Cities, they were ſtill kept out of that which was ſtrictly and properly called the Church, and only allowed in thoſe parts of the Ante-Temple, the Atrium and Portico's, which we have been deſcribing: As appears from a Canon of the Council of *Nantes*, An. 658. which prohibits any to be buried (*k*) in the Church, but allows of it in the Atrium, or Portico's, or Exedræ of the Church. Which I note, only to ſhew what Uſe theſe parts of the Ante-Temple were put to. But of this more when we come to treat of Cemiteries and the Funeral Rites of the Ancient Church.

CHAP.

(*i*) Sozomen. lib. 6. c. 6. ὁ ἱερεὺς νόμῳ ἑλληνικῷ περιῤῥαναι τὸς εἰσιόντας. (*k*) Conc. Nannetenſ. c. 6 In Eccleſia nullatenus ſepeliantur, ſed in Atrio, aut Porticu, aut in Exedris Eccleſiæ.

CHAP. IV.

Of the Interior Narthex, and the Parts and Uses of it.

Sect. 1. *Of the leſſer προπύλα, or Porches before the Doors of the Church.*

HAving taken a View of the Exterior Narthex, or outward Ante-Temple, we are next led by *Euſebius* into the Interior Narthex, or Ante-Temple within the Church. For in ſuch ſtately Structures as that of *Paulinus* was, the *Narthex* or νάρθηξ, which I Engliſh Ante-Temple, was a Name common to more Parts than one. And in ſome of the moſt Magnificent Churches, as that of *Sancta Sophia*, as *Du Freſne* has obſerved out of *Procopius* and *Paulus Silentiarius*, there were no leſs than four diſtinct *Nartheces*. The Entrance into the Interior Narthex in the Church of *Paulinus*, was out of the Portico's or Cloyſters before the Church, by three Inner Porches (τὰ ἐνδοτάτω Πρόπυλα *Euſebius* calls them) and as many Gates opening out of them, the middle one being the greateſt and higheſt of the Three, as we commonly ſee in our Modern Cathedrals, only with this Difference, that thoſe fronted to the Eaſt, and ours to the Weſt. It had alſo Portico's adjoining on the North and (*a*) South, and as many Porches and Doors to enter out of them. Theſe Porches in ſuch Churches as had no other Ante-Temple, ſerved to receive the firſt Claſs of Penitents, called, *The Mourners*, which otherwiſe were remitted to the Atrium and Portico's before the Church, as I have ſhewed already in the Temple of *Paulinus*. And theſe things are accurately to be obſerved by thoſe, who would not miſtake the Ancients,

(*a*) *See alſo* Euſeb. de Vita Conſt. lib. 3. c. 37. *of the Church of* Jeruſalem.

Ancients, when they ſeem to ſpeak differently of the Place of the Mourners. *Du Freſne* has alſo obſerved out of *Paulinus Nolanus* (*b*), that theſe Porches and Gates are ſometimes called *Arcus*, from the manner of their Structure, which was Arch-work; and *Apſides* for the ſame Reaſon, for *Apſis* denotes any thing that is framed in the Figure of an Arch or a Convex, as the Heavens: And therefore he thinks the 32d Canon of the third Council of *Carthage* is to be underſtood of this Place, when it ſays, (*c*) That ſuch Penitents as had committed very notorious and ſcandalous Crimes, known to the whole Church, ſhould have Impoſition of Hands before the Apſis; That is, before the Porch or Doors of the Church. Here it was alſo that the Poor of the Church placed themſelves both before and after Divine Service, to ask Alms of ſuch as came from the Altar. Which Cuſtom is mentioned by *Gregory Nazianzen* (*d*) and St. *Chryſoſtom* (*e*), who elegantly, after his manner, upon this account ſtiles the Poor, and Aged, and the Lame and the Blind, the Guards of the Royal Palace, meaning the Church.

Sect. 2. *Of the Narthex, Pronaos, or Ferula.*

Being entered by theſe Gates into the Church, the firſt Place that occurs to our View, is the Πρόναος or Ante-Temple within the Walls. This in the Modern *Greek* Rituals is always called the Narthex, and is peculiarly allotted to the Monks or Women, and uſed to perform the Offices of Rogations, and Supplications, and Night-Watches in: Here alſo they place dead Corpſes, whilſt their Funeral Rites are

(*b*) Paulin. Ep. 12. ad Sever. Alma domus triplici patet ingredientibus Arcu. (*c*) Conc. Carthag. 3. c. 32. Cujuſcunq; Pœnitentis publicum & vulgatiſſimum crimen eſt, quod univerſa Eccleſia noverit, ante Apſidem manus ei imponatur. (*d*) Naz. Orat. 16. de Amore Pauperum. Tom. 1. p. 246. (*e*) Chryſoſt. Hom. 19. in 1 Theſ. p. 1484.

are performing, as *Suicerus* (*f*) shews at large out of their *Triodion*, *Pentecostarium* and *Typicum*, and other Authors. *Morinus* thinks (*g*) the Ancient Churches for above Five Hundred Years had no Narthex, but were divided only into two Parts, the *Sanctuarium* and *Aula Laicorum*, the Place of the Clergy, and the Place of the Laymen; and that the Narthex was first introduced by the Eastern Monks in the sixth Century: But in this he is evidently mistaken. For though the Name perhaps be not very ancient, yet the thing it self is: For this was always a distinct and separate part of the Church, as any one will easily imagine, that considers the Ancient Use of it.

Sect. 3.
The Use of it for the Catechumens and Penitents of the second Order.

For the Church, ever since she first divided her Catechumens and Penitents into distinct Orders and Classes, had also distinct Places in the Church for them. And this lower part of the Church was the Place of the Energumens, and such of the Catechumens and Penitents, as were commonly called ἀκροώμενοι, or *Audientes*, that is, Hearers, because they were allowed to stand here to hear the Psalms and Scriptures read, and the Sermon made by the Preacher, after which they were dismissed without any Prayers or solemn Benediction. As may be seen in the Author of the Constitutions (*h*) and the Canons of St. *Basil* (*i*), *Gregory Nyssen* (*k*) and several others.

Sect. 4.
Also for Jews Heathens, Hereticks and Schismaticks to hear in.

Hither also both Jews and Heathens, and Hereticks and Schismaticks were sometimes allowed to come, to hear the Scriptures read, and the Sermon preached, be-

(*f*) Suicer. Thesaur. Eccles. voce, νάρθηξ. (*g*) Morin. de Pœnit. lib. 6. c. 1. (*h*) Constit. Apost. lib. 8. c. 5. (*i*) Basil. Can. 75. (*k*) Nyssen. Ep. ad Letoium, c. 5.

becauſe this part of the Service was for their Edification and Inſtruction. The Council of *Laodicea* indeed (*l*) prohibits Hereticks to come within the Church. But in *Africk* and other Places it was allowed. For in the fourth Council of *Carthage* (*m*) there is a Canon expreſs to this purpoſe, That the Biſhop ſhall not prohibit any, whether Heathen, Heretick or Jew, to come into the Church, and ſtay there to hear the Word of God, till the time of the Diſmiſſion of the Catechumens. And it appears farther from ſeveral, both of St. *Chryſoſtom*'s and St. *Auſtin*'s Homilies, that this was the common Practice. Now then it is reaſonable to ſuppoſe, that all theſe had their Station together in the lower part of the Church, called the *Narthex*, or whatever other name it went by.

Sect. 5. *This not the Place of the Font or Baptiſtery, as in our Modern Churches.*

Dr. *Beverege* and ſome others ſeem here alſo to place the Font or Baptiſtery, as in our Modern Churches. But there is nothing more certain, than that for many Ages the Baptiſtery was a diſtinct Place from the Body of the Church, and reckoned among the *Exedræ*, or places adjoining to the Church. For which Reaſon I omit ſpeaking any farther of it here, intending to do it more fully in the latter part of this Book, when I come to the *Exedræ* of the Church.

Sect. 6. *Why called* Narthex, *and of the different ſorts of* Nartheces *in ſeveral Churches.*

If it be enquired, Why this part of the Church was called *Narthex*, I anſwer, becauſe the Figure of it was ſuppoſed to reſemble a Ferula, which was the *Latin* Name for it, that is, a Rod or Staff: For any Oblong Figure, or Dromical, as the *Greeks* called it, was by them

(*l*) Conc. Laodic. can. 6. (*m*) Conc. Carth. 4. c. 84. Ut Epiſcopus nullum prohibeat ingredi Eccleſiam, & audire Verbum Dei, ſive Gentilem, ſive Hæreticum, ſive Judæum, uſq; ad Miſſam Catechumenorum.

called a *Narthex*, as *Suicerus* and *Du Freſne* have obſerved out of *Theodoſius Zygomala* (*n*). And therefore this part of the Church being a long, but narrow part, croſs the Front of the Church, was termed *Narthex* or *Ferula* upon that account. And it is farther to be obſerved, that ſome Churches had three or four *Nartheces*, but thoſe without the Walls: For the Portico's or Cloyſters of ſuch Churches as *Sancta Sophia*, which were built to the North, and Weſt, and South of them, were called *Nartheces*, as *Du Freſne* (*o*) ſhews out of *Procopius* and *Paulus Silentiarius* and the ſixth general Council, becauſe theſe were long narrow Buildings in Figure or Shape of a *Narthex*. And ſuch Churches, he thinks, had no other *Narthex* within the Walls, but theſe Portico's were the proper Station of the Penitents, and ſuch others as were not allowed to come within the Nave of the Church. But in ſuch Churches, as had no Portico's adjoining to them, the *Narthex* was the lower part of the Church within the Walls, which was made to anſwer the Uſe of Portico's in other Churches. And this ſeems to be the true ſtate of the matter, and the only way to reconcile the different Accounts that are given by Authors of the Ancient *Narthex* of the Church.

CHAP. V.

Of the Naos, *or Nave of the Church, and its Parts and Uſes.*

Sect. 1. *Of the Beautiful and Royal Gates: Why ſo called.*

AFter the *Narthex* followed that part which was properly called ναὸς, *the Temple*, and *Navis*, the Nave or Body of the Church.

(*n*) Zygomal. ap. Crucium Turco-Græc. τῶν δεσμικὸν νάρθηκ κλείεται. (*o*) Du Freſne Com. in Paul. Silentiar. p. 534.

Church. This was ſeparated from the *Narthex* by certain Rails of Wood, as all other places in the Church were commonly diſtinguiſhed. The Enterance into it from the *Narthex* was by the Gates, which the Modern Rituals and *Greek* Writers call πύλαι ὡραῖαι and βασιλικαὶ, the Beautiful and Royal Gates; which ſeem to be ſo named in alluſion to the Name *Baſilica*, as denoting the Royal Palace of God, his Houſe and Temple. Though perhaps another Reaſon might be aſſigned for it among the Modern *Greeks*, who might call it the Royal Gate, becauſe here their Kings were uſed to lay down their Crowns, before they proceeded farther into the Church. Which is obſerved by *Leo Grammaticus* in *The Life of* Michael (p) *the Emperor*, where he notes it as an Inſolent and Indecent thing in him, That when he came to the Royal Gates, he did not lay aſide his Crown, as Kings were uſed to do. Some Feſtivals among them were for a like Reaſon called Crown Days, ἑορταὶ στεπτικαὶ, *Dies Coronati*, becauſe the Emperors were uſed to go in their *Regalia* to the great Church of *Sancta Sophia*, on thoſe Days, which were Twelve particular Days in a Year. So that as theſe Days, ſo thoſe Gates of the Temple might have their Denomination from ſome particular Ceremony uſed by the Imperial Powers at their Entrance by them: But I take the other Reaſon to be more probable, and had ſcarce mentioned this, had it not been to explain a Cuſtom or two, which fall in our way upon the mention of it.

Sect. 2.

The Nave of the Church uſually a ſquare Building, called by ſome, The Oratory of Laymen.

This part of the Church ſeems to have been uſually a ſquare Building, in the middle between the Sanctuary and the *Narthex*; as we find it deſcribed in a Letter

(a) Leo Grammat. Chronograp. p. 466.

of *Theodosius* and *Valentinian* at the End of the Council of *Ephesus* (*b*), and inserted also into the *Theodosian* Code (*c*), where speaking of Churches as places of Refuge, they divide them into these three parts, 1. The θυσιαστήριον, the Altar-part or Sanctuary, 2. The εὐκτήριον τὸ λαὸς τετράγωνον, The Four-squared Oratory of the People, and 3. The Remaining part from that to the outer Doors of the Church. Now as this last is a plain Description of the *Narthex* forementioned, though it be not called by that Name, so is the second a Description of the Nave or Middle of the Church, called the Peoples Oratory, because the People chiefly filled this Place, having their different Stations or Apartments in it, according to the difference of Age, or Sex, or Quality, or State and Condition, which Distinctions were anciently observed in some, though perhaps not in all Churches.

Sect. 3.

In the lowest part of which stood the Substrati, *or Penitents of the third Order.*

For here first of all, at the very Entrance of the Royal Gates, in the lowest Station of this part, behind the *Ambo*, stood the ὑποπίπτοντες, or *Substrati*, the Penitents of the third Order, so called from the Custom of Prostrating themselves before the Bishop or Priest as soon as the Sermon was ended, to receive his Benediction with Imposition of Hands, and be made Partakers of those Prayers which the Congregation particularly offered to God for them, after which they were obliged immediately to depart before the Communion-Service. This sort of Penitents are mentioned in the Council of *Nice* (*d*) tho' no particular place is assigned them: But we may collect from *Tertullian* and *Sozomen*, that their Station was in this part of the Church. For *Tertullian* speak-

(*b*) Conc. Tom. p. 1236. (*c*) Cod. Th. lib. 9. Tit. 45. de his qui ad Eccles. confugiunt. Leg 4 p. 366. (*d*) Conc. Nicen. can. 11.

(e) ſpeaking of the *Roman* Diſcipline, ſays, Pope *Zephyrin* brought Penitents into the Church in Sackcloth and Aſhes, and proſtrated them in the midſt before the Widows and Presbyters, to implore their Commiſeration and excite their Tears. This muſt be a different Station of Penitents from thoſe called Mourners, for their Station (as we have ſeen before) was without the Church-doors, but theſe before the Widows and Presbyters in the middle of the Church. And ſo *Sozomen* (f) plainly repreſents it, when he ſays, The Biſhop fell proſtrate with them, and all the Congregation wept with Tears, and then the Biſhop riſing up, made the proper Prayers for them and diſmiſſed them. Theſe were Exerciſes to be performed in the Church, and not at the Church-door: And therefore this Order of Penitents are not without reaſon placed by all Expoſitors within the Royal Gates, behind the *Ambo* of the Church.

Sect. 4. *And the* Ambo *or Reading-Desk.*

The *Ambo* it ſelf was what we now call the Reading-Desk, a place made on purpoſe for the Readers and Singers, and ſuch of the Clergy as miniſtred in the firſt Service, called *Miſſa Catechumenorum*. It had the Name of *Ambo*, not as *Walafridus Strabo* imagines, *ab ambiendo*, becauſe it ſurrounded them that were in it; but from ἀναβαίνειν, becauſe it was a place of Eminency, to which they went up by Degrees or Steps. For the original Name is Ἄμβων, which as *Valeſius* and *Habertus* have rightly obſerved, in old *Greek* Writers, *Æſchylus* and *Euſtathius*, ſignifies the Aſcent or Height of a

(e) Tertul. de Pudicit. c. 13. Pœnitentiam Mœchi ad exorandam fraternitatem in Eccleſiam inducens, conciliciatum & concineratum cum dedecore & horrore compoſitum proſternis in medium ante Viduas, ante Presbyteros, omnium lachrymas ſuadentem, &c. (f) Sozom. lib. 7. c. 16.

Mountain, and thence it comes to signify this Place of Eminency in the Church. *Sozomen* (*g*) gives it the Name of Βῆμα upon the same account, but to distinguish it from the other *Bema*, which was the Sanctuary or the Altar, he calls it Βῆμα γνωστῶν, the Readers *Bema*, as the other was more properly the Bishop's and Presbyters. In St. *Cyprian* it is called *Pulpitum* and *Tribunal Ecclesiæ*, and the Use of it is also explained by him to be a Reading-Desk: For here it was the Readers stood to read the Gospels and Epistles, as we learn from the Account which he gives of *Celerinus* and *Aurelius*, two famous Confessors, whom (*h*) he ordained Readers, that they who had made Confession of Christ's Gospel from the Rack, might read it also from the Pulpit or Tribunal of the Church. Here it was also that the Singers had their Station, as is evident from that Canon of the Council of *Laodicea* (*i*), which forbids all others to sing in the Church, beside the Canonical Singers, who went up into the *Ambo*, and sung by Book. Here also the Diptychs, or Books of Commemoration were read, as appears from a noted Passage in the Council of *Constantinople* under *Mennas* (*k*), where the People cry out, τὰ δίπτυχα τῷ ἄμβωνι, Let the Diptychs be laid upon the Reading-Desk. *Bona* (*l*) thinks the Bishop and Presbyters here also made their Sermons to the People. For which he cites *Prudentius* (*m*) and *Sidonius* (*n*) *Apollinaris*, from whose Words he farther concludes, that the *Ambo* was sometimes called *Ara*, or Altar.

(*g*) Sozom. lib. 8. c. 5. lib. 9. c. 2. (*h*) Cyprian. Ep. 33. Ad Pulpitum post Catastam venire, *&c.* It. Ep. 34. Quid aliud quam super Pulpitum, id est, Tribunal Ecclesiæ, oportebat imponi, *&c.* (*i*) Conc. Laodic. c. 15. (*k*) Conc. Constant. 5. Act. 5. (*l*) Bona Rer. Liturg. lib. 2. c. 6. n. 3. (*m*) Prudent. Hymn. de Hippolyta. Fronte sub adversa gradibus sublime tribunal tollitur, Antistes prædicat unde Deum. (*n*) Sidon. Carm. 16. ad Faustum. Seu te conspicuis gradibus venerabilis Aræ, Concionaturum plebs sedula circumsistit.

tar. But this Obſervation ſeems to be founded on a Miſtake. For the Biſhops anciently did not uſe to preach from the *Ambo*, but more commonly from the riſing Steps of the Altar, as *Valeſius* ſhews (*o*) that the Cuſtom continued in *France* to the time of King *Childebert*. And therefore both *Socrates* (*p*) and *Sozomen* ſeem to ſpeak of *Chryſoſtom*'s Preaching in the *Ambo* as an unuſual thing; but he did it for Conveniency, *Socrates* ſays, that he might be the better heard by the People. We cannot hence therefore conclude, that the *Ambo* was the ordinary place of Preaching, but rather the Altar; and that when we read of Biſhops Preaching from the Aſcent of the *Ara*, it is rather to be underſtood of the Altar than the *Ambo*. Yet in *Africk* St. *Auſtin* ſeems to have made his Diſcourſes to the People from the *Ambo*, which he ſometimes calls *Exedra* (*q*) and ſometimes *Apſis* (*r*); which I the rather note, becauſe theſe Words are of various Signification among the Ancients, ſometimes denoting the *Ambo*, perhaps from its Orbicular Form, and at other times the Croſs Wings and outer Buildings of the Church. Some take the *Apſis* for the *Ambo* in that Canon of the third Council of *Carthage*, which ſays, Notorious and Scandalous Criminals (*ſ*) ſhall do Penance before the *Apſis*. But *Du Freſne*, as I have noted (*) before, takes it in another ſenſe, for the Porch of the Church, and it is not always eaſy to determine exactly the Meaning of it.

(*o*) Valeſ. Not. in Socrat. lib. 6. c. 5. (*p*) Socrat. lib. 6. c. 5. Sozomen. lib. 8. c. 5. (*q*) Aug. de Civ. Dei. lib. 22. c. 8. In gradibus Exedræ, in qua de ſuperiore loquebar loco, feci ſtare ambos fratres, cum eorum legeretur Libellus. (*r*) Aug. Ep. 225. Honoratiores & graviores in Apſidem aſcendentes, cum Epiſcopo colloquuntur, *&c.* It. Ep. 203. In futuro Chriſti Judicio nec Abſides gradatæ nec Cathedræ velatæ, *&c.* (*ſ*) Conc. Carth. 3. c. 32. ante Apſidem ei manus imponatur. (*) *Chap.* 4. *n.* 1.

Sect. 5.
And above this the Communicants and fourth Order of Penitents, called, Conſiſtentes, *had their Places.*

But to proceed: In this part of the Church, all the Faithful or ſuch as were in the Communion of the Church, had their Place aſſigned them; And among them the Fourth Order of Penitents, whom they called *Conſiſtentes*, becauſe they were allowed to ſtay, and hear the Prayers of the Church after the Catechumens and other Penitents were diſmiſſed, but yet they might not make their Oblation, or participate of the Sacrifice of the Altar. In which reſpect they are ſaid to ſtand and communicate with the reſt of the People, but in Prayers only, without the Oblation, as the Canons of *Nice* (*t*) and St. *Baſil* (*u*) word it. Whether they were ſeparate from other Communicants in a diſtinct place by themſelves, I find not in any other Author ſave only *Eligius Noviomenſis*, who lived about the Year 640. He in one of his Homilies (*w*) to the Penitents, tells them they were placed on the left ſide of the Church, becauſe the Lord at the Day of Judgment would place *the Sheep*, that is, the Righteous *on his right hand, and the Goats*, that is Sinners, *on his left*. But becauſe this is a later Writer, and Learned Men (*x*) are alſo doubtful about his Homilies, whether they be genuin or not, we can determine nothing from this Paſſage concerning the Original Cuſtom of the Church.

Sect. 6.
The Places of Men and Women uſually ſeparate from each other.

Only this is certain from good Authors, that anciently Men and Women had their different Places in this part of the Church. The Author

(*t*) Conc. Nicen c 11. (*u*) Baſil. Ep. Canon. c 56. Conc. Ancyr. can. 8. (*w*) Eligius Hom. 8. ad Pœnit. Bibl. Patr. Tom. 2. p. 99. Cur ergo in ſiniſtra parte Eccleſiæ poſiti eſtis? Non ſine cauſa uſus Eccleſiæ hoc obtinuit, ſed quia Dominus in Judicio oves, id eſt, juſtos, a dextris; hœdos vero, id eſt, peccatores, a ſiniſtris ponet. (*x*) Vid. Albertin. de Euchar. lib. 3. p. 906.

Author of the Conſtitutions ſpeaks of it as the Cuſtom (*y*) of the Church in his Time, when he gives Directions about it, that Women ſhould ſit in a ſeparate place by themſelves; and accordingly makes it one part of the Office of Deaconeſſes to attend (*z*) the Womens Gate in the Church: Let the Door-keepers ſtand at the Gate of the Men, and the Deaconeſſes at the Gate of the Women. St. *Cyril* (*a*) alſo takes notice of this Diſtinction as cuſtomary in his own Church at *Jeruſalem*, ſaying, Let a Separation be made, that Men be with Men, and Women with Women in the Church. The like Intimation is given us by St. *Auſtin*, that each Sex (*b*) had their diſtinct places in the Church: And he particularly mentions the Womens part, as diſtinct alſo in the Baptiſtery (*c*) of the Church. *Paulinus* (*d*) takes notice of the ſame in the Life of St. *Ambroſe*, telling us, how St. *Ambroſe* was once furiouſly aſſaulted in a Church by an *Arrian* Woman, who getting up into the Tribunal to him, would needs have haled him by his Garments to the Womens part, that they might have beat him, and made him fly the Church. This Diſtinction was ſo generally obſerved in the time of *Conſtantine*, that *Socrates* (*e*) ſays his Mother *Helena* always ſubmitted to the Diſciplin of the Church in this reſpect, praying with the

(*y*) Conſtit. Apoſt. lib. 2. c. 57. αἱ γυναῖκες κεχωρισμένως καθέζέσθωσαν. (*z*) Conſtit. Apoſt. lib. 2. c. 57. lib. 8. c. 20. & 28. (*a*) Cyril. Præfat. in Catech. n. 8. διεσάλθω τὰ πεφάγματα, ἄνδρες μὲν ἀνδρῶν, καὶ γυναῖκες μὲν γυναικῶν. (*b*) Aug. de Civ. Dei, lib. 2 c. 28. Populi confluunt ad Eccleſias caſta celebritate, honeſta utriuſq; ſexus diſcretione. (*c*) Ib. lib. 22. c. 8. Admonetur in ſomnis Innocentia, appropinquante Paſcha, ut in Parte Fœminarum obſervanti ad Baptiſterium, quæcunq; illi baptizata primitus occurriſſet, eundem locum ſigno Chriſti ſignaret. (*d*) Paulin. Vit. Ambroſ. p. 3. Tribunal conſcendens, apprehenſo veſtimento Sacerdotis, cum illum attrahere vellet ad Partem mulierum, &c. (*e*) Socrat. lib. 1. c. 17. ὡς καὶ συνεύχεσθαι ἐν τῷ τῶν γυναικῶν τάγματι.

the Women in the Womens part. And it was usually made by Rails, or Wooden Walls, as St. *Chrysostom* terms them, who has these remarkable Words concerning the Original of this Custom: Men ought to be separated (*f*) from Women, says he, by an inward Wall, meaning that of the Heart: But because they would not, our Forefathers separated them by these wooden Walls. For I have heard from our Seniors, that it was not so from the Beginning. For in Christ Jesus there is neither Male nor Female. Do we not read, that Men and Women prayed together in their upper Room? Yet *Eusebius* (*g*) makes this Distinction as ancient as *Philo Judæus* and St. *Mark*, and many Learned Men think it came from the *Jewish* Church into the Christian, not long after the Days of the Apostles. Some are a little too curious in fixing this Womens part always precisely to the North or Right Side of the Church. For though this might be the Custom of the Western Churches in later Ages, when *Amalarius Fortunatus*, and *Radulphus Tungrensis*, and the Authors of the *Micrologus* and *Ordo Romanus* lived, which Writers are cited by *Durantus* (*h*) for it; yet it appears to have been otherwise anciently in many of the *Greek* Churches. Nor does that Funeral Inscription, which some produce out of the *Roma Subterranea*, prove the contrary, which speaks (*i*) of Persons lying interred *Sinistra Parte Virorum*, on the South or Left Side of the Church, where the Men sat. For not to enquire into the Antiquity of that Inscription, it proves no more but that the Men sat on the Left Side in the *Roman* Churches: Which does not hinder the Women from having their Apartment on that side too, if the same Custom was at

(*f*) Chrysost. Homil. 74. in Matth. (*g*) Euseb. lib. 2. c. 17. (*h*) Durant. de Ritib. Eccl. lib. 1. c. 18. (*i*) Roma Subterran. lib. 2. c. 10. n. 23.

at *Rome* which was at *Conſtantinople* and other *Greek* Churches, which was for the Men to ſit below, and the Women in Portico's or Galleries above them, on the Left ſide of the Church, if not on the Right alſo. For thus *Gregory Nazianzen* (*k*) deſcribes his Temple of *Anaſtaſia*, making the Men to ſtand by the Rails of the Chancel, and the Virgins and Matrons to be hearkening from their upper Galleries above the other. And ſo it was in the Church of *Sancta Sophia*, and many other Churches.

Sect. 7. *Why theſe Places of the Women were called* κατηχούμενα *and* ὑπερῶα.

Upon this account theſe Places of the Women, are by ſuch *Greek* Writers as ſpeak of them, termed ὑπερῶα, upper Rooms, as by *Evagrius* (*l*) in his Deſcription of the Temple of *Sancta Sophia*, and more particularly by *Paulus Silentiarius* (*m*) who ſtiles them expreſly θηλυτέρων ὑπερῴα, the upper Galleries of the Women. Theſe were alſo called κατηχούμενα, as appears from an Edict of the Emperor *Leo* (*n*), which makes theſe upper Rooms and the Catechumena to be the ſame thing. *Suicerus* (*o*) and *Hoſpinian*, and many other Learned Men miſtake theſe for the place where the Catechumens ſtood, and where the Catechetical Books were kept: But *Du Freſne* (*p*) more truly obſerves, that they were ſo called, becauſe they were places of Hearing, where the Women ſat in their upper Galleries to hear Divine Service. In one of theſe the Empreſs commonly had her Apartment, as *Du Freſne* obſerves out of *Evagrius*. And by that one may eaſily underſtand

(*k*) Nazian. Somnium de Templo Anaſtaſ. Tom. 2. p. 78. ἀλ δ' ἄρ' ἀφ' ὑψηλῶν τειχέων ἔυκοσμον ἀκουὴν ἀγνὰι παρθενικαὶ κλίνον ἄμ' ἐθλογάμοις. (*l*) Evagr. Hiſt. lib. 4. c. 31. (*m*) Paul. Silentiar. Deſcr. S. Soph. Part. 1. ver. 256. (*n*) Leo Novel. 73. ἐν τοῖς τ' ἐκκλησιῶν ὑπερῴοις ἅπερ ὁ πολὺς ἀνθρώπος κατηχούμενα καλεῖν ἔγνω. (*o*) Suicer. Theſaur. Eccl. voce, κατηχούμενα. (*p*) Du Freſne Com. in Paul. Silentiar. p. 550.

derſtand what *Paulus Diaconus* (*q*) means, when ſpeaking of the Empreſs *Eirene*, he ſays, She went up by the Aſcent of the Brazen Gate into the Catechumenia of the Church, that is, into the place of Hearing among the Womens Apartments in the Church. Theſe Galleries were ſometimes alſo made uſe of for Councils to ſit in, as *Leo Allatius* (*r*) has obſerved of the Council of *Conſtantinople* in the time of *Johannes Comnenus*, An. 1165. that it was held ἐν τοῖς δεξιοῖς κατηχουμένοις, in the Right Hand Galleries of the Church of *Alexius*, and ſome others are mentioned (*ſ*) as held in the ſame place.

Sect. 8. *Private Cells for Meditation, Reading and Prayer on the back of theſe.*

The inner parts of theſe Portico's were ſometimes divided into little Cells or Places of Retirement on the Walls of the Church, and that not only in the Womens parts, but the Mens alſo, as may be collected from the Account which *Paulinus Nolanus* gives of them, who calls them *Cubicula*, little Chambers, and tells us, The Uſe of them (*t*) was for People to retire into, that were minded to give themſelves to Reading or Meditation or Private Prayer. Theſe were looked upon as parts of the Catechumenia, and were ſometimes abuſed to Prophane Uſes inſtead of Pious: For as we may collect from the Decrees of the Council of *Trullo* (*u*) and the Emperor *Leo* (*w*), ſome made uſe of them for Lodgings inſtead of Oratories, and cohabited with their Wives there: To

(*q*) Paul. Diacon. Miſcel. lib. 23. Aſcendit Imperatrix Eirene per æneæ portæ aſcenſum in Catechumenia Eccleſiæ. (*r*) Leo Allat. de Conſenſu Eccleſ. lib. 2. c. 11. p. 645. (*ſ*) Leo Allat. ibid. c. 12. p. 682. (*t*) Paulin. Ep. 12. ad Sever. Cubicula intra Porticus quaterna longis Baſilicæ lateribus inſerta, ſecretis Orantium, vel in Lege Domini meditantium, præterea memoriis Religioſorum ac familiarium accommodatos ad pacis æternæ requiem locos præbent. (*u*) Conc. Trullan. can. 97. (*w*) Leo. Novel. 73.

To correct which abuſe, it is ordered in both thoſe Decrees, that all ſuch Perſons ſhould be expelled from the Catechumenia of the Church.

Sect. 9. *The Place of the Virgins and Widows diſtinguiſhed from others.*

It is to be noted farther, that not only Men and Women had their diſtinct Places, but alſo Virgins and Widows a peculiar Apartment aſſigned to them. Which we learn from St. *Ambroſe*'s Diſcourſe to a Lapſed Virgin, telling her (*x*) that ſhe ought to have remembred that Place in the Church, railed out from the reſt, where ſhe was uſed to ſtand, whither the Religious Matrons and Noble Women came thronging to receive her Salutations, which were more Holy and better than her ſelf. This appears alſo from the Author (*y*) of the Conſtitutions, who ſpeaking of the Order in which Perſons were appointed to ſit in the Church, firſt places the Virgins, Widows and Aged Women in the higheſt Rank; then Married Women below them in a Place by themſelves; then their Children; Daughters with their Mothers, and Sons with their Fathers, or next behind them; And laſt of all young Men according to their Age in different Stations. This was the Order in ſuch Churches as had none of thoſe Hyperoa or Galleries before ſpoken of: For otherwiſe, as has been noted out of *Nazianzen*, the Virgins and Matrons had their diſtinct Places in the Portico's above. I do not here alledge *Origen*, after *Durantus* and *Bona*, becauſe they plainly miſtake the Senſe of their Author, who ſpeaks not of the Chriſtian Church, but of the *Jewiſh* Temple, and that with ſuch a Formal Story, that

(*x*) Ambroſ. ad Virgin. Lapſam. c. 6. Nonne vel illum locum Tabulis ſeparatum, in quo Eccleſia ſtabas, recordari debuiſti? Ad quem religioſæ Matronæ & Nobiles certatim currebant, tua Oſcula petentes, quæ ſanctiores & meliores te erant.

(*y*) Conſtit. Apoſt. lib. 2. c. 57. αἱ παρθένοι καὶ αἱ χῆραι, καὶ πρεσβύτιδες, πρῶται πασῶν καθιστάσθωσαν, ἢ καθεζέσθωσαν.

that it is a Wonder any Learned Men could miſtake him. He tells us, he had it from an old Tradition (*z*) that there was a place in the Temple peculiar for Virgins to worſhip God in, whither no married Woman was allowed to come. But the Virgin *Mary*, after ſhe had brought forth our Saviour, went and ſtood to worſhip there: Which when they that knew ſhe had born a Son, would not allow of, *Zacharias* the Father of St. *John Baptiſt*, ſtood up and ſaid, ſhe is worthy to ſtand in the place of Virgins, for ſhe is yet a Virgin. Upon which they roſe up againſt *Zacharias*, as a Breaker of the Law, in permitting a married Woman to ſtand in the place of Virgins, and ſlew him between the Temple and the Altar. I make no farther Reflection on this Paſſage at preſent, but leave it, as I find it, to the Judgment of the Reader. As to the place of Virgins in the Chriſtian Church, I have only this one thing more to remark out of St. *Ambroſe*, which is, that uſually ſome profitable Texts of Scripture (*a*) were written upon the Walls of the Church in this place, proper to the Virgin-State, ſuch as that of St. *Paul* 1 *Cor.* vii. 34. *There is difference between a wife and a Virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit.* Which Leſſon, St. *Ambroſe* tells the Virgin he writes to, ſhe ought to have remembred, becauſe it was written before her Eyes upon the Walls of the Church.

Sect. 10.

The σωλεῖον or Solea, *that is, the Magiſtrates Throne in this part of the Church.*

There is one place more to be taken notice of in ſome Churches, before we leave this part of the Temple to go into the Sanctuary, which

(*z*) Origen. Hom. 26. in Matth. p. 162. (*a*) Ambroſ. ad Virgin. Lapſam c. 6. Nonne vel illa Præcepta, quæ oculis tuis ipſe Scriptus Paries ingerebat, recordari debuiſti? Diviſa eſt Mulier & Virgo, *&c.*

which is, what *Codinus* (*b*) and ſome other Modern *Greeks* call the σωλεῖον, a place of ſome note in the Church of *Sancta Sophia*, but not exactly agreed upon by Learned Men, either what or where it was, or what uſe it was put to. *Gretſer* in his Notes upon *Codinus* (*c*), fanſies it to be nothing elſe but the Pavement at the entrance of the Sanctuary, or ſome ſuch thing adjoining to it: *Morinus* (*d*) and *Allatius* (*e*) ſay it was ſome Place between the *Bema* and the *Ambo*. *Schelſtrate* is a little more particular (*f*), that it was the place before the Rails of the Sanctuary, where the Emperor had his Seat on the Right Hand, and the Readers and Subdeacons on the Left. But *Suicerus* (*g*) and *Meurſius* are more poſitive, that it was only the Emperor's Throne, and called σωλεῖον from the *Latin Solium*. And Dr. *Beveregе* (*h*) inclines to the ſame Opinion. *Du Freſne* (*i*) allows of this as probable likewiſe, but he alſo fanſies it might ſignify the *Limina Cancellorum*, the Threſhold or raiſed Foundation upon which the Rails of the Chancel were erected, and be ſo called from *Solum*, whence comes the *French* Name *Seuil*, and the *Engliſh*, Sill, or Groundſil. This was uſually adorned and beautifyed very richly, he thinks, with Gold and precious Stones, and ſometimes reverenced with the Kiſſes or Salutations of the People; whence the Phraſes, *Exoſculari Limina*, *& Liminibus Martyrum affundi*, in *Sidonius* & *Prudentius*, are by him interpreted to this purpoſe. But I conceive the former Opinion moſt probable, which takes it for the Emperor's Throne, which was toward the Eaſt-end of the Church in the Mens Portico, over againſt

(*b*) Codin. Origin. Conſtant. lib. 3. c. 12. (*c*) Gretſer. Not. in Loc. (*d*) Morin. de Ordinat. Par. 2. n. 52. (*e*) Allat. de Templis Græcor. Diſſert. 2. (*f*) Schelſtrat. Concil. Antioch. p. 192. (*g*) Suicer. Theſaur. & Meurſius in Gloſſar. (*h*) Bevereg. Not. in Conc. Nicen. c. 11. (*i*) Du Freſne Not. in Paul. Silentiar. p. 585.

againſt the Altar, where now the Sultan has his Seat among the *Turks*. For that place which Dr. *Beverege* calls the *Embolus*, and others the *Circuitus*, or ſide Iſles on both Sides, were in the Temple of *Sancta Sophia* Portico's for Men below, and Women above. And as the Empreſs had her Seat in the upper end of the Womens Apartment, ſo the Emperors had theirs in the Mens Apartment next to the Chancel, from the time that *Sozomen* (*k*) tells us *Theodoſius* ſubmitted to the Reproof of St. *Ambroſe*, who blamed him for taking his Seat within the Rails of the Sanctuary (though it had been cuſtomary for the Emperors ſo to do :) After which Admonition both he and his Succeſſors always took their place without the Rails, whence that place ſeems to be called the Solium, the Royal Seat. Which is confirmed a little by what *Suicerus* obſerves out of *Cedrenus* and *Codinus*, that *Juſtinian* made the *Solea* of Gold and Onyx Stone, which are proper Materials to adorn a Throne, but not ſo proper to be laid in the Pavement of a Church. Not far from this *Du Freſne* (*l*) obſerves in ſome Modern Churches a place called the *Senatorium*, which ſome take to be only another Name for the Seats of the Biſhop and Presbyters, who were the Senate of the Church: But *Du Freſne* thinks it was rather the Seat of the Magiſtrates, called Senators, whence their Apartment had the Name of *Senatorium* in the Church.

(*k*) Sozom. lib. 7. c. 25. (*l*) Du Freſne Com. in Paul. Silentiar. p. 560.

CHAP.

CHAP. VI.

Of the Bema, *or third part of the Temple called the Altar and the Sanctuary, and the Parts and Uſes of it.*

Sect. 1. *The Chancel anciently called* Bema, *or Tribunal.*

THE third and innermoſt part of the ancient Churches was that which we now call the Chancel; but originally it was known by many other Names. One of the moſt common Names was that of Βῆμα, or Tribunal, which as I have noted before, is a Word of various Signification, denoting ſometimes the *Ambo* or Reading-desk, and ſometimes the Altar, and ſometimes the Seats or Thrones of the Biſhop and Preſbyters, and ſometimes the whole Space where theſe Thrones and the Altar ſtood. In which ſenſe I underſtand that Canon of the Council of *Laodicea* (*a*), which forbids Presbyters to go into the *Bema* and ſit there before the Biſhop comes. *Suicerus* has obſerved it (*b*) frequently to be thus uſed in the Liturgies of St. *Chryſoſtom* and St. *Baſil*. And *Chryſoſtom* (*c*) in one of his Homilies more particularly deſcribes it to be the place whither the Biſhop went by an Aſcent into it, to Preach, to Pray, to ſtand by the Holy Temple, and offer the Tremendous Sacrifice for the People. By which it is eaſie to underſtand, that he takes it not barely for the Altar alone, or the Biſhop's Throne, but for the whole Place where they ſtood, and where theſe ſeveral Offices were performed. And the Reaſon of the Name *Bema* was what *Chryſoſtom* alſo intimates, when he ſays, They went up by an Aſcent

(*a*) Conc. Laodic. can. 56. (*b*) Suicer. Theſaur. Eccl. voce, Βῆμα. (*c*) Chryſoſt. Hom. 36 de Pentecoſt. Tom. 5. p. 553.

into it. For *Bema* and *Ambo* have both the same Original, from ἀναβαίνειν, because they were places exalted above the rest, and like the Tribunals of Judges, had an Ascent by Steps into them. Now the *Bema* was more peculiarly allotted to the Clergy, and upon that Account, as I have noted before (*) in a former Book, the Clergy were sometimes stiled οἱ τῦ Βήματος, and τάξις τῦ Βήματος, the Order of the *Bema*, or the Sanctuary.

Sect. 2. *Also* Ἅγιον *or* ἱερατεῖον *and* Sacrarium, *the Holy, or the Sanctuary.*

For the Name Sanctuary was also appropriated to this part of the Church. The *Greeks* peculiarly stiled it Ἅγιον, the Holy; And from thence the Altar was called Ἅγιον Ἁγίων, the Holy of Holies, which is the Term that *Eusebius* (*d*) uses in describing the Temple of *Paulinus*. In other places (*e*) he calls it Ἁγίασμα, which is the Name whereby the *Seventy* call the Sanctuary in the *Old Testament*. The *Latins* called it *Sacrarium*, the Sanctuary. As in the first Council of *Bracara*, which forbids Laymen (*f*) to come into the Sanctuary to Communicate. And the Council of *Vaison*, which (*g*) speaks of the Office of Ordering or Disposing the things of the Sanctuary. And the fourth Council of *Carthage*, which forbids the Oblation of such as are at Variance one with another, to be received (*h*) either in the Treasury or the Sanctuary.

Sect. 3. *And* θυσιαστήριον, *the Altar part.*

The *Greeks* also termed it θυσιαστήριον, the Altar-part. For tho' that Word commonly signifies the Altar

(*) *Book* 1. *Chap.* 5. *Sect.* 11. (*d*) Euseb. lib. 10. c. 4. p. 381. (*e*) Euseb. lib. 7. c. 18. (*f*) Conc. Bracar. 1. c. 31. Ingredi Sacrarium ad communicandum non liceat Laicis, nisi tantum Clericis. (*g*) Conc. Vasens. c. 3. Cujus Officium est Sacrarium disponere & Sacramenta suscipere. (*h*) Conc. Carth. 4. can. 93. Oblationes dissidentium fratrum, neq; in Sacrario, neq; in Gazophylacio recipiantur.

Altar it ſelf, or the Lord's Table, yet in ſome ancient Canons and Eccleſiaſtical Writers, as *Habertus* (*i*) and Mr. *Mede* (*k*) have obſerved, it is uſed to denote the whole Sanctuary within the Rails, where none but the Clergy were allowed. As in the Councils of *Laodicea* (*l*) and *Trullo* (*m*), which forbid Women and Laymen to come into the Θυσιαστήριον, it muſt mean the whole Altar-part or Chancel. And ſo in *Socrates* (*n*) and *Theodoret* (*o*) and many others, who ſpeak of St. *Ambroſe* excluding *Theodoſius* the Emperor from within the Rails of the Sanctuary.

Sect. 4. Presbyterium *and* Diaconicum;

St. *Cyprian* in his 55th Epiſtle calls it *Conſeſſus Cleri*, the Presbytery. And *Forbeſius* (*p*) and ſome other Learned Men, think it was alſo called *Diaconicum*, from the Presbyters ſitting, and the Deacons Miniſtring there. Thus they underſtand the Council of *Laodicea* (*q*), which forbids Subdeacons to have any place in the *Diaconicum*, or to touch the Sacred Veſſels of the Lord's Table. But I muſt note, that though the Name *Diaconicum* in that Canon may ſignify the Chancel or Sanctuary, yet it more commonly means the Veſtry or Repoſitory of the Sacred Veſſels, of which we are to give a farther Account, when we come to ſpeak of the *Exedræ* of the Church.

Sect. 5. *Alſo* Chorus, *or Quire.*

In ſome Canons it ſeems alſo to have had the Name of *Chorus*, whence comes our *Engliſh* Quire. As in the fourth Council of *Toledo*, which thus appoints (*r*) the order and manner of Mens Communicating

(*i*) Habert. Archierat. p. 663. (*k*) Mede Comment. Apocalyp. p. 479. (*l*) Conc. Laodic. c. 44. (*m*) Conc. Trull. can. 69. (*n*) Socrat. lib. 1. c. 25. (*o*) Theodor. lib. 1. c. 14. (*p*) Forbeſ. Irenic. lib. 2. c. 11. p. 221. (*q*) Conc. Laodic. can. 21. (*r*) Conc. Tolet. 4. c. 17. Sacerdotes & Levitæ ante altare communicent, in Choro Clerus, extra Chorum Populus. Vid. Conc. Turon. 2. can. 4.

nicating in the Church, so as that the Priests and Deacons should communicate before the Altar, the Inferior Clergy in the Quire, and the People without the Quire. Though some take the *Chorus* to signify rather the place of the Singers and Readers in the other part of the Church.

Sect. 6. *This place separated from the rest by Rails, called* Cancelli, *whence comes Chancel.*

Eusebius describing this part of the Temple of *Paulinus*, says, it was divided from the rest by certain Rails (*s*) of Wood, curiously and artificially wrought in the Form of Net-work, to make it inaccessible to the Multitude. These the *Latins* call *Cancelli*, whence comes our *English* name Chancel. In other *Greek* Writers they are termed Κιγκλίδες. Whence in *Theodoret* (*t*) τὰ ἔνδον τῶν Κιγκλίδων, the place within the Rails, is but another Name for the Altar-part or Chancel. And to lay hold of the Rails, in the Phrase of *Synesius* (*u*) is the same thing as to take Sanctuary at the Altar.

Sect. 7. *And kept Inaccessible to the Multitude. Whence it was called* Adyta.

By these Rails, as *Eusebius* words it, this whole Altar-place was kept inaccessible to all but the Clergy in time of Divine Service. The Council of *Laodicea* has one Canon (*w*) particularly forbidding Women to come within the Altar-part. And another in more general Terms, allowing none but the ἱερατικοὶ to communicate there (*x*). In which Canon some take the Word, ἱερατικοὶ, to mean all the Clergy, Inferior as well as Superior: But *Habertus* (*y*) thinks it means only the Superior Clergy, Priests and Deacons; and that all the

(*s*) Euseb. lib. 10. c. 4. p. 381. ὡς ἄν εἴη τοῖς πολλοῖς ἄβατα, ἀπὸ ξύλου πεπλεγμένοις δικτύοις, &c. (*t*) Theodor. lib. 5. c. 17. (*u*) Synesii Catastasis. p. 303. (*w*) Conc. Laodic. c. 44. ὅτι οὐ δεῖ γυναῖκας ἐν τῷ θυσιαστηρίῳ εἰσέρχεσθαι. (*x*) Ibid. can. 19. μόνον ἐξὸν τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον καὶ κοινωνεῖν. (*y*) Habert. Archieratic. Par. 10. Obser. 9. p. 268.

the Inferiors, Subdeacons, Readers, *&c.* were excluded from this part as well as the People. However it is agreed on all Hands that the People in that Age had no place there. For St. *Ambroſe* would not permit the Emperor *Theodoſius* himſelf to communicate *(y)* in this part, but obliged him to retire as ſoon as he had made his Oblation at the Altar. Which Cuſtom continued for ſome Ages after. As appears from what *Theodoſius Junior* ſays of himſelf in the Acts of the Council of *Epheſus* (z) that he only went up to the Altar to make his Oblation, and having done that, retired again to the Exterior Court or *Atrium* of the People. And ſo we find it decreed, correſpondent to this Practice, in the Council of *Trullo* (a), That no Layman whatſoever ſhould come into the Altar-part, except only the Emperor, when he had made his Oblation to the Creator, according to ancient Cuſtom. And hence it was that this part of the Church was called Ἄβατα, and Ἄδυτα, by *Theodoret* (b) and *Euſebius* and other *Greek* Writers, and *Adyta* by the *Latins*, that is, Inacceſſible; becauſe there was no place of Acceſs here for the People, who were wholly excluded from it. Though I muſt note, that according to the difference of Times and Places, different Cuſtoms ſeem to have prevailed in this matter. For the moſt ancient Cuſtom was both for Men and Women to come up to the Altar and communicate there, as it appears to have been in the third Century in the time of *Dionyſius* of *Alexandria*, who ſpeaks both of Men (c) and Women (d) ſtanding at

(y) Vide Theodoret. lib. 5. c. 17. Sozomen. lib. 7. c. 24.
(z) Edict. Thodoſ. ad calcem Conc. Epheſ. Tom. 3. p. 1237. τῆ ἁγιωτάτῃ θυσιαστηρίῳ διὰ μόνην τὴν τῆ δωρεῶν προσφορὰν ἐφαπτόμεθα. (a) Conc. Trull. can. 69. (b) Theodor. lib. 5. c. 17.
(c) Dionyſ. ap. Euſeb. lib. 7. c. 9. τραπέζῃ παρεστάντι, &c.
(d) Dionyſ. Epiſt. Canon. can. 2.

the Holy Table and reaching forth their Hands to receive the Euchariſt there. And ſo *Valeſius* underſtands it (*e*). And the ſame Privilege was allowed the People in *France* in the ſixth Century. For the ſecond Council of *Tours*, An. 567. orders the Holy of Holies (*f*) to be open both for Men and Women to pray and communicate in at the time of the Oblation; though at other times, when there was any other Service without the Communion, they were not allowed to come within the Chorus of the Singers or Rails of the Chancel. By which alſo we learn what part of the Church in this Age in *France* was called the Chorus, namely that which was immediately within the Rails of the Chancel, where the Inferior Clergy had their Station in the time of the Oblation.

Sect. 8.

The Holy Gates, and Veils or Hangings dividing the Chancel from the reſt of the Church.

The Modern *Greeks* call the Entrance into this part the Holy-Gates, becauſe they open from the Body of the Church into the Holy of Holies. But there is little mention made of theſe in ancient Writers. But they often ſpeak of the Uſe of Veils or Hangings in this place to cover the Proſpect of the Altar. *Athanaſius* calls them Βῆλα τῆς ἐκκλησίας, the Hangings of the Church. For ſpeaking of the Fury of the *Arians*, and their Ravaging a Church in the time of *Conſtantius*, he ſays, They took the Biſhops Throne, and the Seats of the Preſbyters (*g*), and the Table which was of Wood, and the Veils of the Church, and whatever elſe they could, and carried them out and burnt them. In *Syneſius* (*h*) they are called καταπέτασμα μυστικὸν, the my-

(*e*) Valeſ. Not. in Euſeb. lib. 7. c. 9. (*f*) Conc. Turon. 2. can. 4. Ad orandum & communicandum Laicis & Fœminis, ſicut mos eſt, pateant Sancta Sanctorum. (*g*) Athan Ep ad Solitar. Tom. 1. p. 847. (*h*) Syneſ. Ep. 67. ad Theophil. p. 240.

myſtical Veils. And in *Chryſoſtom* and *Evagrius*, ἀμφίθυρα, from their opening in the middle as folding Doors. Theſe were ſometimes richly adorned with Gold, as that which *Evagrius* (*i*) ſays *Choſroes* gave to the Church of *Antioch*. The Uſe of them was partly to hide the Proſpect of this part of the Church from the Catechumens and Unbelievers, and partly to cover the Sacrifice of the Euchariſt in the time of Conſecration, as we learn from theſe Words of *Chryſoſtom*, When the Sacrifice is brought forth, when Chriſt the Lamb of God is offered, when you hear this ſignal given, Let us all joyn in common Prayer, when you ſee the Veils (*k*) withdrawn, then think you ſee Heaven opened, and the Angels deſcending from above. There were alſo ſeveral other Veils, to note this by the way, in other parts of the Church. For *Paulinus* (*l*) ſpeaks often of Veils before the Doors of the Church. And St. *Jerom* commends *Nepotian*, for that among other parts of his Concern for the Decency of the Church, as he took care that the Altar, and the Walls, and the Pavement ſhould be kept clean, ſo alſo that the Doors ſhould have their Keepers, and the Gates (*m*) their Veils. In like manner *Epiphanius* (*n*) ſpeaking of the Church of *Anablatha* in *Paleſtine*, ſays, He found a Veil hanging before the Doors of the Church, which he tore in pieces, not becauſe it was a Veil, but becauſe it had the Image of Chriſt or ſome Saint painted on it, which was

(*i*) Evagr, lib. 6. c. 21. (*k*) Chryſoſt. Homil. 3. in Epheſ. p. 1052. ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, &c. (*l*) Paulin. Natal. Felic. 3. Aurea nunc niveis ornantur limina velis. Id. Natal. 6. Pulchra tegendis Vela ferant foribus. (*m*) Hieron. Epitaph. Nepotian. Erat ſollicitus, ſi niteret altare, ſi parietes abſq; fuligine, ſi pavimenta terſa, ſi janitor creber in Porta, Vela ſemper in Oſtiis, &c. (*n*) Epiphan. Ep. ad Johan. Hieroſolym. Inveni ibi Velum pendens in foribus ejuſdem Eccleſiæ, &c.

contrary to the Rules of the Christian Church. He therefore ordered the Guardians of the Church to bury some Poor Man in it, and sent them at his own Expence another plain one in its stead. There were also Veils between the Pillars of the *Hyperoa*, or Womens Galleries, to be drawn in time of the Oblation, as *Du Fresne* (*o*) has observed out of *Paulus Silentiarius*, and *Amphilochius* in the Life of St. *Basil*. And some others of like nature will easily be observed by a curious Reader.

Sect. 9. *The highest part of the Chancel called* Apsis, Exedra, *or* Conchula Bematis.

At the upper End of the Chancel was commonly a Semicircular Building, which from the Figure and Position of it, is by some Authors called *Apsis*, and *Exedra*, and *Conchula Bematis*. For these are Words that signify any Arched or Spherical Building, like the Canopy of Heaven, to which St. *Jerom* applies the Name of *Apsis* (*p*). It was called *Concha*, because in Figure it resembled something the Fashion of a Shell, as *Du Fresne* shews out of *Procopius* and *Paulus Silentiarius* and *Paulinus* and other Writers. *Du Fresne* (*q*) thinks it is also called *Exedra* by St. *Austin*, who says the Conference between the Catholicks and *Emeritus* the Donatist Bishop was held in the *Exedra* of the Church; which he interprets the place where the Bishop and Presbyters had their usual Residence in the upper End of the *Bema* beyond the Altar. But *Valesius* (*r*) and other Learned Men take *Exedra* here in the common sense for one of the outer Buildings of

(*o*) Du Fresne Com. in Paul. Silentiar. p. 551. (*p*) Hieron. lib. 2. in Ephes. c. 4. p. 223. In summo Cœli fornice, & ut ipso verbo utar, Apside. (*q*) Aug. de Gestis cum Emerito. Tom. 7. p. 250. Cum Deuterius Episcopus Metropolitanus—una cum cæteris Episcopis in Exedram processissent, præsentibus Presbyteris & Diaconis & universo Clero, ac frequentissima Plebe, &c. Vid. Du Fresne. Com. in Paul. Silentiar. p. 565. (*r*) Vales. Not. in Euseb. de Vita Const. lib. 3 c. 50.

of the Church. And it is not eaſy to determine ſo nice a Controverſy between them.

Sect. 10. *This anciently the Place of the Thrones of the Biſhop and his Presbyters.*

However this is certain, that the Biſhop's Throne, with the Thrones of his Presbyters on each ſide of it, were always fixt in this part of the Church, in a Semicircle above the Altar. For anciently the Seats of the Biſhop and Presbyters were joined together, and all called Thrones, as is evident from *Euſebius* his Deſcription of the Temple of *Paulinus*, who (*ſ*) ſays, he adorned it with Thrones ſet on high for the Honour of the Preſidents or Rulers of the People; that is, the Biſhop and Presbyters together. Hence it is that *Nazianzen* ſpeaking of the Preſbyters (*t*) as the Rulers of the People, and venerable Senate of the Church, calls their Seats the ſecond Thrones. *Conſtantine* in his Letter to *Chreſtus* Biſhop of *Syracuſe*, ſummoning him to the Council of *Arles*, uſes the ſame Phraſe, bidding (*u*) him bring with him two of the ſecond Throne, that is, two Presbyters. I know indeed *Carolus a Sancto Paulo* (*w*) by thoſe of the ſecond Throne underſtands Biſhops, in oppoſition to Primates or Metropolitans, which he reckons to be thoſe of the firſt Throne. But the Uſe of the Phraſe both in *Euſebius* and *Nazianzen* (*x*) leads us rather to believe that he meant Presbyters, who ſat with their Biſhop in the Church upon Thrones, as they ſtile them, of the ſecond Order. For this, as I have had occaſion to ſhew in another (*) Place, was the difference between

(*ſ*) Euſeb. lib. 10. c. 4. θρόνοις τοῖς ἀνωτάτω εἰς τὴν τῦ προεδρων τιμὴν, &c. (*t*) Naz. Carm. Iambic. 23. πρῶτον μὲν οἱ τὰ δεύτερα θρόνων λελογχότες, λαῷ προεδροὶ πρεσβύται, σεμνὴ γερουσία. (*u*) Ap. Euſeb. lib. 10. c. 5. δύο γέροντας ἐκ τῦ δευτέρυ θρόνυ. (*w*) Carol. a S. Paulo Geograph. Sacr. p. 47. (*x*) Vid. Naz. Carm. de Vita ſua. It. Somnium de Templo Anaſtaſ.

(*) *Book* 2. *Chap.* 9. *n.* 7. *Book* 2. *Chap.* 19. *n.* 5.

between them, that the Biſhop's was generally termed the High Throne, and the Presbyter's the ſecond Throne; or as *Athanaſius* (*y*) calls them, The Throne, and the Joint-Chairs or Seats of the Presbyters. The Biſhop's Throne was otherwiſe called Βῆμα, the Tribunal, as we may ſee in *Euſebius* (*z*), where he relates the Cenſure of the Council of *Antioch*, paſſed by *Paulus Samoſatenſis* for erecting his Throne or Tribunal too ſtately, with a Veil or *Secretum* to it, in imitation of the Tribunals of Secular Judges, which they did not allow of in the Chriſtian Church: And hence the whole Chancel was ſometimes called the *Bema*, as I have ſhewed before. The *Latins* more commonly uſe the Names of *Sedes* and *Cathedra* for a Biſhop's Throne, whence come our *Engliſh* Names of Cathedral and See, for a Church where the Biſhop's Chair or Seat is fixt. The manner of their ſitting is noted by *Gregory Nazianzen* in his Deſcription of the Church of *Anaſtaſia*, where he ſpeaks of himſelf as Biſhop (*a*) ſitting upon the High Throne, and the Presbyters on lower Benches on both Sides about him. And ſo it is deſcribed by the Author (*b*) of the Conſtitutions, and *Theodoret* (*c*), who calls the Biſhop's Throne the middle Seat upon this Account. And there are ſome Learned Perſons (*d*) who ſuppoſe all this to be done in Imitation of the *Jewiſh* Synagogues, in which, according to *Maimonides*, at the upper End looking toward the *Holy Land*, the Law was placed in the Wall in an Arch, and on each ſide the Elders were ſeated in a Semicircle. The Biſhop's Seat was uſually covered with ſome decent Covering, ſuitable

(*y*) Athan. Ep. ad Solitar. Tom. 1. p. 847. θρόνον καὶ συμφέλλια. (*z*) Euſeb. lib. 7. c. 30. (*a*) Nazian. Somn. Anaſtaſ. Tom. 2. p. 78. ἐζέσθαι δεικέσκον ὑπερθρονος, — ὅι δέ μοι ἀμφοτέρωθεν ὑφεζόμενοι τρηχὺν πόιμνης ἠγεμόνες, &c. (*b*) Conſtit. Apoſt. lib 2. c. 57. (*c*) Theodor. lib. 5. c. 3. (*d*) *See Biſhop* Hooper *Diſc. of Lent. Par.* 2. *Chap.* 6. *p.* 249.

ble to the Dignity of his Office and Perſon. As we learn from *Athanaſius* in his ſecond Apology [e] to *Conſtantius*, where he asks, How they could have any Concern for the Throne Epiſcopally covered, who ſought to kill the Biſhop, that ſat thereon. And St. *Auſtin* [f] ſeems plainly to allude to this, when he tells *Maximinus* the Donatiſt Biſhop, that when Biſhops came to ſtand before the Tribunal of Chriſt at the laſt Judgment, they themſelves would then have no Tribunals, no lofty Seats or covered Chairs, though ſuch Honours were exhibited to them for a time in this World for the Benefit and Advantage of the Church.

Sect. 11. *And of the Altar or Communion-Table.*

This doubtleſs was the Poſture anciently of the Thrones of the Biſhop and Presbyters in the Chriſtian Church, as they are repreſented in the ſeveral Models of the Primitive Structures. From which it will be eaſy to obſerve farther, that the place of the Communion-Table or Altar was not cloſe to the Wall at the upper End, but at ſome little Diſtance from it; ſo as that the Biſhop's Throne might be behind it, and room enough left in a void Space to encompaſs or ſurround the Altar. This ſeems pretty plain from an Expreſſion in *Syneſius* [g], who ſpeaking of his being forced to take Sanctuary, ſays, He would fly into the Church, and encompaſs the Altar. Which implies, that it was ſet in ſuch manner, as that he might go round it. And this is the Meaning of *Euſebius*, when having firſt ſpoken of the Thrones of the Biſhop and Presbyters in the Church

[e] Athan. Apol. 2. Tom. 1. p. 736. πῶς οἱ θρόνον τὸν ἐσταλισμένον ὀπισκοπικῶς ὀδυρόμενοι, τὸν ἐν αὐτῷ καθήμενον ἐπίσκοπον ἀνελεῖν ζητοῦσιν. [f] Aug. Ep. 203. In futuro Chriſti Judicio nec Apſidæ gradatæ, nec Cathedræ velatæ — quæ pro tempore propter Eccleſiæ utilitatem honori noſtro exhibentur. [g] Syneſ. Cataſtaſis. p. 303. κυκλώσομαι τὸ θυσιαστήριον, &c.

Church of *Paulinus*, he then adds, That he ſet [*b*] the Holy of Holies, the Altar, in the middle. Which is not to be interpreted, as ſome have miſunderſtood it, of the Altar's being placed in the middle of the *Nave* or Body of the Church, but in the middle of the *Bema* or Sanctuary, at ſuch a diſtance from the upper End, as that the *Synthronus*, the Seats of the Biſhop and Presbyters might be behind it. St. *Auſtin* ſeems to refer to the ſame thing, when he ſays, The Table of the Lord [*i*] ſtood in the middle. And in the Council of *Conſtantinople* under *Mennas* [*k*] it is repreſented in ſuch a Poſture, as that it might be encompaſſed round. For 'tis ſaid, when the Names of Pope *Leo* and ſome others, which had been ſtruck out of the Diptychs, were inſerted again, the People for joy at the time when the Diptychs were read, after the Repetition of the Creed, ran round about the Altar for to hear them. Dr. *Hamond* [*l*], and ſome other Learned Men, think not improbably, that this Poſture of the Altar in Chriſtian Churches was ſomething in Imitation of the Altar in the *Jewiſh* Temple, to which the Pſalmiſt alludes, when he ſays, I will waſh my Hands in Innocency, and ſo will I compaſs thine Altar, *Pſal.* xxvi. 6. from whence they ſuppoſe the Phraſe περικυκλῶν θυσιαστήριον, compaſſing the Altar, in the ancient Rituals to be taken.

Sect. 12. *Both theſe Names indifferently uſed in the Primitive Church.*

Great Diſpute has been raiſed in the laſt Age about the Name of the Communion-Table, Whether it was to be called the Holy Table or

[*b*] Euſeb. lib. 10. c. 4. τὸ τῶ ἁγίων ἅγιον θυσιαστήριον ἐμέσῳ θεὶς. [*i*] Aug. Serm. 46. de Verbis Domni. Tom. 10. p. 68. Chriſtus quotidie paſcit. Menſa ipſius eſt illa in medio conſtituta. [*k*] Conc. Conſtantinop. Act. 5. Conc. Tom. 5. p. 185. τὰ ἁγία μαθήματα κατὰ τὸ συνηθὲς λεχθέντος, καὶ ᾧ τὸ δίπτυχον συνέδραμον ἅπαν τὸ πλῆθος κυκλῶ τὸ θυσιαστηρίου. [*l*] Hamond. cont. Blondel. Diſſert. 1. c. 13. n. 8.

or an Altar. And indeed any thing will afford matter of Controverſy to Men in a Diſputing Age: But we never read of any ſuch Diſpute in the Primitive Church. For the ancient Writers uſed both Names indifferently; ſome calling it Altar; others the Lord's Table, the Holy Table, the Myſtical Table, the Tremendous Table, *&c.* and ſometimes both Table and Altar in the ſame Sentence together. Mr. *Mede* thinks it was uſually called Altar for the two firſt Ages, and that the Name Table (*m*) is not to be found in any Author of thoſe Ages now remaining. *Ignatius* uſes only the Name (*n*) Θυσιαστήριον, Altar, in his Genuine Epiſtles, three of which are alledged by Mr. *Mede*, to which the Reader may add another Teſtimony out of his Epiſtle (*o*) to the *Magneſians*, where he uſes both the Name Temple and Altar. *Irenæus* (*p*) and *Origen* (*q*) uſe the ſame Name, when they ſpeak of the Communion-Table. *Tertullian* frequently applies to it the Name of *Ara Dei & Altare.* Will not your Station or Faſt, ſays he (*r*), be more ſolemn, if you ſtand at the Altar of God? that is, receive the Communion on a Faſt-day? So alſo in his Book (*ſ*) *ad Uxorem* and *de Caſtitate* (*t*). But they are led into an Error by the corrupt Edition of *Rhenanus*, who cite his Book *de Pœnitentia* for the ſame thing: For though in that Edition we find mention made (*u*) of Kneeling at the Altar, *Aris Dei adgeniculari*: Yet better Editions ſince teach us to read it more truly, *Charis Dei adgeniculari*, Kneeling down to the Beloved

(*m*) Mede *Diſc. of Altars*, p. 386. (*n*) Ignat. Ep. ad Epheſ. n. 5. Ep. ad Trallian. n. 7. Ep. ad Philad. n. 4. (*o*) Ignat. Ep. ad Magneſ. n. 7. (*p*) Irenæ. lib. 4. c. 34. Nos quoq; offerre vult munus frequenter ad Altare, *&c.* (*q*) Origen. Hom. 10. in Num. T. 1. p. 207. (*r*) Tertul. de Orat. c. 14. Nonne Solennior erit Statio tua, ſi & ad Aram Dei ſteteris. (*ſ*) Tertul. ad Uxor. lib. 1. c. 7. (*t*) Tertul. de Exhort. Caſtit. c. 10. (*u*) Tertul. de Pœnitent. c. 9.

loved of God; Alluding to the Cuſtom of the Penitents Falling down at the Church-doors, to beg the Prayers of the Faithful as they went in. *Cyprian* the Diſciple of *Tertullian* ſometimes uſes both Names, Table and Altar, as when he ſays, Thoſe Words of *Solomon*, Prov. ix. 2. Wiſdom hath furniſhed her Table, *&c.* typified the Chriſtian (*w*) Altar. But more commonly he uſes the Name Altar alone (*x*), which argues That to have been at leaſt a very uſual Name in his time in the *African* and *Latin* Churches. Mr. *Mede* cites alſo *Zeno Veronenſis* as an Author of the third Century, Cotemporary with *Cyprian*; who is indeed one that ſpeaks plain enough both of the *Cancelli* (*y*) and the Altar; But now Learned Men (*z*) are agreed to thruſt him down a whole Century lower; ſo that he is not a Competent Witneſs for the third Age, but he may ſerve for the fourth, in which Age, one may venture to ſay, there is ſcarce an Author that ſpeaks of the Lord's-Table, but he alſo calls it Altar. On the other hand it is certain they did not mean by the Altar, what the *Jews* and Heathens meant; either an Altar dreſt up with Images, that is, Idol-gods, as the Heathens commonly had theirs Adorned; or an Altar for Bloody Sacrifices, which was the Uſe of them both among *Jews* and *Gentiles*.

Sect. 13. *In what ſenſe the Ancients ſay, they had no Altars.*

In the firſt ſenſe they always rejected Altars, both Name and Thing. For their Altars had no Images either above, or about, or upon them, as the Heathen Altars always had. And upon that Account the Ancient Apolo-

(*w*) Cypr. Ep. 63. ad Cæcil It. Teſtimon. adv. Judæos lib. 2. c. 2. (*x*) Vid. Cypr. Ep. 40, 42 55, 64, 63, 66, 70. (*y*) Zeno Serm. 9. ad Neophyt. Eccleſia Sacri Altaris fœliciter enutrita Cancellis. (*z*) Cave Hiſt. Literar. p. 176.

Apologiſts, *Origen* [a], *Minucius Felix* [b], *Arnobius* [c] and *Lactantius* [d], when the Heathens object to them, that they had no Altars, roundly and freely confeſs it in the ſenſe that the Objection was made; that is, that they had no Altars furniſhed with Idol-gods and fitted for Idol-worſhip, ſuch as the Heathen pleaded for. In like manner they denied that they had any Altars in the *Jewiſh* ſenſe, for offering Bloody Sacrifices upon: But for their own Myſtical Unbloody Sacrifice, as they called the Euchariſt, they always owned they had an Altar, which they ſcrupled not to term indifferently θυσιαστήριον, *Ara*, *Altare*, and ſometimes βωμὸς: For though Mr. *Mede* thinks they never uſed that Name, yet it appears that with the Addition of ἀναίμακτος, they ſometimes did: For *Syneſius* [e] ſpeaking of the Holy Table, expreſly ſtiles it ἀναίμακτον βωμὸν, the Unbloody Altar.

Sect. 14. *Of the Names, Holy Table, Myſtical Table, &c.*

Yet theſe ſame Authors, to diſtinguiſh their Notion more exactly, commonly uſe the Name Table for the Altar, with the Addition of ſome ſingular Epithet, implying the peculiar Uſe of it in the Chriſtian Church. In *Chryſoſtom* [f] it is moſt uſually termed τράπεζα μυστικὴ and φρικτὴ, the Myſtical and Tremendous Table; ſometimes the Spiritual, Divine, Royal, Immortal, Heavenly Table; of which the Reader many find Inſtances enough collected by *Suicerus* [g] out of that Author. St. *Auſtin* [h] uſually gives it the

[a] Orig. cont. Celſ. lib. 8. p. 389. ἡμᾶς βωμὸς καὶ ἀγάλματα καὶ νεὼς ἰδρύσθαι φεύγειν. [b] Minuc. Octav. Cur nullas Aras habent, Templa nulla, nulla nota Simulacra? [c] Arnob. cont. Gentes lib. 6. Non altaria fabricemus, non Aras. [d] Lactant. lib. 2. c. 2. Quid ſibi Templa, quid Aræ volunt, &c. [e] Syneſ. Cataſtaſis, p. 303. [f] Chryſoſt. Hom. 21. Quod oportet Hæreſes eſſe T. 5. p. 313. It. Hom. 36. de Pentecoſt. p. 553. [g] Suicer. Theſaur. Eccleſ. voce, τράπεζα. [h] Aug. Ep. 59. ad Paulin. Hom. 26. de Verbis Domini.

the Name of *Mensa Domini*, the Lord's Table; whence *Mensa Cypriani* in that Author signifies either *(i)* the Altar or the Church erected in the place of St. *Cyprian*'s Martyrdom. It were easy to add a Thousand other Testimonies out of *Athanasius*, *Synesius*, *Socrates*, *Sozomen*, *Paulinus*, and the rest of that Age, where the Altar is called the Holy Table, to signify to us their Notion of the Christian Sacrifice and Altar at once; that it was Mystical and Spiritual, and had no Relation either to the Bloody Sacrifices of the *Jews*, or the more absurd Idolatries of the *Gentiles*, but served only for the Service of the Eucharist and Oblations of the People.

Sect. 15.

Altars generally made of Wood till the time of Constantine.

If any is desirous to know the matter and form of the ancient Altars or Tables; St. *Austin* will inform him, that they were of Wood in his time in the *African* Churches. For speaking of a great Outrage committed by the Donatists against a Catholick Bishop, whilst he stood ministring at the Altar, he says, They beat him cruelly with Clubs and such like Weapons, and at last *(k)* with the broken pieces of the Timber of the Altar. This is farther confirmed by the Testimony of *Optatus*, who objecting to the Donatists their Sacrilegious Abuse of the Catholick Altars, says, They broke them *(l)* in pieces in such places, as would afford them Plenty of Wood to make new ones of; but in places where there was a Scarcity of Wood, they contented themselves with

(i) Hom. 26. ex editis a Sirmondo, ad Mensam Cypriani. *(k)* Aug. Ep. 50. ad Bonifac. p. 84. Stantem ad altare, fustibus & hujusmodi telis, lignis deniq; ejusdem altaris effractis, immaniter ceciderunt. *(l)* Optat. lib. 6. p. 94. Alio loco copia Lignorum frangi jussit; alio, ut altaria raderent, lignorum inopia imperavit. — Ibid. Calida de Fragmentis Altarium facta est. Vid. p. 95. ibid.

with ſcraping or ſhaving them by way of pretended Expiation. Nay the Workmen, who wrought in this egregious Service, had Wine given them, heated with Fires made of the Fragments of the Altars. *Athanaſius* has likewiſe occaſion to tell us, their Communion-Tables were of Wood, in a parallel Story upon the *Arians*, who in one of their Mad Humours, as he complains, went into a Church, and took the Throne and Seats of the Presbyters, and the Table, which was of Wood (*m*), and the Veils and whatever other Combuſtible Matter they could find, and carried them out and burned them. So that there is no queſtion to be made, but that about this time the Altars were only Tables of Wood in *Africk* and *Egypt*, as theſe Teſtimonies plainly imply. *Bona* (*n*) thinks they had Stone-Altars before even in times of Perſecution, but he offers no proof but his own Opinion. Yet it is generally thought, by *Hoſpinian* (*o*) and other Learned Men, that they began to come in from the time of *Conſtantine*, together with the Stateline ſs and Magnificence of Churches. The Pontifical ſpeaks of Silver Altars dedicated by *Conſtantine*: And *Gerſon* and others alledged by *Hoſpinian* make Pope *Sylveſter*, who lived in the time of *Conſtantine*, to be the Author of a Decree, that all Altars ſhould be of Stone: But theſe Authorities are of no weight, and the Stories contradict one another. What is certain in the Caſe is this: That about the time of *Gregory Nyſſen*, Altars in ſome places began to be of Stone; For he in his Diſcourſe of Baptiſm ſpeaks of a Stone Altar. This Altar, ſays he, whereat we ſtand (*p*) is by

O nature

(*m*) Athan. Ep. ad Solitar. Vitam agentes. Tom. 1. p. 847. ἁρπάσαντες τὰ συμφέλλια, καὶ θρόνον, καὶ τὴν τράπεζαν, ξυλίνη γὰρ ἦν, &c. (*n*) Bona Rer. Liturg. lib. 1. cap. 20. n. 1. (*o*) Hoſpin. de Templis, lib. 2. cap. 6. p. 34. (*p*) Nyſſen de Baptiſmo Chriſti, Tom. 3. p. 369.

nature only common Stone, nothing different from other Stones, whereof our Walls are made and our Pavements adorned: But after it is consecrated and dedicated to the Service of God, it becomes an Holy Table, an Immaculate Altar, which may not be promiscuously touched by all, but only by the Priests in time of Divine Service. In the next Age in *France* we find a general Decree made in the Council of (q) *Epone*, *An.* 509. That no Altars should be consecrated but such as were made of Stone only. And this seems to be the first Publick Act of this nature, that we have upon Authentick Record in ancient History. And from the time of this Change in the Matter of them, the Form or Fashion of them changed likewise. For whereas before they were in the form of Tables, they now began to be erected more like Altars, either upon a single Foot or Pillar in the midst, or upon an Edifice erected like a Tomb, as if it were some Monument of a Martyr, as *Bona* tells us there are some such now to be seen in the *Catacombs* of *Rome* (r) and other Places.

Sect. 16. *But one Altar anciently in a Church.*

It will perhaps be something more material to remark here, that anciently there was never above one Altar in a Church. One Bishop and one Altar (s) in a Church, is the known Aphorism of *Ignatius*. And *Eusebius* is supposed upon this account to call the Altar in the Church of *Paulinus* at *Tyre*, μονογενὲς θυσιαστήριον, the single Altar, (t) as *Habertus* truly observes upon it, who ingenuously confesses, that it has ever been the constant Custom of the *Greek* Churches to have but one Altar in a Temple;

(q) Conc. Epaunens. can. 26. Altaria, nisi Lapidea, infusione Chrismatis non sacrentur. (r) Bona Rer. Liturg. lib. 1. c. 20. n. 1. (s) Ignat. Ep. ad Philadelp. n. 4. ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ. καὶ εἷς ἐπίσκοπος. Vid. Ep. ad Magnes. n. 7. (t) Habert. Archierat. p. 661. ex Euseb. lib. 10. c. 4.

Temple; in Confirmation of which he cites *Athanasius*, *Nazianzen*, *Synesius*, *Socrates*, *Theodoret*, *Evagrius* and many others. Cardinal *Bona* (*u*) also owns, he could find no Footsteps of the contrary Practice till the time of *Gregory* the Great, and then only in the *Latin* Church. For the *Greeks* have always kept to the ancient Custom. He thinks indeed the contrary Custom was in the *Latin* Church of old, but he only shews his Willingness to believe it without Proof; And *Schelstrate* (*w*) very justly censures him for it, shewing out of *Optatus* and St. *Austin*, that the *Latins*, as well as the *Greeks*, had then but one Altar in a Church. For *Optatus* (*x*) speaks of the Altar of *Cyprian*'s Church, as one only and no more, both in the time of *Cyprian* and afterward, and thence concludes that the Donatists were Schismaticks, because they went from *Cyprian*'s Altar, and set up another Altar against it. And St. *Austin* argues against them (*y*) upon the same Foundation, that there ought not to be two Episcopal Altars in one City. This supposes then but one Altar in a Church among the *Latins*, as well as the *Greeks*; and so *Christianus Lupus* (*z*) and *Pagi* (*a*) the Learned Corrector of *Baronius*, affirm it to have been the constant Practice of the Primitive Church. Though now (to see what Improvement has been made in later Ages) there are no less than Twenty-five Altars, besides the Great Altar, in St. *Peter*'s Church at *Rome*; and the Great Altar it self is no less than Twenty-five

(*u*) Bona Rer. Liturg. lib. 1. c. 14. n. 3. (*w*) Schelstrat. Concilium Antiochen. p. 193. (*x*) Optat. lib. 1. p. 42. Erat Cathedra Episcopalis, erat altare loco suo, in quo pacifici Episcopi retro temporis obtulerunt, Cyprianus, Lucianus & cæteri. Sic exitum est foras, & altare contra altare erectum est. (*y*) Aug. Hom. 3. in 1 Johan. Si in unitate sumus, quid faciunt in hac Civitate duo altaria? (*z*) Lupus Concil. Tom. 3. Respons. ad Michael. Cerular. (*a*) Pagi Critic. in Baron. an. 313. n. 15.

Foot ſquare, with a Croſs of Twenty-five Inches long upon it, as Dr. *Potter* obſerves out of *Onuphrius* and *Angelus Roccha* in his ingenious Book (*b*) of the Number Six Hundred Sixty-ſix.

Sect. 17. *And ſometimes but one in a City, though ſeveral Churches, according to ſome Authors.*

Some improve this Obſervation, of one Altar in a Church, a little farther, and think that anciently there was but one Altar in a whole City, or Dioceſe and Country-Region belonging to a Biſhop; though there might be many leſſer Churches, as there were many Synagogues among the *Jews*, though but one Temple and one Altar. Mr. *Mede* (*c*) is of opinion, that it was ſo when *Juſtin Martyr* wrote his ſecond Apology, becauſe of thoſe words of his, On *Sundays* all that live in the Towns or in the Country meet together in one place for the Celebration of the Euchariſt. And he concludes the ſame from ſeveral of *Cyprian*'s Epiſtles (*d*), where Biſhop and Altar are made Correlatives. *Chriſtianus Lupus* and *Pagi* ſeem to think (*e*) it continued the Cuſtom within the Walls of *Rome* to the time of Pope *Innocent* I. For he ſeems to ſay in one of his Epiſtles (*f*), that the Presbyters of the ſeveral *Tituli* or leſſer Churches within the City had the Sacrament ſent to them every *Sunday* from the

(*b*) Vid. Synopſ. Criticor. in Apocal. 13. 18. (*c*) Mede *Diſc. of Churches*, p. 326. (*d*) Cyprian. Ep. 40, 72, 73. (*e*) Pagi Crit. in Baron. an. 313. n. 15. (*f*) Innocent. Ep. 1. ad Decent. c. 5. De Fermento, quod Die Dominica per Titulos mittimus, ſuperflue nos conſulere voluiſti, cum omnes Eccleſiæ noſtræ intra civitatem ſunt conſtitutæ. Quarum Presbyteri, quia die ipſo propter Plebem ſibi creditam, nobiſcum convenire non poſſunt, idcirco fermentum a nobis confectum per Acolythos accipiunt, ut ſe a noſtra Communione, maxime illa die, non judicent ſeparatos. Quod per Parochias fieri debere non puto, quia non longe portanda ſunt Sacramenta. Nec nos per Cœmiteria diverſa conſtitutis Presbyteris deſtinamus, ſed Presbyteri eorum conficiendorum jus habent atq; licentiam.

the Bishop's Altar: But the Presbyters of the Cemiteries, or Churches without the Walls, had Liberty to consecrate the Eucharist in them, because the Sacraments were not to be carried to places at too great a distance. But Dr. *Maurice* (*g*) and other Learned Men think the *Roman Tituli* had always Communion-Tables, and the Communion administred in them from the Beginning, only the Consecrated Bread was sent to them from the Oblations made at the Bishop's Altar. For the Oblations, they think, at first were only made at the Bishop's Altar, and always blessed at the Bishop's Altar, though not always consecrated there. Upon which account the Name of Altar might be appropriated to that of the Bishop's Church. I shall not pretend to make any Judgment or Decision in this Dispute, being a matter involved in great Obscurity, but leave the Reader to judge for himself: Dr. *Hammond* heretofore passed (*h*) the same Censure on it, thinking it too dark a Point to be over boldly determined. All I shall say farther upon it is only this, That it makes nothing for the Congregational way (as some pretend) though it were certain there was but one Altar in a Diocese at the first. For there might notwithstanding be many Churches. Or if there was but one Church in a Diocese, while the Number of Believers was very small; yet it does not follow that there ought to be no more, when their Number so increased in any City or Territory, that one Church would not contain them.

Sect. 18. *Of the* Ciborium *or Canopy of the Altar.*

But I return to the Business in hand. In some of the more stately Churches, as that of *Sancta Sophia*,

(*g*) Maurice. Dioces. Episc. p. 38. Bona Rer. Liturg. lib. 1. c. 23. n. 9. *differs in this, that he thinks every Church had her own Oblations and the Eucharist consecrated out of them.* (*h*) Hamond Differt. cont. Blondel. 3. c. 8. n. 15. In re incomperta non est audacter nimis pronunciandum.

the Altar was overshadowed with a sort of Canopy, which from the fashion of it is termed by *Paulus Silentiarius* (*i*) πύργος, the Turret; by others (*k*) *Umbraculum*; but among the *Grecks* most commonly κιβώριον, which *Durantus* (*l*) and other Modern Ritualists usually mistake for the *Pyxis* where the Host is kept; but *Du Fresne* shews (*m*) it to have been anciently quite another thing, *viz.* an Ornamental Canopy hanging over the Altar. This was raised in the form of a little Turret upon four Pillars at each corner of the Altar. The Heads of the Pillars were adorned with Silver Bowls, which was an usual Ornament in those days, as is evident from the Description which *Eusebius* (*n*) gives of the Twelve Pillars in *Constantine*'s Church at *Jerusalem*. The top of it was in the form of a Sphere, adorned with graven Flowers, whence it has sometimes the name of *Sphæra*, *Lilia*, and *Malum*. Above the Sphere stood the Cross, as *Paulus Silentiarius* (*o*) represents it. And the several Arches below between the Pillars were hanged with Veils or Curtains, called as some others, ἀμφίθυρα, which served also to cover or conceal the whole Altar. I have been the more particular in Describing this ornamental Structure about the Altar after *Du Fresne*, because the common Ritualists so generally apply the Name *Ciborium* only to their *Pyxe*, whereas in the most ancient Writers it signifies this beautiful Fabrick about the Altar.

Sect. 19. *Of the* Peristerion *or* Columbæ.

In some places after Images and Pictures began to be allowed in Churches, the Holy Ghost was represented

(*i*) Paul. Silent. par. 2. ver. 303. (*k*) Ordo Romanus. (*l*) Durant de Ritib. Eccl. lib. 1. c. 16. (*m*) Du Fresne Com. in Paul. Silent. p 569. (*n*) Euseb. de Vit. Const. lib. 3. c. 38. (*o*) Paul. Silent. ibid. ὕφθη δ' ἀυτῷ σανὶς ὑπερτέλλων ἀπαρα γετιδ.

preſented in the Effigies of a Silver Dove hovering over the Altar; and their Baptiſteries had the ſame, as we learn from the Complaint againſt *Severus* Biſhop of *Antioch* in the Council of *Conſtantinople* under *Mennas*, An. 536. where he is accuſed for diverting (*p*) to his own Uſe, among other Treaſures of the Church, the Silver and Golden Doves that hanged over the Baptiſtery and the Altar, as Types or Symbols of the Holy Ghoſt. And this, I think, is the firſt time we meet with any thing of this kind. For no Credit is to be given to the Author of the Life of St. *Baſil* under the Name of *Amphilochius*, when he ſays, St. *Baſil* was uſed to reſerve the Euchariſt in one of theſe Silver Doves: becauſe he is known to be a ſpurious Writer. However when the thing came to be in uſe, the place over the Altar where it hanged, was called *Periſterion*, from περιστερὰ, the *Greek* name for a Dove, as *Du Freſne* and others have obſerved. If it be enquired where the Euchariſt was reſerved according to ancient Cuſtom: I anſwer, In times of Perſecution the Prieſts ſeem to have had it (*q*) in their own Private Cuſtody at home, as may be collected from an Epiſtle of *Dionyſius* in *Euſebius*, where he relates how *Serapion* had the Euchariſt ſent him in the night by a Boy, the Presbyter being ſick and not able to attend upon him. At other times it was kept in one of the *Paſtophoria*, which were certainly places diſtinct from the Altar. For ſo the Author of the Conſtitutions (*r*) plainly informs us. In proceſs of Time it came to be kept at the Altar, either in thoſe Silver Doves we have been ſpeaking of, or in an Ark or Pyxe at the foot of the Croſs, which by ſome Canons is ordered to be placed upon the Altar. For in the ſecond

(*p*) Conc. Conſt. Act. 5. Tom. 5. p. 159. (*q*) Euſeb. lib. 6. c. 44. (*r*) Conſtit. Apoſt. lib. 2. c. 57. lib. 8. c. 13.

Council of *Tours*, An. 567. a Decree was made (*f*) that the Euchariſt ſhould not be kept in the *Armarium*, but under the Figure of the Croſs upon the Altar. And ſo in proceſs of time the Pyxe took the Name of *Ciborium*, which originally is an *Egyptian* Name for the Husk of a Bean, as *Suicerus* (*t*) notes out of *Heſychius*, and thence uſed by the *Greeks* to ſignify a large Cup or Bowl, broad at the bottom and narrow at the top, and from that Reſemblance perhaps it came alſo to be the Name of this Turret or Spiral Structure about the Altar.

Sect. 20. *When firſt the Figure of the Croſs ſet upon the Altar.*

From the forementioned Canon of the Council of *Tours* it is plain, that in the *French* Churches the Figure of the Croſs was another part of the Ornament of the Altar, ſince the Euchariſt or Sacramental Body of Chriſt is ordered to be laid under it. But when Croſſes came firſt to be ſet up in Churches is not ſo eaſy to be determined. That they were not in uſe for the three firſt Ages, ſeems evident enough from the Silence of all the Writers of thoſe Times, and from *Euſebius*, who has frequent occaſion to deſcribe minutely the Churches of *Conſtantine* and others, but never once mentions a Croſs erected in them, though he ſpeaks frequently of Croſſes ſet up in other publick places, as a Learned Writer (*u*) has judiciouſly obſerved out of him, who thinks they began not to be ſet up in Churches till after the year 340. *Chryſoſtom* (*w*) ſpeaks of the Sign of the Croſs as uſed at the Lord's Table, in the Conſecration of Prieſts and Celebration

(*f*) Conc. Turon. 2. can. 3. Ut corpus Domini in altari, non in Armario, ſed ſub Crucis titulo componatur. *So it is read in* Crab's *Edition. But others inſtead of* Armario, *read it* in Imaginario Ordine, *and explain it by* Ciborium. *See* Du Freſne, p. 575. (*t*) Suicer. Theſaur. voce, κιβώριον. (*u*) Dallæus de Cultu Relig. lib. 5. c. 8. p. 773. (*w*) Chryſoſt. Demonſtrat. Quod Chriſtus ſit Deus, c. 9. Tom. 5. p. 840.

tion of the Euchariſt, but that ſeems to be meant of the tranſient Sign made in the Forehead (which St. *Auſtin* (*x*) and the Author of the *Conſtitutions* (*y*) ſpeaks of likewiſe) and not of any Material Croſs ſet upon the Altar. But *Sozomen* (*z*) ſpeaks of Material Croſſes lying upon the Altar; though not in the time of *Conſtantine*, (as *Gretſer* (*a*) miſtakes, whoſe Error is juſtly corrected by *Valeſius*) but in his own time. And after him *Evagrius* ſpeaks of Silver Croſſes given by (*b*) *Choſroes* to one of the Churches of *Conſtantinople* to be fixt upon the Altar. So that the Original of this Cuſtom is not to be deduced from *Conſtantine*, as many ſuppoſe, but from the following Ages of the Church.

Sect. 21. *Of ſome other Ornaments and Utenſils of the Altar.*

But it is more certain that the Altars were always covered with ſome decent Cloth, uſed for Ornament, not for Myſtery as in after Ages. *Optatus* pleading againſt the *Donatiſts*, that the Altars could not be polluted by the Catholicks touching them (as the Donatiſts vainly pretended) uſes this Argument to confute them, That if any thing was polluted, it muſt be the Coverings, and not the Tables; for every one knew, that the Tables (*c*) were covered with a Linen Cloth in time of Divine Service: So that while the Sacrament was adminiſtring, the Covering might be touched, but not the Table. And for this reaſon they pretended to waſh the Palls (as

(*x*) Aug. Hom. 118. in Joh. Quid eſt ſignum Chriſti niſi Crux Chriſti? Quod ſignum niſi adhibeatur ſive Frontibus credentium, ſive ipſi aquæ ex qua regenerantur, ſive oleo quo Chriſmate unguntur, ſive Sacrificio quo aluntur; nihil horum rite perficitur. (*y*) Conſtit. Apoſt. lib. 8. c. 12. (*z*) Sozom. lib. 2. c. 3. *ſays of one* Probianus, *that he ſaw in a Viſion,* σταυρὸς σύμβολον τῶν ἀναπεμένων τῷ βαπτισμῷ. (*a*) Gretſer. de Cruce, lib. 2. c. 13. (*b*) Evagr. lib. 6. c. 21. (*c*) Optat. lib. 6. p. 95. Quis Fidelium neſcit in peragendis Myſteriis ipſa Ligna Linteamine cooperiri? Inter ipſa Sacramenta Velamen potuit tangi, non lignum.

(as he calls them in another place) in order to give (*d*) them an Expiation. *Victor Uticenſis* makes a like complaint of one *Proculus* an Agent of King *Geiſericus*, who having plundered the Catholick Churches in *Zeugitana*, made himſelf (*e*) a Shirt and Breeches of the Palls of the Altar. *Iſidore* of *Peluſium* takes notice alſo of the *Sindon* (*f*) or fine Linen upon which the Body of Chriſt was conſecrated. But ſometimes they were of richer Materials and more ſumptuous. *Palladius* ſpeaks (*g*) of ſome of the *Roman* Ladies, who renouncing the World, bequeathed their Silks to make Coverings for the Altar. And *Theodoret* (*h*) ſays of *Conſtantine*, that among other Gifts which he beſtowed upon his new-built Church of *Jeruſalem*, he gave Βασιλικὰ παραπετάσματα a Royal Pall, or piece of rich Tapeſtry for the Altar. But that may ſignify the Curtains or Hangings of the *Ciborium*, as well as the Covering of the Altar; and ſo every Utenſil or Ornament about the Altar may be ſuppoſed to be rich and Splendid in ſuch Churches as were of a Royal Foundation. The Holy Veſſels which they made uſe of to adminiſter the Euchariſt in, were another part of the Ornament of the Altar. But the Richneſs of theſe was not always eſtimated from the Materials they were made of, but from the Uſe they were put to. For the Materials were ſometimes no better than plain Glaſs or Wood. *Irenæus* (*i*) and *Epiphanius* (*k*) after him, ſpeaking of *Marcus* the Father of the *Marcoſian* Hereticks, ſay, he

(*d*) Optat. ibid. p. 98. Laviſtis proculdubio Pallas, *&c.* (*e*) Victor. de Perſec. Vandal. lib. 1. p. 593. De Pallis altaris, proh nefas! camiſias ſibi & femoralia faciebat. Qui tamen Proculus fruſtatim ſibi comedens linguam, in brevi turpiſſima conſumptus eſt morte. (*f*) Iſidor. Peluſ. lib. 1. Ep. 123. (*g*) Pallad. Hiſt. Lauſiac. c. 119. (*h*) Theodor. lib. 1. c. 31. (*i*) Irenæ. lib. 1. c. 9. (*k*) Epiphan. Hær. 34. num. 1.

he uſed a Glaſs-Cup in the Celebration of the Euchariſt: Which is not noted as any ſingular thing in him; For both *Baronius* (*l*) and *Bona* (*m*) think it was then the common Cuſtom of the Church. And it is evident it continued in ſome places to the time of St. *Jerom*. For he ſpeaking of *Exuperius* Biſhop of *Tholouſe*, and commending his Frugality, tells us (*n*) That he miniſtred the Body of Chriſt in a Baſket of *Oſiers*, and the Blood in a Glaſs-Cup. *Baronius* and *Bona* will furniſh the Reader with a great many other Inſtances to the ſame purpoſe. I ſhall only add, that in one of our own Synods here in *England*, the Synod of *Calcuth*, An. 787. there is a Canon (*o*) which forbids the Uſe of Horn-Cups in the Celebration of the Euchariſt; which ſeems to imply that they were in uſe before. But yet I muſt note, that it was commonly neceſſity that drove the Church to uſe Veſſels of ſuch ordinary Materials; either when ſhe laboured under Extreme Poverty, or thought fit to diſpoſe of her Silver and Gold Plate for the Redemption of Captives, or the Relief of the Poor, of which I have given a great many Inſtances (*) in another place, which ſhew that the Church had her Veſſels of Silver and Gold, elſe ſhe could not have melted them down for ſuch Pious Uſes. Nay even in times of Perſecution, when there was ſome danger of being plundered and deſpoiled, the wealthier Churches had their ſacred Veſſels of Silver and Gold. This is evident from what *Prudentius* obſerves in the *Roman* Church in the time of *Laurentius* the Martyr, who ſuffered in the Perſecution of *Valerian*. It was part of his Crime,

(*l*) Baron. an. 216. (*m*) Bona Rer. Liturg. lib. 1. c. 25, n. 1. (*n*) Hieron. Ep. 4. ad Ruſtic. Nihil illo ditius, qui Corpus Domini caniſtro vimineo, ſanguinem portat in vitro. (*o*) Synod. Calchuthenſ. c. 10. apud Spelman. Conc. Brit. Tom. 1. p. 291. (*) *Book 5. Chap. 6. Sect. 6.*

Crime, that he would not deliver up the Golden Plate (*p*), in which they were uſed to celebrate their ſacred Myſteries. And that we may not think he ſpake only with a Poetical Flouriſh, we may ſee the ſame thing obſerved by *Optatus* of the Church of *Carthage* in the *Diocletian* Perſecution. For when *Menſurius* the Biſhop was forced to go to *Rome* to have his Tryal there, he was at ſome loſs (*q*) what to do with the Plate and other Silver and Gold Ornaments of the Church, which he could neither hide in the Earth, nor carry with him. At laſt he comes to this Reſolution, To leave them with the Elders of the Church, firſt taking an Inventory of them, which he gave to a Deaconeſs, with theſe Inſtructions, that if he never returned, ſhe ſhould when times of Peace returned, give it to the Perſon whom ſhe found ſeated on the Biſhop's Throne. Which ſhe did as ſoon as *Cæcilian* was choſen Biſhop, who calling upon the Elders to deliver up their Truſt, they having embezelled the things, denied that ever they had received them; And to be revenged of *Cæcilian*, they joined with his Antagoniſts *Botrus* and *Celeuſius*, who were Competitors with *Cæcilian* for the Biſhoprick, and the firſt Authors of the Schiſm of the Donatiſts. What this Inventory contained we may judge by another about the ſame time given up to the Perſecutors by *Paul*, Biſhop of *Cirta*, who was one of thoſe called Traditors upon that account. There we find two (*r*) Gold Cups, ſix Silver Cups, ſix Silver Water-Pots,

(*p*) Prudent. περὶ στεφανῶν, Hymn. 2. Hunc eſſe veſtris Orgiis moremq; & artem proditum eſt, Hanc diſciplinam fœderis, Litent ut auro Antiſtites. Argenteis Scyphis ferunt fumare ſacrum Sanguinem, *&c.* (*q*) Optat. lib. 1. p. 41. Erant Eccleſiæ ex auro & argento quamplurima Ornamenta, quæ nec defodere terræ, nec ſecum portare poterat. (*r*) Geſta Purgation. Cæciliani. ad Calcem Optati. p. 266. Calices duo aurei: Item calices ſex argentei: Urceola ſex argentea: Cucumellum argenteum: Lucernæ argenteæ ſeptem: Cereofala duo, *&c.*

Pots, a Silver *Cucumellum*, which I take to be a Flaggon or Bowl, ſeven Silver Lamps, *&c.* All which were Veſſels or Utenſils belonging to the Service of the Church and the Altar. For as they had Veſſels for the Wine, ſo they had Veſſels alſo for the Water, which in thoſe days was always mingled with the Wine, and was uſed alſo for waſhing their Hands in the time of the Oblation, of which Cuſtoms it will be more proper to ſpeak in another place. Theſe Veſſels we here ſee were of Silver in the Church of *Cirta* as well as others. Their Candleſticks or Lamps were of the like pretious ſubſtance, and ſome Golden, as *Prudentius* (*ſ*) repreſents them, when he brings in the Tyrant demanding of *Laurentius* the *Roman* Deacon, the Golden Lamps which they uſed in their night Aſſemblies. Theſe are frequently mentioned by *Athanaſius* (*t*), and the Apoſtolical Conſtitutions (*u*) which allows Oyl to be offered for the Lamps. *Paulinus* alſo (*w*) and St. *Jerom* (*x*) ſpeak of them, and ſeem to intimate that in their time they were lighted by day as well as by night: Which was an Innovation upon the old Cuſtom: For the firſt and Primitive Uſe of them was owing to Neceſſity, when Chriſtians were forced to meet in nocturnal Aſſemblies for fear of Perſecution. At which time they did not allow or approve of lighting them by day. Nor does St. *Jerom* ſay, there was any Order of the Church, or ſo much as general Cuſtom to authorize it; but only it was tolerated in

(*ſ*) Prudent. de Coron. Hymn. 2. Auroq; nocturnis ſacris Adſtare fixos cereos. (*t*) Athanaſ. Ep. ad Orthodox. Tom. 1. p. 946. (*u*) Canon. Apoſt. c. 3. (*w*) Paulin. Natal. 3. S. Felicis. Clara coronantur denſis altaria lychnis: Lumina ceratis adolentur odora papyris: Nocte dieq; micant, *&c.* (*x*) Hieron. Ep. 53. ad Ripar. Accenſiq; ante eorum tumulos Cerei, Idololatriæ inſignia ſunt? *&c.* Id. cont. Vigilant. Tom. 2. p. 123. Aliqui propter imperitiam & ſimplicitatem ſæcularium hominum — hoc pro honore Martyrum faciunt.

in some places, to satisfy the Ignorance, and Weakness, and Simplicity of some secular Men: And all he pretends to offer in justification of it, is only, That there was no Idolatry in it, as *Vigilantius* had heavily laid the Charge upon it. However there was this difference between the Age of St. *Jerom* and those which went before, that the former Ages positively condemn it. For not to mention what *Lactantius* (*y*) and others say to expose the like Custom among the Heathens, the Council of *Eliberis* expressly forbids it in a very plain Canon (*z*), though the Reason be something dark that is given for the Prohibition. Let no one presume to set up Lights in the day time in any Cemitery or Church: For the Spirits of the Saints are not to be molested. I shall not now stand to enquire into the meaning of this Reason; It is sufficient that the thing was then prohibited in plain Terms: From whence it is evident the contrary Custom must be new, though prevailing both in the East and West in the time of *Paulinus* and St. *Jerom*. Some also plead hard for the Antiquity of Censers and Incense, deriving them down from Apostolical Custom and Practice. So Cardinal *Bona* (*a*) and others of the *Romish* Church. But there are no Footsteps of these things in the three first Ages of the Church. The Canons under the Name of the Apostles indeed (*b*) mention Incense in the time of the Oblation. But it still remains a Question, Whether those Canons belong to any of the three first Ages. *Hippolytus Portuensis* is another Author produced by a Learned Person (*c*) of our own Church in this Cause. But besides that his Autho-

(*y*) Lactant. lib. 6. c. 2. Accendunt Lumina; velut in tenebris agenti Deo, *&c.* (*z*) Conc. Eliber. c. 34. Cereos per diem placuit in Cœmiterio non incendi. Inquietandi enim Sanctorum Spiritus non sunt. (*a*) Bona Rer. Liturg. lib. 1. c. 25. n. 9. (*b*) Canon. Apost. c. 3. Θυμίαμα τῷ καιρῷ τῆς ἁγίας προσφορᾶς. (*c*) Bever. Cod. Canon. Vindic. lib. 2. c. 1. n. 5.

Authority is as queſtionable as the former, all that he ſays, may be interpreted to a Spiritual or Figurative Senſe. For ſpeaking of the Times of Antichriſt, and the Deſolations of the Church in thoſe days, he ſays, the Church ſhall mourn with a very great Mourning, becauſe her Oblation and Incenſe is not duly (*d*) performed. Which may mean no more than that the Liturgy or Service of the Church will be aboliſhed. For the Prayers and Worſhip of the Saints are called the Chriſtian Incenſe, *Rev.* v. 8. and ſo I think we are to underſtand thoſe words of St. *Ambroſe* (*e*) alſo, who ſpeaking of the Angels appearing to *Zacharias*, ſtanding on the right ſide of the Altar of Incenſe, ſays, I wiſh the Angel may ſtand by us when we incenſe the Altar and offer our Sacrifice. Yea doubtleſs the Angel ſtands by us, at the time that Chriſt ſtands there and is offered upon the Altar. Here, I take it, the Sacrificing of Chriſt, and the Incenſing of the Altar are both of the ſame nature, that is, Spiritual and Myſtical: And therefore hence nothing can be concluded for the Uſe of Incenſe and Cenſers in the moſt ſtrict and literal ſenſe as yet in the Chriſtian Church. Neither do we find any mention made of Cenſers in any part of the Conſtitutions under the Name of the Apoſtles, which is an Argument, that when the Author of thoſe Collections wrote, they were not yet become Utenſils of the Altar; as they were when *Evagrius* (*f*) wrote his Hiſtory; for he mentions Golden Cenſers, as well as Golden Croſſes, given by *Choſroes* to the Church of *Conſtantinople*. By which

(*d*) Hippol. de Conſum. Mundi. Bibl. Patr. Gr. Lat. Tom. 2. p. 357. Note, *The Words are not in the Genuine* Hippolytus *publiſhed by* Combefis Auctario Noviſſimo. (*e*) Ambroſ. Com. in Luc. l. 11. p. 599. Utinam nobis quoq; adolentibus altaria, ſacrificium deferentibus, aſſiſtat Angelus, imo præbeat ſe videndum. Non enim dubites aſſiſtere Angelum, quando Chriſtus aſſiſtit, Chriſtus immolatur. (*f*) Evagr. lib. 6. c. 21.

which we may gueſs that Croſſes and Cenſers were the Product of one and the ſame Age, and came into the Church together. Images and Relicks upon the Altar are Uſages alſo of later Ages. And ſo are many Utenſils of the preſent *Greeks*, as the *Lancea*, *Aſteriſcus*, *Dicerion*, *Tricerion* and *Cochlear*, which *Bona* (*g*) ſays were never known in the *Latin* Church, much leſs in the ancient Church. So I ſhall not ſtand to explain them. Nor ſay any thing here of the *Bible*, the Diptychs, and their Ritual Books, which were both Utenſils and Ornaments of the Altar, becauſe theſe will be ſpoken of in other places. The *Altare Portatile*, or Moveable Altars of the *Latins*, and the *Antimenſia* or conſecrated Cloths of the *Greeks*, to be uſed in places which have no Altars, I omit likewiſe, as being a Modern Invention of later Ages. *Habertus* (*h*) indeed is very ſollicitous to have their Portable Altars thought as old as St. *Baſil*, becauſe St. *Baſil* in one of his Epiſtles ſpeaks of ἰδίαι τράπεζαι, Private Tables, in ſome Churches. But he wholly miſtakes his Author's Meaning: For he is only ſpeaking of the Rudeneſs of ſome Hereticks, who according to their uſual Cuſtom, pulled down the Catholick Altars, and ſet up their own Altars, or Tables in the room. So that it is not thoſe Portable Altars he is diſcourſing of, but Heretical Altars ſet up in oppoſition to the Catholicks, which *Habertus* would hardly own to be the Altars of the *Romiſh* Church. *Durantus* (*i*) and *Bona* (*k*) do not pretend to find them in any Author before the time of *Bede* and *Charles the Great*, and therefore we may conclude they were a Modern Invention. But the ῥιπίδια or *Flabella* are ſomewhat more ancient, being mentioned

(*g*) Bona Rer. Liturg lib. 1. c. 25. n. 6. (*h*) Habert. Archieratic. p. 664. Portatilia illa altaria videntur dici à Baſilio ἰδίαι τράπεζαι, Ep. 72. (*i*) Durant. de Ritib. Eccl. lib. 1. c. 25. n. 7. (*k*) Bona Rer. Liturg. lib. 1. c. 20. n. 3.

oned by the Author of the Conſtitutions (*l*), who makes it one part of the Deacons Office in the time of the Oblation, to ſtand on each ſide of the Altar, and with theſe Inſtruments in their Hands, Bruſhes or Fans, we may *Engliſh* them, to drive away all ſuch little Inſects as might drop into the Cups or infeſt the Altar. The Author of the *Faſti Siculi* or *Chronicon Alexandrinum* (*m*) calls them τίμια ῥιπίδια, and reckons them among the Holy Utenſils of the Altar, which were laid up among the reſt in the *Sceuophylacium* or Veſtry of the Church. For which reaſon I thought it not improper to mention them, whilſt we are ſpeaking of the Utenſils of the Altar.

Sect. 22. *Of the* Oblationarium *or* Protheſis.

In many Churches beſides the Communion-Table, in one of the leſſer Receſſes or Concha's of the *Bema*, there was a place where the Offerings of the People were received, out of which the Bread and Wine was taken that was conſecrated at the Altar. In the Liturgies under the Names of *Chryſoſtom* (*n*) and St. *James* (*o*) and other Modern *Greek* Writers, this is called προθεσις and παρατήριον, the Side-Table. In the *Ordo Romanus* it has the Name of *Oblationarium* and *Protheſis* alſo, for the one is made the Explication of the other. And here alſo it is termed *Paratorium*, becauſe when the Offerings were received, Preparation was made out of them for the Euchariſt. There is little Queſtion to be made but that the Ancient Churches had ſomething anſwerable to this, but it went under other Names; for we never meet with a *Protheſis*, or *Paratorium*, or *Oblationarium* in expreſs Terms in any ancient Writer. But the thing it ſelf we often find.

(*l*) Conſtit. Apoſt. lib. 8. c. 12. (*m*) Chronic. Alexandr. p. 892. (*n*) Chryſoſt. Liturg. Bibl. Patr. Gr. Lat. Tom. 2. p. 74. (*o*) Miſſa Jacobi, ibid. p. 21.

Cyprian (*p*) ſeems to ſpeak of it under the borrowed Name of the *Corban*, rebuking a rich and wealthy Matron for coming to celebrate the Euchariſt without any regard to the *Corban*, and partaking of the Lord's Supper without any Sacrifice of her own, but rather eating of the Oblations which the Poor had brought. In the fourth Council (*q*) of *Carthage* this place goes by the general Name of the *Sacrarium* or Sanctuary, as being that part of the Sanctuary where the Oblations for the Altar were received. For they had two Repoſitories for the Offerings of the People, the one without the Church, called the *Gazophylacium* or Treaſury, and the other within the Church, which was this *Sacrarium* or *Corban*. And therefore it is that that Council forbids the Offerings of ſuch Chriſtians as were at variance one with another, to be received either in the Treaſury or the Sanctuary. *Paulinus* is more exact in deſcribing this place than any other ancient Writer, yet he gives it a different Name, calling it one of the *Secretarium's* of the Church. For he tells us (*r*) there were two *Secretarium's*, one on the Right-hand, and the other on the Left-hand of the Altar. That on the Right-hand was the ſame with the *Protheſis* or *Paratorium* we are ſpeaking of, and the Uſe of it he deſcribes in theſe Verſes, which were ſet over it:

Hic locus eſt veneranda penus qua conditur, & qua
Promitur alma ſacri pompa Miniſterii.

This is the place where the Holy Food is repoſited, and whence we take Proviſion and Furniture for the Altar. That on the other Side was the ſame with the

(*p*) Cyprian. de Opere & Eleemoſ. p. 203. Locuples & dives es, & Dominicum celebrare te credis, quæ Corbonam omnino non reſpicis; quæ in Dominicum ſine Sacrificio venis; quæ partem de Sacrificio, quod pauper obtulit, ſumis? (*q*) Conc. Carthag. 4 can. 93. Oblationes diſſidentium fratrum, neq; in Sacrario, neq; in Gazophylacio recipiantur. (*r*) Paulin. Ep. 12. ad Sever. p. 154.

the *Diaconicum Bematis*, the Uſe of which he deſcribes in part, in theſe two other Verſes, ſet over it alſo:

Si quem ſancta tenet meditandi in Lege voluntas,
Hic poterit reſidens ſanctis intendere Libris.

If any one, that is, any of the Prieſts, whoſe Apartment this was, is minded to meditate in the Law of God, here he has room to ſit and read the Holy Books. A little before (*ſ*) he makes the like Deſcription of theſe two ſecret Apartments in Proſe, telling us, that the one was the place which prepared the Hoſt or Oblation of Joy for the Prieſt: Whence doubtleſs in after Ages, as I noted before, it got the Name of *Paratorium*: And the other was a place, whither the Clergy retired, after the Sacrifice was ended, and the People were diſmiſſed, to make their concluding Prayers in private.

Sect. 23. *Of the* Sceuophylacium, *or* Diaconicum Bematis.

This latter place was a ſort of Veſtry within the Church, whither the Deacons brought the Veſtments and Veſſels and Utenſils belonging to the Altar, out of the greater *Diaconicum*, to be in a Readineſs for Divine Service. And in this reſpect it had alſo the Name of σκευοφυλάκιον, the Repoſitory of the Sacred Utenſils, becauſe hither they were carried back immediately by the Deacons as ſoon as the Service was ended, or whilſt the Poſt-Communion-Pſalm was ſinging by the People, as the Author of the *Chronicon* (*t*) *Alexandrinum* repreſents it. Here the Prieſts alſo put on their Robes they uſed to officiate in: And hither they came again, when the Publick Service was ended, to make their private Addreſſes to God, as has been noted

(*ſ*) Paulin. ibid. p. 152. Una earum immolanti hoſtias jubilationis patet. Leg. parat. Altera poſt Sacerdotem. Leg. poſt Sacrificium, capaci ſinu receptat orantes. (*t*) Chron. Alexand. p. 892. Vid. Coteler. Not. in Conſt. Apoſt. lib. 8. c. 12.

noted already out of *Paulinus*; and in the Liturgies aſcribed to St. *James*, St. *Mark*, St. *Chryſoſtom* (*u*), there are the Forms of Prayer appointed to be uſed in this place, one of which particularly in St. *James*'s Liturgy is uſhered in with this Title or Rubrick (*w*), The Prayer to be ſaid in the *Sceuophylacium*, after the Diſmiſſion of the People. The Deacons commonly had the Care of this place, and thence it is often called the *Diaconicum*, and *Bematis Diaconicum*, to diſtinguiſh it from another *Diaconicum*, which we ſhall find in the next Chapter among the *Exedræ* or outer Buildings of the Church. *Du Freſne* (*x*) thinks alſo that the Name *Diaconicum* was ſometimes more peculiarly given to that part of the *Bema* or Chancel, which was between the Veils of the Chancel and the Veils of the *Ciborium* or Altar; and that the place within the Veils of the Altar was diſtinguiſhed particularly by the Name of *Presbyterium*, becauſe it was the place of the Presbyters, as the other was the place of the Deacons, alledging for this a Canon of the Council of *Laodicea* (*y*), which others underſtand in a different ſenſe (*) for the whole Chancel or Sanctuary of the Church.

CHAP. VII.

Of the Baptiſtery, and other Outer Buildings, called the Exedræ *of the Church.*

Sect. 1. *Baptiſteries anciently Buildings diſtinct from the Church.*

WE have hitherto taken a View of the ſeveral parts of the ancient Churches within the

(*u*) Liturg. Marci, Bibl. Patr. Gr. Lat. Tom. 2. p. 41. Liturg. Chryſoſt. ibid. p. 88. (*w*) Liturg. Jacobi, ibid. p. 23. εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τὴν ἀπόλυσιν. (*x*) Du Freſne Com. in Paul. Silentiar. p. 581. (*y*) Conc. Laodic. can. 21. (*) *See before Sect.* 4. *of this Chapter.*

the Walls: It now remains that we consider a little such Buildings as were distinct from the main Body, and yet within the Bounds of the Church taken in the largest sense, which Buildings are all comprized under one general Name of the *Exedræ* of the Church. For *Eusebius* speaking of the Church of *Paulinus* at *Tyre*, says, When that curious Artist had finished his famous Structure within, he then set himself about the *Exedræ*, or Buildings *(a)* that joined one to another by the sides of the Church; by which Buildings he tells us he chiefly meant the place, which was for the Use of those who needed the Purgation and Sprinkling of Water and the Holy Ghost, that is, doubtless the Baptistery of the Church. He describes the Church of *Antioch* built by *Constantine*, after the same manner, telling us, that it was surrounded with *Exedræ* (*b*), and Buildings that had lower and upper Stories in them. So that as *Valesius* and other Criticks have rightly observed, *Exedra* is a general Name for any Buildings that stand round about the Church. And hence it is easy to conclude, that the Baptistery, which *Eusebius* reckons the chief of the *Exedræ*, was anciently a Building without the Walls of the Church. Which Observation, because I find it questioned by some, who place the Font, after the modern Way, in the *Narthex* of the ancient Churches, it will not be improper here to confirm by a few plain Instances out of other Authors. *Paulinus* Bishop of *Nola*, setting forth the great Munificence of his Friend *Severus*, says, He built two Churches and a Baptistery between them *(c)* both. And so *Cyril* of *Jerusa-*

(*a*) Euseb. lib. 10. c. 4. p. 381. ἐπὶ τὰ ἐκτὸς τῆ νεῳ μετήει, ἐξέδρας τε καὶ οἴκους τὰς παρ' ἑκάτερα μεγίστας ἐποκευάζων, &c.
(*b*) Euseb. de Vit. Constant. lib. 3. c. 50. (*c*) Paulin. Ep. 12. ad Sever. Tu vero etiam Baptisterium Basilicis duabus interpositum condidisti.

lem deſcribes the Bapiſtery as a Building by it ſelf, which had firſt (*d*) its προαύλιον οἶκον, that is, its Porch or Ante-room, where the Catechumens made their Renunciation of Satan, and Confeſſion of Faith; and then its ἐσώτερον οἶκον, its inner Room (*e*) where the Ceremony of Baptiſm was performed. *Sidonius Apollinaris* alſo ſpeaks of it (*f*) as a diſtinct Building, and St. *Auſtin* ſeems to intimate (*g*) that there were diſtinct Apartments in it for Men and Women likewiſe. Which perhaps is the Reaſon why St. *Ambroſe* ſpeaks of it in the Plural, ſtiling it (*h*) the Baptiſteries of the Church. In the Time of *Juſtin Martyr* and *Tertullian* we are not certain that the Church had any of theſe Bapiſteries; but this is paſt all doubt however from their Authority, that the place of Baptiſm was not in the Church, but ſomewhere diſtinct from it. For *Tertullian* ſpeaking of the Ceremonies of Baptiſm ſays, It was their Cuſtom to renounce the Devil and his Pomp and his Angels firſt in the Church, and then (*i*) again when they came to the Water. Which implies, that the place of Baptiſm was without the Church. And ſo *Juſtin Martyr* (*k*) repreſents it, when he ſpeaks of carrying the Catechumen to the place where there was Water; which perhaps was unlimited in thoſe days; It being an indifferent thing, as *Tertullian* (*l*) words it, whether a Man was

(*d*) Cyril. Catech. Myſtag. 1. n. 2. εἰσιὼν τε πρῶτον εἰς τὸν προαύλιον τοῦ βαπτισμίου οἶκον, &c. (*e*) Id. Catech. 2. n. 1. (*f*) Sidon. lib. 4. Ep. 15. Baptiſterium quod olim fabricabamini, ſcribitis jam poſſe conſecrari. (*g*) Aug. de Civ. Dei. lib. 22. c. 8. In parte Fæminarum obſervanti ad Baptiſterium, &c. (*h*) Ambroſ. Ep. 33. Symbolum aliquibus Competentibus in Baptiſteriis tradebam Baſilicæ. (*i*) Tertul. de Coron. Mil. c. 3. Aquam adituri, ibidem, ſed & aliquanto prius in Eccleſia ſub Antiſtitis manu conteſtamur nos renunciare Diabolo & Pompæ & Angelis ejus. (*k*) Juſtin. Apol. 2. p. 93. (*l*) Tertul. de Bapt. c. 4. Nulla diſtinctio eſt, mari quis an Stagno, Flumine an Fonte, Lacu an Alveo diluatur, nec quicquam refert inter eos quos Johannes in Jordane, & quos Petrus in Tiberi tinxit.

was baptized in the Sea or in a Lake, in a River or in a Fountain, in *Jordan* or in *Tiber*, as St. *Peter* and St. *John* baptized their Converts. So that the firſt Ages all agreed in this, that whether they had Baptiſteries or not, the place of Baptiſm was always without the Church. And after this manner Baptiſteries continued to the Sixth Age, as appears from what *Durantus* obſerves out of *Gregory* (*m*) of *Tours*, That he ſpeaks of Baptiſteries ſtill without the Walls of the Church. Though ſome now began to be taken into the Church-Porch, as that wherein he ſays (*n*) *Remigius* baptized King *Clodoveus*, and thence they were afterward removed into the Church it ſelf. Though now the Baptiſtery of St. *John Lateran* at *Rome* is ſtill after the ancient Model, if *Durantus* rightly inform us.

Sect. 2. *Theſe very capacious, and why.*

Theſe Baptiſteries were anciently very capacious, becauſe, as Dr. *Cave* truly (*o*) obſerves, the ſtated Times of Baptiſm returning but ſeldom, there were uſually great Multitudes to be baptized at the ſame time. And then the manner of Baptizing by Immerſion, or dipping under Water, made it neceſſary to have a large Font likewiſe. Whence the Author of the *Chronicon Alexandrinum* (*p*) ſtiles the Baptiſtery, whither *Baſiliſcus* fled to take Sanctuary, μέγα φωτιστήριον, the great Illuminary or School of Baptiſm. And in *Venantius Fortunatus* (*q*) it is called *Aula Baptiſmatis*, the large Hall of Baptiſm. Which was indeed ſo capacious, that we ſometimes read of Councils meeting and ſitting therein, as *Du Freſne* (*r*) ſhews out of the Acts of the Council of *Chalcedon*,

(*m*) Durant. de Ritib. Eccl. lib. 1. c. 19. n. 4. Greg. Turon. Hiſtor. lib. 6. c. 11. (*n*) Gregor. Turon. lib. 2. c. 21. (*o*) Cave Primit. Chriſt. Par. 1. c. 10. p. 312. (*p*) Chron. Alexandr. in Baſiliſco, p. 753. (*q*) Fortunat. de Baptiſter. Moguntin. Biblioth. Patr. Tom 8. p. 780. (*r*) Du Freſne Com. in Paul. Silentiar. p. 592. Conc. Chalced. Act. 1.

don, and *Suicerus* has obſerved the ſame in the Acts of the Council of *Carthage* (*ſ*) which ſpeaks of a Council at *Conſtantinople* held in the Baptiſtery of the Church.

Sect. 3.

Why called φωτισήεια, places of Illumination.

We may obſerve alſo in the forementioned Authors, how the Baptiſteries were commonly called φωτισήεια, places of Illumination, that is, Baptiſm. For Baptiſm it ſelf in ancient Writers is very uſually ſtiled φώτισμα; and hence the place of Baptiſm called φωτιστήριον, from the Adminiſtration of Baptiſm there, which was always attended with a Divine Illumination of the Soul; whence Perſons baptized were alſo called, the Illuminate, as has been obſerved (*) in another place. But the Bapiſteries might alſo have this Name for another Reaſon, becauſe they were the places of an Illumination or Inſtruction preceeding Baptiſm. For here the Catechumens ſeem to have been trained up and inſtructed in the firſt Rudiments of the Chriſtian Faith. At leaſt they were here taught the Creed, as is evident from that noted Paſſage of St. *Ambroſe* (*t*), where he ſays, that after the Leſſons and Homily he went into the Baptiſtery of the Church, to make the Candidates of Baptiſm learn the Creed. Therefore from this Illumination preceeding Baptiſm, as well as that which was conſequent to it, the Baptiſteries might reaſonably be called φωτιστήεια, and as ſome think, φεφυτιστήεια, Schools of Learning, or the Illuminatories of the Church.

It

(*ſ*) Suicer. Theſaur. Eccl. voce φωτιστήριον, ex Actis Concilii Carthag. p. 118. ἐν τῷ φωτιστηρίῳ τῆς κατὰ Κωνσταντινούπολιν ἁγιωτάτης καθολικῆς ἐκκλησίας καθεδέντων τῶν ἁγιωτάτων ἐπισκόπων.

(*) *Book* 1. *Chap.* 4. *n.* 1. (*t*) Ambroſ. Ep. 33. ad Marcellin. Poſt Lectiones atq; Tractatum, dimiſſis Catechumenis, Symbolum aliquibus competentibus in Baptiſteriis tradebam Baſilicæ.

Sect. 4.

Of the Difference between a Baptiſtery and a Font. And why the Font called Piſcina *and* κολυμβήθρα.

It will be eaſy now for the Reader to obſerve, from what has been ſaid, what difference there was anciently between a Baptiſtery and a Font, though the Names be ſometimes confounded together. For the Baptiſtery, properly ſpeaking, was the whole Houſe or Building, in which the Font ſtood, and where all the Ceremonies of Baptiſm were performed; but the Font was only the Fountain or Pool of Water, wherein Perſons were immerſed or baptized. This in the *Greek* Writers is commonly [*u*] called Κολυμβήθρα, and by the *Latins* [*w*] *Piſcina*, and is ſometimes expreſly diſtinguiſhed from the Baptiſtery, as a part from the whole. For *Socrates* [*x*] expreſly ſtiles it Κολυμβήθραν τοῦ βαπτιςηρίου, the Pool of the Baptiſtery. Which Name Dr. *Beverege* [*y*] thinks was given to the Font by way of Alluſion to the Pool of *Betheſda*. But *Optatus* [*z*] has a more myſtical Reaſon for it: He ſays, it was called *Piſcina* in Alluſion to our Saviour's Technical Name ἰχθὺς, which was an Acroſtick compoſed of the Initial Letters of our Saviour's ſeveral Titles, Jeſus Chriſt the Son of God our Saviour, of which I have given an Account [*] in another place. But whether either of theſe Reaſons be true, or whether the Font was not rather ſo called, becauſe *Piſcina* and Κολυμβήθρα are common Names of Fountains and Baths and Pools in *Greek* and *Latin* Writers, I leave to the Determination of the judicious Reader. *Du Freſne* has obſerved ſeveral other Names [*a*], ſuch as

[*u*] Vid. Cyril. Catech. Myſtag. 2. n. 4. Catech. 3. n. 1. Chryſoſt. Hom. 64. Tom. 5. p. 970. [*w*] Optat. lib. 3. p. 62. [*x*] Socrat. lib. 7. c. 17. [*y*] Bevereg. Pandect. Not. in Concil. Nicen. c. 11. [*z*] Optat. lib. 3. p. 62. Hic eſt Piſcis qui in baptiſmate per invocationem fontalibus undis inſeritur, ut quæ aqua fuerat, a Piſce etiam Piſcina vocitetur. [*] *Book* 1. *Chap.* 1. *Sect.* 2. [*a*] Du Freſne Com. in Paul. Silentiar. p. 593.

as Κανονόμος, *Lavacrum*, *Natatoria*, and *Cloaca*, a Term peculiar to *Gregory the Great*: But these are modern Names, and so I pass them over, only remarking one thing out of him, that whereas *Procopius* in his *Historia Arcana* gives it the Name of Λεξαμενὴ, the Receptacle, *Suidas* mistakes it for the Communion-Table; which I note, only because it is easy for any one to be led into the like Mistake by the Authority of that celebrated Writer.

Sect. 5. *How Fonts and Baptisteries anciently adorned.*

What Form the ancient Baptisteries were built in, I find no where mentioned in any ancient Writer; and almost as little of their Ornament, that may be depended on as Genuin. *Durantus* indeed has a very formal Story out of the Pontifical under the Name of *Damasus*, how *Constantine* gave a rich Font to the Church, wherein he himself was baptized; it was made (*b*), the Author says, of Porphyretick Marble, overlaid with Silver; in the Middle of it was a Marble Pillar, and on it a Vial of pure Gold, filled with Balsam to burn as in a Lamp. On the Brim of the Font was a Lamp of pure Gold pouring out Water. On the Right-hand of that a Silver Image of Christ, and on the Left-hand a Silver Image of St. *John Baptist*, holding a Label with this Inscription, *Behold the Lamb of God, which taketh away the Sins of the world.* Besides all these there were seven Silver Harts pouring out Water into the Fountain. But now all this is a mere fabulous Legend, and has just as much Truth in it as the Story of *Constantine*'s Leprosy, and his being cured by Pope *Sylvester*'s baptizing him in this Font at *Rome*. And I only mention it to shew what sort of Tales are urged by the *Romish* Ritualists many times for ancient History.

(*b*) Damas. Pontifical. Vit. Sylvestri.

ſtory. For every one now knows this Mock-*Damaſus* to be a ſpurious Author. Perhaps in the ſixth or ſeventh Century ſuch ſort of Ornaments might be ſet up in the Baptiſteries of the Church: For in the Acts of the Council of *Conſtantinople* (*c*) under *Mennas*, An. 536. there is mention made of Silver and Gold Doves hanging in the Baptiſtery, as well as at the Altar. But as no Pictures or Images were ſet up in Churches in the time of *Conſtantine*, ſo we cannot ſuppoſe any *Roman* Baptiſteries to be adorned by him according to the foreſaid pretended Deſcription: But if the Garments of the Miniſters baptizing, or the White Robes of Perſons newly batized, which were reſerved in theſe Baptiſteries as Monuments and Tokens of their Profeſſion, or the Veſſels of Chriſm uſed for Unction in Baptiſm, may be reckoned Ornaments of theſe Places; the Bapiſteries had always theſe things from their firſt Erection, as will be ſhewed more particularly when we come to treat of the Rites of Baptiſm in its proper place.

Sect. 6. *Baptiſteries anciently more peculiar to the Mother-Church.*

All that I have farther to add about Baptiſteries here, is an Obſervation made by ſome Learned Men, That anciently there was but one Baptiſtery in a City, and that at the Biſhop's Church. *Vicecomes* (*d*) thinks it was ſo even at *Rome* it ſelf for many Ages. Dr. *Maurice* (*e*) ſays no City had more, unleſs where the Magnificence of Emperors or Biſhops made, as it were, many Cathedrals. And therefore when the Author (*f*) of the Pontifical under the Name of *Damaſus* ſays of Pope *Marcellus*,

(*c*) Conc. Conſtant. Act. 5. Tom. 5. p. 159. (*d*) Vicecom. de Ritib. Bapt. lib. 1. c. 8. (*e*) Maurice Dioceſ. Epiſc. p. 41. & 43. (*f*) Pontifical. Vit. Marcelli. Viginti quinq; Titulos in Urbe Roma conſtituit, quaſi Dioceſes, pro pter Baptiſmum & Pœnitentiam multorum, *&c.*

Marcellus, That he made Twenty-five Titles in *Rome*, as ſo many Dioceſes, for Baptiſm and Penance; that Learned Perſon thinks, it imports, that thoſe Services indeed belonged only to a Cathedral; and therefore the granting of thoſe Privileges to Pariſhes made them ſeem like Dioceſes. Some Remains of this ancient Cuſtom are yet to be obſerved in ſeveral great Cities of *Italy*. For both *Durantus* (*g*) and *Vicecomes* (*h*) tell us, that at *Piſa*, *Bononia*, *Orvieto*, *Parma*, and even at *Florence* it ſelf, they have but one Font or Baptiſtery for a whole City at this day. Which is alſo noted by *Onuphrius* (*i*) and *Du Freſne* (*k*), and by Dr. *Maurice* out of *Leander Alberti*, *Mercator*, *Laſſels* and ſome other modern Writers. I have obſerved (*) before, that this Diſtinction was anciently made between a Catholick Church and a Private Oratory, that the one was a place of Publick Baptiſm, and the other not; which argues that every Church had not a diſtinct Baptiſtery, but only ſuch as were called Baptiſmal Churches. And this is the Reaſon, why anciently Men commonly reſorted for Baptiſm to the Biſhop's Church, at the two great Feſtivals *Eaſter* and *Pentecoſt*, which were the two ſolemn Times of its Adminiſtration. In after-Ages Baptiſteries were ſet up in Country-Pariſhes: For the Council of *Auxerre* (*l*) ſpeaks of Baptizing in Villages at *Eaſter* by allowance; but this Privilege was not granted to every place, but only to ſuch as the Biſhop appointed, except in caſes of neceſſity, as *Vicecomes* (*m*) has obſerved out of the Synod (*n*) of *Meaux*, and the Council (*o*) in *Verno Palatio*. Whence probably theſe got

(*g*) Durant. de Ritib. Eccleſ. lib. 1. c. 19. n. 3. (*h*) Vicecomes de Ritib. Bapt. lib. 1. c. 8. (*i*) Onuphr. de Eccleſiis Urb. Romæ. (*k*) Du Freſne Gloſſar. voce, Baptiſterium. (*) *Book* 8. *Chap.* 1. *n.* 4. (*l*) Conc. Antiſſiodor. an. 578. can. 18. (*m*) Vicecom. ibid. c. 9. (*n*) Conc. Meldenſ. can. 48. (*o*) Conc. in Verno Palatio. c. 7.

got the Name of Mother-Churches alſo, in reſpect of ſuch others as depended on them for the Adminiſtration of Baptiſm, as anciently all Churches did on the Biſhop's Church. Thus much of the Baptiſteries of the ancient Church.

Sect. 7. *Of the* Secretarium *or* Diaconicum Magnum, *the Veſtry.*

Another noted Building, commonly reckoned among the *Exedræ* of the Church, was that which is uſually called *Secretarium* or *Diaconicum*, concerning which Learned Men are not exactly agreed. For *Valeſius* takes it (*p*) for a place within the Church; *Gothofred* (*q*) and others, for a place without; but *Du Freſne* (*r*) ſeems more juſtly to determine the Controverſy between them by diſtinguiſhing the *Diaconicum Bematis* within the Chancel, which we have ſpoken of before, from the *Diaconicum Magnum* without the Church, which is to be conſidered here. 'Tis of this *Philoſtorgius* is to be underſtood, when he ſays, The Chriſtians of *Paneas* or *Cæſarea-Philippi* tranſlated the Statue of our Saviour, erected by the Woman whom he cured of an Iſſue of Blood, into the *Diaconicum* (*ſ*) of the Church, that is, into the Veſtry or Repoſitory of the Church. It was ſo named, becauſe all things here repoſited were under the Care of the Deacons, part of whoſe Office was to look after the Veſtments, Veſſels and Utenſils belonging to the Altar, and all things of value given to the Church; the chief Overſeer of which ſeems generally to have been a Presbyter, dignifyed with the Title of *Ceimeliarches* or *Sceuophylax*, as I have ſhewed before (*) in another place. And hence the *Diaconicum*, or rather as *Du Freſne* (*t*) obſerves out of an ancient *Greek*

(*p*) Valeſ. Not. in Philoſtorg. lib. 7. c. 3. (*q*) Gothofred. ibid. (*r*) Du Freſne Com. in Paul. Silentiar. p. 593. (*ſ*) Philoſtorg. lib. 7. c. 3. (*) *Book* 3. *Chap.* 13. *n.* 3. (*t*) Paſſio ſſ. Patrum Sabaitarum ap. Du Freſne Com. in Paulum Silentiar. p. 597. ἐνῆπτεσθαι δὲ τῷ διακονικῷ κειμηλιαρχεῖον ἤτοι σκευοφυλάκιον.

Greek Writer, the innermoſt part of it was the *Ceimeliarchium* or *Sceuophylacium* of the Church, the Repoſitory of the ſacred Veſſels, and ſuch *Anathemata* or Preſents, as were reputed among the chiefeſt Treaſures of the Church. It was otherwiſe called *Secretarium*, as *Du Freſne* (*u*) conjectures, becauſe the Conſiſtory or Tribunal of the Church was here kept; the *Secretum* or *Secretarium* being a known Name for the Courts of the Civil Magiſtrate, whence this perhaps might take its Denomination. The whole Building was large and capacious enough to receive not only a Private Conſiſtory, but a Provincial or general Council, many of which we find have been held in this Apartment of the Church, as the third, fourth, fifth and ſixth Councils of *Carthage* are ſaid to be kept in *Secretario Baſilicæ Reſtitutæ*, with a great many others collected by *Du Freſne*, who obſerves the Seſſions of Councils to be called *Secretaria* upon this account, from the place of their Seſſion or Convention.

Sect. 8. *Why called* Receptorium *or* Salutatorium.

It was otherwiſe called *Receptorium* and *Salutatorium*, as we find in *Sidonius* (*w*) *Apollinaris*, *Sulpicius* (*x*) *Severus*, the firſt Council of *Maſcon* (*y*), *Theodoret* and many others. Particularly *Theodoret* (*z*) ſpeaking of *Theodoſius* coming to St. *Ambroſe* to petition for Abſolution, ſays, he found him ſitting ἐν τῷ οἴκῳ ἀσπαστικῷ, in the Saluting Houſe; which *Scaliger* miſtakes for the Biſhop's Houſe, where Strangers were entertained; whereas it was a place adjoining to the Church, where the Biſhop and Presbyters ſat to receive the Salutations of the People, as they came to deſire their Bleſſing or Prayers, or conſult them about important

tant

(*u*) Du Freſne ibid. p. 594. ex Geſtis de nomine Acacii. (*w*) Sidon. lib. 5. Ep. 17. (*x*) Sulpic. Dialog. 2. c. 1. (*y*) Concil. Matiſcon. 1. can. 2. (*z*) Theodor. lib. 5. c. 18.

tant Buſineſs. As appears from *Sulpicius Severus*, who ſpeaking of St. *Martin*, ſays, He ſat in one *Secretarium* and the Presbyters (*a*) in another, receiving the Peoples Salutes, and hearing their Cauſes.

Sect. 9. *Of the* Decanica, *or Priſons of the Church.*

Du Freſne thinks theſe *Secretaria*, or at leaſt ſome part of them, were alſo uſed as Eccleſiaſtical Priſons, or places of Confinement ſometimes for Delinquent Clergymen; and that then they were called *Decaneta* or *Decanica*; which is a Term uſed in both the Codes and ſome Councils, as *Gothofred* (*b*) and ſome others explain it, for a Priſon belonging to the Church. In the *Theodoſian* Code there is a Law of *Arcadius*, which orders Hereticks to be expelled from all places which they poſſeſſed (*c*) whether under the Name of Churches, or *Diaconica*, or *Decanica*. Now that the *Decanica* here means a place of Cuſtody or Reſtraint for Delinquents belonging to the Church, *Gothofred* proves from another Law among *Juſtinian*'s Novels (*d*), which orders ſuch Delinquents to be ſhut up in the *Decanica* of the Church, there to ſuffer condign Puniſhment. And by this we are led to underſtand what is meant by the *Decanica* ſpoken of in the Acts of the Council (*e*) of *Epheſus*, which the *Latin* Tranſlator by miſtake renders Tribunal, whereas it ſhould be

(*a*) Sulpic. Dial. 2. c. 1. Cum in alio Secretario Presbyteri ſederent, vel Salutationibus vacantes, vel audiendis negotiis occupati, *&c.* (*b*) Gothofred. Com. in Cod. Th. lib. 16. Tit. 5. de Hær. leg. 30. (*c*) Cod. Th. lib. 16. Tit. 5. leg. 30. Cuncti Hæretici proculdubio noverint, omnia ſibi loca hujus urbis adimenda eſſe, ſive ſub Eccleſiarum nomine teneantur, ſive quæ Diaconica appellantur, vel etiam Decanica. (*d*) Juſtin. Novel. 79. c. 3. καθειργέσθωσαν ἐν τοῖς καλουμένοις δεκανικοῖς, ποιναὶς τὰς καθηκούσας ὑφέξοντες. (*e*) Libell. Baſilii Diaconi ad Theodoſ. in Conc. Epheſ. Par. 1. c. 30. Conc. Tom. 3. p. 427. ἐν τῷ δικανικῷ τῶ λαῶ τυπτηθέντος διαφόρως, *&c.*

be the Priſon of the Church. Some take it to be no more but another Name for the *Diaconicum* or a Corruption of it; Others derive it from δίκη, and ſo make it denote a Tribunal: Which are Errors both alike. For it ſeems to have been a more general Name than the *Diaconicum*, including all ſuch places of the Church, as were made uſe of to put offending Clerks into a more decent Confinement, which was not any one place, but ſeveral that were made uſe of to that purpoſe, ſuch as the *Catechumenia*, as well as the *Diaconica* or *Secretaria*, in which reſpect they had all the Name of *Decanica* or *Carceres*, the Priſons of the Church. Which ſeems pretty evident from what *Du Freſne* has *(f)* obſerved out of an Epiſtle of Pope *Gregory* II. to the Emperor *Leo Iſaurus*, where he ſays, When any one had offended, the Biſhops were uſed to confine him as in a Priſon in one of the *(g) Secretaria*, or *Diaconia*, or *Catechumena* of the Church. Which implies, that all theſe places were made uſe of upon occaſion for the Confinement and Puniſhment of Delinquents, and then they had peculiarly the Name of *Decanica* or Priſons of the Church.

Sect. 10. *Of the* Mitatorium *or* Meſatorium.

There is another Name for a place belonging to the Church in *Theodorus (h) Lector*, which has as much puzled Interpreters as the former. That is μιτατώειον or μετατώειον, as the Modern *Greeks* call it. *Goar* in his Notes upon the *Euchologium* thinks it ſhould be *Minſatorium*, from μίνσος a Diſh, or *Menſa* a Table, and ſo he expounds it a place of Refreſhment for the Singers, where they might have Bread and

(f) Du Freſne Com. in Paul. Silentiar. p. 594. *(g)* Greg. Ep. 2. ad Leon. Iſaur. Concil. Tom. 7. p. 26. Pontifices ubi quis peccarit, eum tanquam in Carcerem, in Secretaria, ſacrorumq; vaſorum Æraria conjiciunt, in Eccleſiæ Diaconia & in Catechumena ablegant. *(h)* Theodor. Lector, lib. 2. p. 559.

and Wine to recreate them after Service. *Du Freſne* (*i*) deduces it from *Metatum*, which is a Term of frequent uſe in the Civil Law, and ſignifies a Station in the *Curſus Publicus*, where Entertainment was given to thoſe that travelled upon publick Buſineſs. *Suicerus* makes it (*k*) to be the ſame with the *Diaconicum* or *Salutatorium*, the Saluting-houſe, and thinks with *Goar* it ſhould be read *Minſatorium* from *Menſa*, becauſe here was a Table erected, not for Entertainment, but for receiving ſuch things as were brought and laid upon it. But I like beſt the Conjecture of *Muſculus*, who renders it *Mutatorium*, as ſuppoſing it to be a Corruption of that *Latin* Word, which ſignifies what we call an *Apodyterium* or Veſtry, where the Miniſters change their Habit: And ſo it is agreed on all hands, that it was a part of the *Diaconicum*, or but another Name for it, though Men differ ſo much in their Sentiments, when they come to account for the Reaſon of it.

Sect. 11. *Of the* Gazophylacium *and* Paſtophoria.

The Author of the Conſtitutions in his Deſcription of the Church mentions alſo certain places (*l*) called *Paſtophoria*, which according to his account were Buildings on each ſide of the Church toward the Eaſt-end of it. But what uſe they were put to we can learn no farther from that Author, ſave only that he tells us in another place, the Deacons (*m*) were uſed to carry the Remains of the Euchariſt thither when all had communicated. Whence *Durantus* meaſuring ancient Cuſtoms by the Practice of his own times, abſurdly concludes, that the *Paſtophoria* was the Ark where the Pyxe and Wafer (*n*) were laid, as if there

(*i*) Du Freſne Com. in Paul. Silentiar. p. 595. (*k*) Suicer. Theſaur. voce, μετατώειον. (*l*) Conſtit. Apoſt. lib. 2. c. 57. ἐξ ἑκατέρων τ μερῶν τὰ παστοφόεια πρὸς ἀναπλήν. (*m*) Ibid. lib. 8. c. 13. λαβόντες οἱ διάκονοι τὰ προεισφερόντα, εἰσφερέτωσαν εἰς τὰ παστοφόεια. (*n*) Durant. de Ritib. Eccleſ. lib. 1. c. 16. n. 8.

there was any Similitude betwixt a Pyxe and a Building on each ſide of the Temple. *Bona* (*o*) with a little more Reaſon thinks the *Paſtophorium* was only another Name for *Sceuophylacium* or *Diaconicum*. But indeed it ſeems to have been a more general Name, including not only the *Diaconicum*, but alſo the *Gazophylacium* or Treaſury, and the Habitations of the Miniſters, and *Cuſtodes Eccleſiæ*, or as ſome think they are otherwiſe called, *Paramonarii*, *Manſionarii*, and *Martyrarii*, the Manſionaries or Keepers of the Church. For the word *Paſtophorium* is a Name taken from the Septuagint Tranſlation of the *Old Teſtament*, Ezek. xl. 17. where it is uſed for the Chambers in the outward Court of the Temple. And St. *Jerom* in his Comment (*p*) upon the place obſerves, that what the Septuagint call *Paſtophoria*, and the *Latins* from them *Cubicula*, is in the Tranſlations of *Aquila* and *Symmachus* rendered *Gazophylacium* and *Exedra*, and he tells us they were Chambers of the Treaſury, and Habitations for the Prieſts and Levites round about that Court of the Temple. Therefore I think there is no queſtion to be made, but that the *Paſtophoria* in the Chriſtian Church were places put to the ſame Uſe as in the *Jewiſh* Temple, from which the Name is borrowed. For the Church had her *Gazophylacia*, or Treaſuries as well as the Temple; which appears from a Canon of the fourth Council of *Carthage* (*q*) which forbids the

(*o*) Bona Rer. Liturg. lib. 1. c. 24. n. 2. (*p*) Hieron. Com. in Ezek. 40. 17. p. 640. Pro Thalamis triginta quos vertere Septuaginta, ſive Gazophylaciis atq; Cellariis, ut interpretatus eſt Aquila, Symmachus poſuit ἐξέδρας—quæ habitationi Levitarum atq; Sacerdotum erant præparatæ. Id. Com. in Ezek. 42. 1. p. 612. Edactus eſt in Gazophylacium, ſive ut Symmachus & LXX. tranſtulerunt Exedram, vel ut Theodotio παστοφόριον, quod in Thalamum vertitur. (*q*) Conc. Carthag 4. can. 93. Oblationes diſſidentium fratrum, neq; in Sacrario, neq; in Gazophylacio recipiantur.

the Offerings of Perſons at variance one with another to be received either in the Treaſury or the Sanctuary. So that the Treaſury was a diſtinct place from the *Corban* in the Sanctuary, and therefore moſt probably to be reckoned among the *Paſtophoria* of the Church. Here all ſuch Offerings of the People were laid up, as were not thought proper to be brought to the Altar, but rather to be ſent to the Biſhop's Houſe, as ſome ancient Canons give Direction in the Caſe. Particularly among thoſe called the Canons of the Apoſtles we find two to this Purpoſe: That beſide Bread and Wine nothing (*r*) ſhould be brought to the Altar ſave only new Ears of Corn and Grapes, and Oyl for the Lamps, and Incenſe for the time of the Oblation: But all other Fruits ſhould be ſent εἰς οἶκον, to the Repoſitory, or Treaſury it may be, as Firſt Fruits for the Biſhop and Presbyters, and not be brought to the Altar, but be by them divided among the Deacons and other Clergy. The *Paſtophoria* were alſo Habitations for the Biſhop and Clergy, and the Guardians or Keepers of the Church, as *Schelſtrate* (*ſ*) rightly concludes from another Paſſage in St. *Jerom* (*t*) where he explains *Paſtophorium* to be the Chamber or Habitation, where the Ruler of the Temple dwelt. So that it ſeems to have been almoſt as general a Name as that of the οἶκοι, or *Exedræ* of the Church.

Sect. 12. *Of the Schools and Libraries of the Church.*

Whether the Libraries belonging to Churches were any part of theſe *Paſtophoria*, is not eaſy to determine, but thus much we are certain of, that there were ſuch places anciently adjoining to many Churches, from the time that

(*r*) Canon. Apoſt. c. 4, & 5. (*ſ*) Schelſtrat. Concil Antiochen p. 186. (*t*) Hieron. Com. in Eſai.

Churches began to be erected among Christians. *Alexander* Bishop of *Jerusalem*, in the third Century built a Library for the Service of that Church, where *Eusebius* tells us (*u*) he found the best part of his Materials to compose his Ecclesiastical History. *Julius Africanus* founded such another Library at *Cæsarea* in *Palestine*, which *Pamphilus* and *Eusebius* much augmented. St. *Jerom* (*w*) says, *Pamphilus* wrote out almost all *Origen*'s Works for the Use of this Library, which were reserved there in his Time. And he often mentions (*x*) his own Consulting it upon necessary Occasions in his Emendations of the Text of the Holy Scriptures; telling us farther (*y*) that there was a Copy of St. *Matthew*'s *Gospel* in the Original *Hebrew*, as it was first written by him, extant in his Time. Another of these Libraries we find mentioned in the Acts of Purgation of *Cæcilian* and *Felix*, belonging to the Church of *Cirta Julia*, or *Constantina*, in *Numidia* (*z*), where *Paulus* the Bishop is accused as a Traditor, for delivering up the Goods of the Church in the Time of the *Diocletian* Persecution. These were all founded before the Church had any settled Times of Peace. In the following Ages we find St. *Austin* making mention of the Library (*a*) of the Church of *Hippo*, and St. *Jerom* (*b*) commending *Euzoius* the *Arian* Bishop

(*u*) Euseb. lib. 6. c. 20. (*w*) Hieron. Catalog. Scriptor. Eccles. c. 75. (*x*) Id. Ep. ad Marcel. Tom. 3. p. 113. It. Com. in Tit. c. 3. (*y*) Hieron. de Scriptor. c. 3. Ipsum Hebraicum habetur usq; hodie in Cæsarienſi Bibliotheca, quam Pamphilus Martyr studiosissime confecit. (*z*) Gesta Purgat. Cæciliani ad calcem Optati, p. 267. Postea quam perventum est in Bibliothecam, inventa sunt Armaria inania, *&c.* (*a*) Aug. de Hæres. c. 80. Audivi de Hæresibus scripsisse sanctum Hieronymum, sed ipsum ejus Opusculum in nostra Bibliotheca invenire non potuimus. (*b*) Hieron. Catal. Scriptor. c 113. Plurimo labore corruptam Bibliothecam Origenis & Pamphili in membranis instaurare conatus est.

Biſhop of *Cæſarea* for his Care in repairing the Library of *Pamphilus*, which was faln to decay. St. *Baſil* (*c*) ſpeaks of the *Roman* Libraries or Archives at leaſt. And the Author of the Pontifical (*d*), if any Credit may be given to him, aſcribes the Building of two to Pope *Hilary* near the Baptiſtery of the *Lateran* Church. But that which exceeded all the reſt, was the famous Library of the Church of *S. Sophia*, which *Hoſpinian* (*e*) thinks was firſt begun by *Conſtantine*, but was afterward vaſtly augmented by *Theodoſius Junior*, who was another *Ptolemy*, in whoſe time there were no leſs than an Hundred Thouſand Books in it, and an Hundred and Twenty Thouſand in the Reign of *Baſiliſcus* and *Zeno*, when both the Building and its Furniture were all unhappily conſumed together by the Firing of the City in a popular Tumult. He that would ſee a more ample Account of theſe Foundations in other Ages, muſt conſult *Lomeiers* Diſcourſe *de Bibliothecis*, where he purſues the Hiſtory of Libraries (*f*) from firſt to laſt as well among *Jews* and Heathens, as every Age of Chriſtians. It is ſufficient to my preſent purpoſe to have hinted here briefly a ſuccinct Account of ſuch of them, as were anciently reckoned Parts or Appendants of the Chriſtian Churches. And for the ſame reaſon I take notice of Schools in this place, becauſe we find them ſometimes kept in the Churches, or Buildings adjoining to the Church: Which is evident from the Obſervation which *Socrates* makes upon the Education of *Julian* the Apoſtate, that in his Youth he frequented the Church (*g*), where in

(*c*) Baſil. Ep. 82. Tom. 3. p. 152. (*d*) Pontifical. Vit. Hilarii. Fecit Oratorium S. Stephani in Baptiſterio Lateranenſi. Fecit autem & Bibliothecas duas in eodem loco. (*e*) Hoſpin. de Templis, lib. 3. c. 7. p. 101. (*f*) Lomeier. de Bibliothecis. Ultrajecti, 1680. 8vo. (*g*) Socrat. lib. 3. c. 1. εἰς ἐκκλησίαν, ἔνθα τότε τὰ παιδευτήρια ἦν, &c.

thoſe days the Schools were kept. He ſpeaks of the Schools of *Grammar* and Rhetorick, which it ſeems were then taught at *Conſtantinople* in ſome Apartment belonging to the Church. Here alſo it is probable thoſe famous Catechetick Schools of *Alexandria* and *Cæſarea* were kept. For *Demetrius* Biſhop of *Alexandria* is ſaid by *Ruffin* (*h*) to have authorized *Origen* to teach as Catechiſt in the Church. Which, as I have noted in another (*) place, cannot be underſtood of Preaching publickly in the Church; for *Origen* was then but Eighteen years old, and not in Orders, when he firſt entered upon the Catechetick School; but it muſt mean his private Teaching in the School of the Church. Which whether it was in the *Catechumenia* within the Church, or in the *Baptiſteria* or *Paſtophoria* without the Church, is not very eaſy, nor very material to be determined, ſince it appears to have been in ſome place belonging to the Church, but not preciſely determined by any ancient Writers. Whilſt I am upon this Head I cannot but take notice of a Canon attributed to the ſixth General Council of *Conſtantinople*, which promotes the ſetting up of Charity Schools in all Country-Churches. For among thoſe nine Canons which are aſcribed to this Council in ſome ancient Collections, and publiſhed by *Crab*, there is one to this purpoſe (*i*), That Preſbyters in Country-Towns and Villages ſhould have Schools to teach all ſuch Children as were ſent to them

(*h*) Ruffin. lib. 6. Hiſt. Euſeb. c. 3. Demetrius Catechizandi ei, id eſt, Docendi Magiſterium in Eccleſia tribuit. (*) *Book* 3. *Chap.* 10 *n.* 4. (*i*) Conc. 6. General. can 5. ap. Crab. Tom. 2. p 415. Presbyteri per Villas & Vicos Scholas habeant. Et ſi quis Fidelium ſuos Parvulos ad diſcendas Literas eis commendare vult, eos non renuant ſuſcipere, *&c.* Nihil autem ab eis pretii exigant, nec aliquid ab eis accipiant, excepto quod eis Parentes eorum charitatis ſtudio ſua voluntate obtulerint.

them, for which they ſhould exact no Reward, nor take any thing, except the Parents of the Children thought fit to make them any charitable Preſent by way of Voluntary Oblation. And another of thoſe Canons (*k*) ſpeaks of Schools in Churches and Monaſteries ſubject to the Biſhop's Care and Direction. From which we may conclude, that Schools were anciently very common Appendants both of Cathedral and Country-Churches; and therefore it was not improper to hint thus much of them here, though a more full Account of other things relating to them will make a part in this Work hereafter in its proper place.

Sect. 13. *In what ſenſe Dwelling-houſes, Gardens, and Baths reckoned parts of the Church.*

Euſebius in his Deſcription of the Church of the Twelve Apoſtles built by *Conſtantine* at *Conſtantinople* takes notice of ſome other Buildings and places belonging to the Church. For that Church, he ſays, was ſurrounded with a large *Atrium* or *Area*, on each ſide of which were Portico's or Cloyſters, and along by them (*l*) firſt οἶκοι βασίλειοι, which *Valeſius* renders *Baſilicæ*, but I think *Muſculus* ſomething better, *Domus Baſilicæ*; for they ſeem not to mean Royal Palaces, but the Houſes of the Clergy adjoining to the Church. Then he adds λουτρά, which in this place neither ſignifies the Baptiſtery, nor the Fountain before the Church, but Baths belonging to the Church, which in a Law of

(*k*) Ibid. can. 4. Si quis ex Presbyteris voluerit Nepotem ſuum aut aliquem Conſanguineum ad Scholas mittere in Eccleſiis Sanctorum, aut in Cœnobiis, quæ nobis ad regendum commiſſa ſunt, licentiam id faciendi concedimus. (*l*) Euſeb. Vit. Conſtant. lib. 4. c. 59. δῖκοί τε βασίλειοι ταῖς σοαῖς, λουτρά τε, ϗ ἀναπαμπτήρια παρεξετείνετο, ἄλλα τε ἀλείσα κατασκευὴ τοῦ τόπου φροντίς, &c.

Theodoſius (*m*), that ſpeaks alſo of the ſeveral parts of the Church, where Men ſhould be allowed to take Sanctuary, is called more plainly *Balnea*, and in the *Greek* Copy λυτρὰ, as well in the Code, as in the Acts of the Council of *Epheſus*, where the ſame Law is recited. *Euſebius* adds to theſe ἀναπαμπτήρια, which *Muſculus* tranſlates *Deambulatorii Receſſus*, taking them, I preſume, for Walks about the Church: But *Valeſius* more properly renders them *Diverſoria*; For they ſeem to mean the little Hoſpitals, or Houſes of Entertainment for the Poor and Strangers; which are the *Cellulæ*, the little Cells or Lodgings, if I miſtake not, ſpoken of in the foreſaid Law of the *Theodoſian* Code. And perhaps they might ſerve as Lodgings alſo for ſuch as fled to take Sanctuary in the Church. For theſe might neither eat nor lodge within the Church, but only in ſome of theſe outward Buildings, which upon that Account were made as ſafe a Retreat, as the very Altar it ſelf, by the forementioned Law of *Theodoſius*. And ſo were the καταγώγια, as *Euſebius* calls them, the Habitations of the Porters or Keepers of the Church; and likewiſe the Gardens, and *Area*, and Cloyſters enjoyed the ſame Privilege, being within the Bounds of the περίβολος, or outward Encloſure of the Church. And ſo far, as to what concerns the Privilege of yielding Sanctuary, all theſe places were reckoned as parts of the Church. But of this more in the laſt Chapter, which treats particularly of the Laws relating to the *Aſyla*, and the Privilege of taking Sanctuary in the Church.

I

(*m*) Cod. Th. lib. 9. Tit. 45. De his qui ad Eccleſias confugiunt, Leg. 4. Ut inter Templum quod parietum deſcripſimus cinctu, & januas primas Eccleſiæ, quicquid fuerit interjacens ſive in Cellulis, ſive in Domibus, Hortulis, Balneis, Areis atq; Porticibus, Confugas interioris Templi vice tueatur.

Sect. 14. *When Organs first came to be used in the Church.*

I should here have put an End to this Chapter, but that some Readers would be apt to reckon it an Omission, that I have taken no notice of Organs and Bells among the Utensils of the Church. But the true Reason is, that there were no such things in Use in the ancient Churches for many Ages. Musick in Churches is as ancient as the Apostles, but Instrumental Musick not so: For 'tis now generally agreed by Learned Men, that the Use of Organs came into the Church since the time of *Thomas Aquinas*, An. 1250. For he in his Summs has these words, Our Church does (*n*) not use Musical Instruments, as Harps and Psalteries, to praise God withal, that she may not seem to Judaize. From which our Learned Mr. *Gregory* in a peculiar Dissertation (*o*) that he has upon this Subject, concludes, That there was no Ecclesiastical Use of Organs in his time. And the same Inference is made by *Cajetan* (*p*) and *Navarre* (*q*) among the *Romish* Writers. Mr. *Wharton* (*r*) also has observed, that *Marinus Sanutus*, who lived about the year 1290. was the first that brought the Use of Wind Organs into Churches, whence he was Sirnamed *Torcellus*, which is the Name for an Organ in the *Italian* Tongue. And about this time *Durandus* in his *Rationale* (*s*) takes notice of them as

(*n*) Aquin. 2da 2dæ Quæst. 91. Artic. 2. Ecclesia nostra non assumit Instrumenta Musica, sicut Citharas & Psalteria in Divinas laudes, ne videatur judaizare. (*o*) Gregory *Discour. of the Singing of the* Nicene *Creed.* Inter Oper. Posthuma, p. 51. (*p*) Cajetan. in Loc. Aquin. & in summula. (*q*) Navar. de Orat. & Horis Canonicis, cap. 16. (*r*) Wharton. Append. ad Cave Histor. Literar. p. 13. Marinus Sanutus, cognomento Torcellus, Germani cujusdam artificis opera usus, Organa illa Pneumatica, quæ hodie usurpantur, Italice Torcellos dicta, primus omnium in Ecclesiam induxit: inde datum ei Torcelli nomen. (*s*) Durand. Rational. lib. 4. c 34. Lib. 5. c. 2.

as received in the Church, and he is the first Author, Mr. *Gregory* thinks, that so takes notice of them. The Use of the Instrument indeed is much ancienter, but not in Church-service; the not attending to which Distinction is the thing that imposes upon many Writers. In the East the Instrument was always in Use in the Emperors Courts perhaps from the time of *Julian*, who has an Epigram (*t*) giving an handsom Description of it. But in the Western parts the Instrument was not so much as known till the eighth Century. For the first Organ that was ever seen in *France*, was one sent as a Present to King *Pipin* by *Constantinus Copronymus* the *Greek* Emperor, *An.* 766. as *Bona* himself (*u*) shews out of *Sigebert* (*w*) and the ancient Annals (*x*) of *France*, and Mr. *Gregory* adds *Marianus Scotus*, *Martin Polonus*, *Aventine*, *Platina*, and the Pontifical for the same Opinion. But now it was only used in Princes Courts, and not yet brought into Churches. Nor was it ever received into the *Greek* Churches, there being no mention of an Organ in all their Liturgies, ancient or modern, if Mr. *Gregory*'s Judgment may be taken. But *Durantus* however contends for their Antiquity both in the *Greek* and Western Churches, and offers (*y*) to prove it, but with ill success. First from *Julianus Halicarnassensis*, a *Greek* Writer, *An.* 510. whom he makes to say, that Organs were used in the Church in his time. But he mistakes the sense of his Author, who speaks not of his own times, but of the times of *Job* and the *Jewish* Temple. For Commenting upon those words of *Job* xxx. 31. *My harp is turned to mourning, and my organ into the voice of them*

(*t*) Vide Vitam Juliani per Morentinum, p. 11. (*u*) Bona Rer. Liturg. lib. 1. c. 25. n. 19. (*w*) Sigebert. an 766. (*x*) Annales Metenses, an. 757. (*y*) Durant. de Ritib. lib. 1. c. 13. n. 2.

them that weep, he ſays, There was no Prohibition to uſe muſical Inſtruments, or Organs (*z*), if it was done with Piety, becauſe they were uſed in the Temple. By which it is plain, he ſpeaks of the *Jewiſh* Temple in the Singular, and not of Chriſtian Temples or Churches in the Plural, as *Durantus* miſtakes him. Next for the *Latin* Church he urges the common Opinion, which aſcribes the Invention of them to Pope *Vitalian*, *An.* 660. But his Authorities for this are no better than *Platina* and the Pontifical, which are little to be regarded againſt clear Evidences to the contrary. That which ſome urge out of *Clemens Alexandrinus* (*a*) I ſhall not anſwer as *Suicerus* (*b*) does, (who with *Hoſpinian* (*c*) and ſome others wholly decrying the Uſe of Inſtrumental Muſick in Chriſtian Churches, ſays, it is an Interpolation and Corruption of that ancient Author) but only obſerve that he ſpeaks not of what was then in uſe in Chriſtian Churches, but of what might lawfully be uſed by any private Chriſtians, if they were diſpoſed to uſe it. Which rather argues, that Inſtrumental Muſick, the Lute and Harp, of which he ſpeaks, was not in uſe in the Publick Churches. The ſame may be gathered from the words of St. *Chryſoſtom*, who ſays (*d*) it was only permitted to the *Jews* as Sacrifice was, for the heavineſs and groſſneſs of their Souls; God condeſcended to their Weakneſs, becauſe they were lately drawn off from Idols. But now inſtead of Organs (*e*) we may uſe our own Bodies to praiſe him withal. *Theodoret* (*f*) has many the like Expreſſions

(*z*) Julian. Catena in Job. 30. p. 465. οὐδὲ κεκωλῦσθαι ὀργάνοις ἀπείρητο, μετ' εὐσεβείας γιομένη, ὅπερ ἐν τῷ ναῷ τύποις ἐκέχρηντο. (*a*) Clem. Alex. Pædag. lib. 2. c. 4. (*b*) Suicer. Theſaur. voce Ὄργανον, p. 501. (*c*) Hoſpin. de Templis lib. 2. c. 11. p. 74. (*d*) Chryſoſt. in Pſal. 149. Tom. 3. p. 634. (*e*) Id. in Pſal. 144. (*f*) Theod. in Pſal. 32. & 150.

preſſions in his Comments upon the Pſalms and other places. But the Author under the Name of *Juſtin Martyr* is more expreſs in his Determination, as to matter of Fact, telling us plainly, That the Uſe (*g*) of Singing with Inſtrumental Muſick was not received in the Chriſtian Churches, as it was among the *Jews* in their Infant-ſtate, but only the Uſe of plain Song. So that there being no Uſe of Organs till the twelfth Century, I could not ſpeak of them as Utenſils of the ancient Churches.

Sect. 15. *Of the Original of Bells, and how Church-Aſſemblies were called before their Invention.*

For the ſame Reaſon I reckon not Bells among the ancient Utenſils, becauſe they are known to be a modern Invention. For the firſt three Hundred years it is certain the Primitive Chriſtians did not meet in their Aſſemblies by the notice of any publick Signal: Though *Amalarius* (*h*) fanſies they had ſome ſounding Inſtruments of Wood for this purpoſe. But this is ſo abſurd a Fancy, and altogether groundleſs Dream, to imagin that in an Age of Perſecutions, when they met privately in the night, they ſhould betray themſelves as it were, and provoke their Enemies to deſtroy them, that neither *Bona* (*i*) nor *Baronius* (*k*) himſelf could digeſt it. But *Baronius* has another Fancy, which is not much better grounded. He ſuppoſes there was an Order of Men appointed on purpoſe to give private notice to every Member, when and where the Aſſembly was to be held; and theſe he ſays (*l*) are called *Curſores*, or θεόδρομοι, Couriers, in the ancient Language

(*g*) Juſtin. Quæſt. & Reſponſ. ad Orthodox. Q. 107. ἐν ταῖς ἐκκλησίαις περαίρεται ἐκ τῶν ἀσμάτων ἡ χρῆσις τῶν τοιούτων ὀργάνων, καὶ τῶν ἄλλων τῶν νηπίοις ὄντων ἁρμοδίων, καὶ ὑπολέλειπται τὸ ᾄδεσθαι ἁπλῶς. (*h*) Amalar. de Officiis lib. 4. c. 21. (*i*) Bona Rer. Liturg. lib. 1. c. 22. n. 1. (*k*) Baron. an. 58. n. 108. (*l*) Ibid. n. 102.

guage of the Church. His ſole Authority for this is *Ignatius* (*m*) in his Epiſtle to *Polycarp*, where he has indeed the Name, but in a quite different ſenſe from what *Baronius* explains it to be. For he ſpeaks not of Perſons employed in calling together Religious Aſſemblies, but of Meſſengers to be ſent from one Country to another upon the important Affairs of the Church, as any one that looks carefully into *Ignatius*, will eaſily diſcern. Theſe he in another place (*n*) calls θεοπρεσβύτας, divine Ambaſſadors, as all Learned Men agree that it ought to be read; and ſo the old *Latin* Tranſlation has it, *Sacros Legatos*, and *Polycarp* (*o*) uſes the ſame Name when he ſpeaks of thoſe Meſſengers of the Churches. Theſe were commonly ſome Deacons, or others of the Inferior Clergy, whom the Biſhop thought fit to ſend upon the Embaſſies of the Church. But as to calling of Religious Aſſemblies, we are not ſure how it was then performed, ſave only that it was done in a private way: And perhaps the Deaconeſſes were the fitteſt Perſons to be employed therein, as being leaſt known or ſuſpected by the Heathen; but for want of Light we can determine nothing about it. In the following Ages we find ſeveral other Inventions before Bells to call Religious Aſſemblies together. In *Egypt* they ſeem to have uſed Trumpets after the manner of the *Jews*. Whence *Pachomius* (*p*) the Father of the *Egyptian* Monks makes it one Article of his Rule, That every Monk ſhould leave his Cell, as ſoon as he heard the ſound of the Trumpet calling to Church. And the ſame Cuſtom is mentioned by *Johannes Climacus* (*q*), who

(*m*) Ignat. Ep. ad Polycarp, n. 7. (*n*) Ignat. Ep. ad Smyrn. n. 11. (*o*) Polycarp. Ep. ad Philip. n. 13. (*p*) Pachom. Regula. c. 3. Bibl. Patr. Tom. 15. p. 629. Cum audierit vocem Tubæ ad Collectam vocantis, Statim egrediatur. (*q*) Climac. Scala Paradiſi, Gradu 19. Bibl. Patr. Tom. 5. p. 244.

who was Abbat of Mount *Sinai* in the ſixth Century, whence we may conjecture, that the old Uſage continued till that time in *Paleſtine* alſo. But in ſome Monaſteries they took the Office by Turns of going about to every ones Cell, and with the knock of an Hammer calling the Monks to Church, which Cuſtom is often mentioned by *Caſſian* (*r*) and *Palladius* (*ſ*), and *Moſchus* (*t*) as uſed chiefly for their Night-Aſſemblies, whence the Inſtrument is termed by them the Night-ſignal, and the Wakening Mallet. In the Monaſtery of Virgins, which *Paula* the famous *Roman* Lady ſet up and governed at *Jeruſalem*, the Signal was uſed to be given by one going about and Singing *Halleluja:* For that word was their Call to Church, as St. *Jerom* (*u*) informs us. In other parts of the Eaſt they had their ſounding Inſtruments of Wood, as *Bona* (*w*) ſhews at large out of the Acts of the ſecond Council of *Nice*, and *Theodorus Studita*, and *Nicephorus Blemides*, and ſeveral other Writers. And the Uſe of Bells was not known among them, as he obſerves out of *Baronius* (*x*), till the year, 865. when *Urſus Patriciacus* Duke of *Venice* made a Preſent of ſome to *Michael* the *Greek* Emperor, who firſt built a Tower to the Church of *Sancta Sophia* to hang them in. But whether it be that this Cuſtom never generally prevailed among the *Greeks*, or whether it be that the *Turks* will not permit them to uſe any Bells, ſo it is at preſent that they have none, but follow their old Cuſtom of uſing Wooden Boards or Iron Plates full

(*r*) Caſſian. Inſtitut. lib. 2. c. 17. lib 4. c. 12. (*ſ*) Pallad. Hiſt. Lauſiac. c. 104. ξυλοπιναξιδειον σφυελον. (*t*) Moſchus Prat. Spirit. Nocturnum pulſare ſignum, &c. (*u*) Hieron. Ep. 27. Epitaph. Paulæ. p. 178. Poſt Alleluya cantatum, quo ſigno vocabantur ad Collectam, nulli reſidere licitum erat. (*w*) Bona Rer. Liturg. lib. 1. c. 22. n. 2. (*x*) Baron. an. 865. Tom. 10. p. 319.

full of Holes, which they call σήμαντρα, and χειροσήμαντρα, becauſe they hold them in their Hands, and knock them with a Hammer or Mallet to call the People together to Church, as we are informed by *Allatius*, and a late Learned Writer (*y*) of our own, who has been an Eye-witneſs of their Cuſtoms. Who firſt brought Bells into uſe in the *Latin* Church, is a thing yet undetermined; ſome aſcribing them to Pope *Sabinianus*, St. *Gregory*'s Succeſſor, *An.* 604. and others to *Paulinus* Biſhop of *Nola*, Cotemporary with St. *Jerom*. This laſt is certainly a Vulgar Error, and ſeems to owe its Riſe to no other Foundation, but only that he was Biſhop of *Nola* in *Campania* (where Bells perhaps were firſt invented, and thence called *Nolæ* and *Campanæ*) and ſome bold modern Writer thence concluded that he was therefore the Author of them. And it might make the Story look a little more plauſible, becauſe that he alſo founded a Church in *Nola*. But then it happened unluckily for this Fiction, that he himſelf deſcribes his Church, and that very minutely, in his twelfth Epiſtle to *Severus*, but takes no notice of Tower or Bells, though he is exact in recounting all other leſſer Edifices belonging to his Church. Which, as *Bona* truly obſerves, is a ſhrewd Argument, joined with the Silence of all other ancient Writers, to prove that he was not the Inventor of them. Yet *Bona* after all would have it thought, that they began to be uſed in the *Latin* Church immediately upon the Converſion of Chriſtian Emperors, becauſe the *Tintinnabula* or leſſer ſort of Bells had been uſed before by the Heathens to the like purpoſe. Which is an Argument, I think, that has very little weight in it, ſince there is no ancient Author that countenances

(*y*) *Dr.* Smith's *Account of the Greek Church*, p. 70.

nances his Conjecture. For he produces none before *Audoenus Rothomagenſis*, that mentions the Uſe of the *Tintinnabula*, nor any before *Bede*, that uſes the Name *Campana*: Both which Authors lived in the ſeventh Century, and that is an Argument that theſe things were not come into Uſe among Chriſtians long before, elſe we might have heard of them in Writers before them, as we frequently do in thoſe that follow after. I need not now tell any Reader, that the Popiſh Cuſtom of conſecrating and anointing, and baptizing of Bells, and giving them the Name of ſome Saint, is a very modern Invention. *Baronius* carries it no higher than the time of *John* XIII. *An.* 968. who conſecrated the great Bell of the *Lateran* Church, and gave it the Name of *John* (*z*), from when he thinks the Cuſtom was authorized in the Church. *Menardus* (*a*) and *Bona* (*b*) would have it thought a little more ancient, but yet they do not pretend to carry it higher than one Age more to the time of *Charles the Great*, in whoſe time ſome Rituals, *Menardus* ſays, had a form of bleſſing and anointing Bells, under this Title or Rubrick, *Ad Signum Eccleſiæ benedicendum*, a form for bleſſing of Bells. And it is not improbable but that ſuch a Corruption might creep into the Rituals of thoſe times, becauſe we find among the Capitulars of *Charles the Great*, a Cenſure and Prohibition of that Practice, *Ut Clocas non baptizent* (*c*), That they ſhould not baptize Clocks, which is the old *German* Name for a Bell. But what was then prohibited, has ſince been ſtiffly avowed and practiſed, and augmented alſo with ſome additional Rites, to make Bells a ſort of Charm againſt Storms and Thunder

(*z*) Baron. an. 968. Tom. 10. p. 810. (*a*) Menard. Not. in Sacramental. Gregor. p. 207. (*b*) Bona Rer. Liturg. lib. 1. c. 22. n. 7. (*c*) Capitular. Caroli Magni. *cited by* Durantus de Ritibus. lib. 1. c. 22. n. 2.

Thunder, and the Aſſaults of Satan, as the Reader that pleaſes may ſee the Ceremony deſcribed by *Sleidan* (*d*) and *Hoſpinian* (*e*) out of the old Pontificals of the *Romiſh* Church. But I fear my Readers will begin to accuſe me now, inſtead of an Omiſſion, of making too long a Digreſſion upon this Subject, and therefore I return to the Buſineſs of Ancient Churches.

CHAP. VIII.

Of the Anathemata, *and other Ornaments of the Ancient Churches.*

Sect. 1. *What the Ancients meant by their* Anathemata *in Churches.*

AFTER having taken a diſtinct ſurvey of the chief Parts and Buildings, and common Utenſils of the Ancient Churches, it will not be amiſs to caſt our Eyes upon the Ornamental parts thereof, and conſider a little after what manner the firſt Chriſtians beautify'd their Houſes of Prayer. The Richneſs and Splendor of ſome of their Fabricks, and the Value of their Utenſils belonging to the Altar, many of which were of Silver and Gold, I have already taken notice of: What therefore I ſhall farther add in this place, concerns only the remaining Ornaments of the Church, ſome of which were a little Uncommon, and but rarely mentioned by modern Writers. The general Name for all ſorts of Ornaments in Churches, whether in the Structure it ſelf, or in the Veſſels and Utenſils belonging to it, was anciently *Anathemata*; which though it moſt commonly

(*d*) Sleidan. Commentar. lib. 21. p. 388. (*e*) Hoſpin. de Templis lib. 4. c. 9. p. 113.

ſignifies Perſons Devoted or Accurſed by Excommunication or Separation from the Church, yet it ſometimes alſo denotes Things given to God and devoted to his Honour and Service. In which ſenſe all the ſacred Veſſels and Utenſils of the Church, and all Gifts and Ornaments belonging to it, were called *Anathemata*, becauſe they were ſet apart from common Uſe to God's Honour and Service. Some of the *Greeks* diſtinguiſh thus between ἀναθήματα and ἀναθέματα, as *Suicerus* has (*a*) obſerved out of *Chryſoſtom* (*b*), and *Heſychius* (*c*) and *Balzamon* (*d*), and *Zonaras*, making the firſt to ſignify Ornaments of the Church, or things devoted to God's Honour; and the other, things accurſed or devoted to Deſtruction. But others of them do not ſo nicely obſerve this Diſtinction, but uſe the ſame word to ſignify both things devoted to God's Uſe, and things devoted to Deſtruction, as *Suicerus* ſhews in the ſame place out of *Theodoret*, *Cyril* of *Alexandria*, the Author of the Queſtions *ad Orthodoxos* under the Name of *Juſtin Martyr*, and ſome others. Here I take both words only as ſignifying Gifts or Ornaments of Churches. In which ſenſe ἀναθήματα is uſed by St. *Luke*, xxi. 5. for the Gifts and Ornaments of the Temple. And ſo *Euſebius* deſcribing the Hemiſphere or Altar-part of the Church of *Jeruſalem*, and the Twelve Pillars which ſupported and ſurrounded it, ſays, The Heads of the Pillars were adorned with Silver Bowls, which *Conſtantine* ſet up as his beautiful ἀνάθημα, that is, his Gift or Offering (*e*) to his God. And a little after he ſays again, He adorned it (*f*) with

(*a*) Suicer. Theſaur. voce ἀνάθεμα. (*b*) Chryſoſt. Hom. 16. in Rom. (*c*) Heſych. Lexicon. (*d*) Balzamon & Zonar. in Can. 3. Concil. in Templo Sophiæ. (*e*) Euſeb. de Vita Conſtant. lib. 3. c. 38. ἀνάθημα κάλλιστον ἐποιεῖτο τῷ αὐτοῦ θεῷ. (*f*) Ibid. c. 40. ἐκόσμει δ' αὐτὸν ἀδιηγήτοις κάλλεσι ἀναθημάτων χρυσοῦ, &c.

with innumerable Gifts of Silver and Gold and precious Stones. So that all the rich Veſſels and Utenſils of the Altar, the rich Veſtment which the Biſhop put on when he adminiſtred the Sacrament of Baptiſm, which was interwoven with Gold, and which as *Theodoret* (*g*) and *Sozomen* (*h*) tell us, was one of *Conſtantine*'s Gifts to the Church of *Jeruſalem*; theſe, I ſay, and all other ſuch like Ornaments belonging to the Church, as well as what contributed to the Beauty and Splendor of the Fabrick it ſelf, were all reckoned among the *Anathemata* of the Church. But in a more reſtrained ſenſe the *Anathemata* ſometimes denote more peculiarly thoſe Gifts, which were hanged upon Pillars and ſet in Publick View, as Memorials of ſome great Mercy which Men had received from God. In Alluſion to which *Socrates* (*i*) thinks the Term *Anathema* is uſed for Excommunication, becauſe thereby a Mans Condemnation is publiſhed and proclaimed, as if it were hanged up upon a Pillar. St. *Jerom* alſo had his Eye plainly upon this Cuſtom, when he ſpeaks of Mens Gifts (*k*) hanging in the Church upon Golden Cords, or being ſet in Golden Sockets or Sconces. For the word *Funale* ſignifies both. And tho' he rather adviſes Men to offer their Gifts to the true Temples of Chriſt, meaning the Bodies and Souls of the Poor; yet that implies another way of offering their Gifts to be in common uſe, that is hanging up their *Anathemata*, or *Donaria* (as he with other *Latin* Writers calls them) in the Material Temples. *Vide Sidon. Apollinar. lib.* 4. *Ep.* 18. *& Paulin. Natali* 6. *Felicis.*

(*g*) Theodor. lib. 2. c. 27. (*h*) Sozom. lib. 4. c. 25. (*i*) Socrat. lib. 7. c. 34. (*k*) Hieron. Ep. 27. ad Euſtoch. in Epitaphio Paulæ. Jactent alii pecunias & in Corbonam Dei æra congeſta, funalibuſq; aureis Dona pendentia, *&c.* Id. Ep. 13. ad Paulin. Verum Chriſti Templum anima credentis eſt. — Illi offer Donaria.

Sect. 2.

One particular kind of these, called ἐκτυπώματα, when first brought into Churches.

Among these there was one particular kind of Gifts, which they called ἐκτυπώματα, because they were a sort of Symbolical Memorials, or Hieroglyphical Representations of the Kindness and Favour, which in any kind they had received. When first they began to be offered and set up in Churches, is not very easy to determine: But I think *Bochart*'s Conjecture (*l*) is very probable, that it was about the middle of the Fifth Age, because *Theodoret* is one of the first Writers that takes notice of them. He tells us in one of his *Therapeuticks*, or Discourses to the *Gentiles* (*m*), that when any one obtained the Benefit of a Signal Cure from God in any Member of his Body, as his Eyes, or Hands, or Feet, *&c.* he then brought his ἐκτύπωμα, the Effigies or Figure of that part in Silver or Gold, to be hanged up in the Church to God, as a Memorial of his Favour. This *Bochart* thinks was done by way of Emulation of the *Gentiles*, among whom it was customary for such as had escaped any great Peril or Disaster, to consecrate some Monument of their by-past Evils to their Gods that delivered them. As they that had escaped a Shipwrack, dedicated a Tablet to *Neptune* or *Isis*, representing the manner of their Shipwrack. So Gladiators hanged up their Arms to *Hercules*; and Slaves and Captives, when they got their Liberty and were made Free, offered a Chain to the *Lares*. And so we read 1 *Sam.* vi. 4. that the *Philistins* sent their Golden Emrods and Mice, Figures of the things by which they had suffered, as an Offering to the God of *Israel*. I shall make no farther Observation upon

(*l*) Bochart. Hierozoic. Part. 1. lib. 2. cap. 36. p. 368.
(*m*) Theodor. Serm. 8. de Martyr. Tom. 4. p. 606.

upon this Practice, but only remark how far the *Romiſh* Church is Degenerate in this matter from the ancient, who offer now to Men more than they do to God, and fill their Churches with Gifts acknowledging ſome Tutelar Saints as their chief Patrons and Benefactors.

Sect. 3. *Churches anciently adorned with Portions of Scripture written upon the Walls.*

But to proceed with the ancient Churches: Another Ornament, which ſerved for Uſe as well as Beauty, was their comely and pertinent Inſcriptions, many of which are preſerved and ſtill to be read in ancient Authors. Theſe were of two ſorts, ſome taken out of Scripture; others, uſeful Compoſitions of Mens own Inventing. The Walls of the Church ſeem commonly to have had ſome ſelect Portions of Scripture written upon them, containing ſome proper Admonition and Inſtruction for all in general, or elſe more peculiar to that Order of Perſons who had their Station in ſuch a particular part or diviſion of the Church. Thus I have obſerved before (*) out of St. *Ambroſe (n)* that the place of the Virgins had that Text of St. *Paul* ſometimes written by it on the Walls, *There is difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, how ſhe may pleaſe the Lord*, &c. And by this one place we may judge, how other parts of the Church were embelliſhed and adorned with proper Inſtructions out of the Holy Scripture.

Sect. 4. *And with other Inſcriptions of Humane Compoſition.*

But beſide theſe Leſſons out of the Inſpired Writings, it was very uſual to have other Inſcriptions of Humane Compoſure written on the ſeveral Parts and Utenſils of many Churches. Of which I have already

(*) *Book* 8. *Chap.* 5. *Sect.* 9. (n) Ambroſ. ad Virgin. Lapſam.

ready given ſome Inſtances out of *Paulinus*, ſpeaking of the *Catechumenia* and *Secretaria* (*) of the Church. And the curious Reader may find abundance more of the ſame nature, upon the Baptiſtery, and the Altar, and the Fontiſpice (*o*), too long to be here inſerted. I ſhall only here repeat two ſhort Diſtichs written over the Doors of the Church, one on the outſide, exhorting Men to enter the Church with pure and peaceable Hearts on this wiſe:

Pax tibi ſit, quicunq; Dei Penetralia Chriſti
Pectore pacifico candidus ingrederis.

And the other on the inner ſide of the Doors, requiring Men, when they go out of the Church with their Bodies, to leave at leaſt their Hearts behind them.

Quiſquis ab æde Dei perfectis ordine votis
Egrederis, remea corpore, corde mane.

Many other the like Inſcriptions may be ſeen in *Sidonius* (*p*) *Apollinaris*, and other Writers of that Age; but I will only add one more, which for the Curioſity of it may deſerve to be here inſerted. It is the Inſcription which the Emperor *Juſtinian* is ſaid to have written round about the Altar of the Church of *Sancta Sophia*. The Altar it ſelf, *Cedrenus* tells us, was a moſt inimitable Work: For it was artificially compoſed of all ſorts of Materials that either the Earth or the Sea could afford, Gold, Silver, and all kinds of Stones, Wood, Metals, and other things. Which being melted and mixed together, a moſt curious Table was framed out of this

(*) *Chap.* 6 *Sect.* 22. (*o*) Paulin. Ep. 12. ad Sever. (*p*) Sidon. lib. 4. Ep. 18.

this Universal Mass; and about it was this Inscription: *We thy Servants* (q) Justinian *and* Theodora, *offer unto thee, O Christ, thy own Gifts out of thy own, which we beseech thee favourably to accept, O Son and Word of God, who wast made Flesh and crucifyed for our sakes; Keep us in the true Orthodox Faith; and this Empire which thou hast committed to our Trust, augment and preserve it to thy own Glory,* πρεσβείαις τῆς ἁγίας θεοτόκυ, *by the Intercessions of the Holy Mother of God and Virgin* Mary. The Reader will not wonder at this last part of this Inscription in the sixth Age, when the Prayers of Saints in Heaven were thought available without directly praying to them.

Sect. 5. *Guilding and Mosaick Work used in the ancient Churches.*

Another considerable part of the Ornament of Churches was the Beautifying of the Roof, or *Camera*, as they then called it. This was done two ways, either by Mosaick Work, which they call *Musivum*; or by Lacunary Work, dividing the Roof into several Pannels, by Architects termed *Laquearia* or *Lacunaria* from *Lacus*, some of which were round, and some square (as *Valesius* observes (r) out of *Isidore*) and divided either with Wood or Plaister or Colours from each other, and then either guilded or painted, as Mens Fancies led them. Both these were used to adorn the ancient Churches. The Temple of *Sancta Sophia* was curiously wrought in Mosaick or Checquer Work, as *Procopius* (s) relates; and *Constantine*'s

(q) Cedren. Hist. Compend. an. 32. Justin. p. 386. τὰ σὰ ἐκ τῶν σῶν σοι προσφέρομεν οἱ δοῦλοί σου Χριστὲ, &c. (r) Isidor. Origin. lib. 19. Laquearia sunt quæ Cameram subtegunt &. ornant: Quæ & Lacunaria dicuntur, quod Lacus quosdam quadratos vel rotundos, Ligno vel Gypso vel Coloribus habeant pictos, cum signis intermicantibus. (s) Procop. de Ædificiis Justin. lib. 1. *cited by* Valesius Not. in Euseb. de Vit. Const. lib. 3. c. 36.

Church at *Jeruſalem* was Lacunary: For *Euſebius* (*t*) ſays the whole Roof was divided into certain carved Tables or Pannels, and all laid over with ſhining Gold. And this he calls a little before χαμάρειαν λακωνικὴν, a Lacunary Roof adorned with Gold. Some Churches, as that of *Paulinus* (*u*) of *Nola*, were beautifyed both ways. For *Paulinus* ſays, the Roof of his *Apſis* or Altar-part was Moſaick work; but the Body of the Church and the Galleries on both ſides the Church was Lacunary, that is, divided into Pannels, as we ſee in many of our modern Churches. The Reader that pleaſes may ſee a great deal more of this matter in St. *Jerom*, who often ſpeaks of their Lacunary (*w*) golden Roofs, and Walls adorned with Cruſt of Marble; and Pillars with their Chapters of ſhining Gold; and Gates inlaid with Ivory and Silver; and Altars diſtinguiſhed and beſet with precious Stones and Gold. Though he was no great Admirer of theſe things himſelf, but a greater Friend to Charity.

They

(*t*) Euſeb. lib. 3. de Vit. Conſt. c. 36. τὰ δὲ τῆς εἴσω στέγης γλυφαῖς φατνωμάτων ἀπηρτισμένα, &c. Vid. c. 32. (*u*) Paulin. Ep. 12. ad Sever. p. 150. & 151. Apſidem ſolo & parietibus marmoratam Camera Muſivo illuſa clarificat. — Totum vero extra Concham Baſilicæ ſpacium alto & lacunato culmine geminis utrinq; Porticibus dilatatur. (*w*) Hieron. lib. 2. in Zechar. 8. Non ſolum Laquearia & Tecta fulgentia auro, ſed Parietes diverſi Marmoris cruſtis veſtiti. Id. Ep. 2. ad Nepotian. Marmora nitent auro, ſplendent Laquearia, Gemmis altare diſtinguitur, &c. It. Ep. 30. Epitaph. Fabiolæ, c. 4. Sonabant Pſalmi, & aurata templorum tecta reboans in ſublime quatiebat Alleluya. It Ep. 8. ad Demetriad. Virgin. Alii ædificent Eccleſias; veſtiant parietes marmorum cruſtis; Columnarum moles advehant, earumq; deaurent Capita, pretioſum ornatum non ſentientia; Ebore argentoq; valvas, & gemmis aurata diſtinguant altaria. Non reprehendo, non abnuo. Unuſquiſq; in ſenſu ſuo abundet. Meliuſq; eſt hoc facere, quam repoſitis opibus incubare Sed tibi aliud Propoſitum eſt, Chriſtum veſtire in Pauperibus, &c.

Sect. 6.
No Pictures or Images allowed in Churches for the first 300 years.

They of the *Romiſh* Church, when they are deſcribing the ancient Churches, commonly add to theſe other Ornaments that of Pictures and Images according to the modern Cuſtom: And nothing will content them but to have them as ancient as Churches themſelves, that is, to be derived from Apoſtolical practice. To this purpoſe they have invented an Apoſtolical Council at *Antioch*, wherein not only the Uſe, but the Worſhip of Images is pretended to be authorized by the Apoſtles. And the Credit of this Council is ſtiffy defended by *Baronius* (*x*) and *Turrian* and *Binius*, and many ſuch over-zealous Writers. But *Petavius* (*y*), and *Pagi* (*z*), and other Writers of *Candor* and Judgment give it up as a meer Forgery, and freely confeſs it to be a Fiction of the modern *Greeks*. *Petavius* alſo (*a*) owns, that for three or four of the firſt Ages there was little or no uſe of Images in Churches. And indeed the Evidences are ſo plain, that none but they who reſolve to wink hard can deny them. The Silence of all ancient Authors is good Evidence in this Caſe. The Silence of the Heathen is farther Confirmation. For they never recriminated, or charged the Uſe of Images upon them. Nay in the laſt Perſecution, when they often plundered and pillaged their Churches, we never read of any Images ſeized in them, though we have ſeveral

(*x*) Baron. an. 102. n. 19. & 20. Binius. Not. in Conc. Antioch. Conc. Tom. 1. p. 62. (*y*) Petav. Dogmat. Theol. de Incarnat. lib. 15. c. 14. n. 5. Quod ad illum canonem Apoſtolicum attinet, quem primus edidit in lucem Franciſcus Turrianus, eum puto ſuppoſititium eſſe, *&c.* (*z*) Pagi Critic. in Baron. an. 56. n. 3. (*a*) Petav. ibid. c. 13. n. 3. Pagi. ibid. Certum eſt, Imagines Chriſti, & maxime ſtatuas, primis Eccleſiæ Sæculis non fuiſſe ſubſtitutas loco Idolorum, nec Fidelium venerationi expoſitas.

ral particular Catalogues or Inventories of what they found there, left upon Record by the Heathen. It is a very full one which *Baronius* (*b*) firſt publiſhed, and is ſince inſerted among the Collections (*c*) at the end of *Optatus*. There is a particular Breviat of all things found by the Perſecutors in the Church of *Paul* Biſhop of *Cirta* in *Numidia*, where we find mention made of Cups, and Flaggons, and Bowls, and Water-pots, and Lamps, and Candleſticks, and Torches, and Coats, and other clothing for Men and Women, which in thoſe days ſeem to be laid up in ſtore either for the Poor or the *Aſceticks* of the Church: But of Images or Pictures there is not a Syllable, which is at leaſt a good Negative Argument that there was no ſuch thing then in their Churches. Nay there are poſitive Proofs in the fourth Age, that in ſome places they were not then allowed to be ſet up in Churches. As in *Spain*, in the Time of the Council of *Eliberis*, *An.* 305. there was a poſitive Decree againſt them. For one of the Canons of that Council runs in theſe Words: We decree (*d*) that Pictures ought not to be in Churches, leſt that which is worſhipped and adored be painted upon the Walls. And it was certainly ſo in *Cyprus* to the End of this Century, as appears from that famous Epiſtle of *Epiphanius* to *John* Biſhop of *Jeruſalem* tranſlated by St. *Jerom*, where ſpeaking of his

(*b*) Baron. an. 303. n. 12. (*c*) Geſta Purgation. Cæcilian. ad calcem Optati, p. 266. In Brevi, ſic: Calices duo aurei: Item Calices ſex argentei: Urceola ſex argentea: Cucumellum argenteum: Lucernæ argenteæ Septem: Cereofala duo: Candelæ breves æneæ cum lucernis ſuis Septem: Item Lucernæ æneæ undecim cum catenis ſuis. Tunicæ muliebres 82: Mafortea 38: Tunicæ viriles 16: Caligæ viriles paria 13: Caligæ muliebres paria 47: Coplæ ruſticanæ 19. (*d*) Conc. Eliber. c. 36. Placuit Picturas in Eccleſia eſſe non debere, ne quod colitur aut adoratur, in parietibus depingatur.

his Paſſage through *Anablatha* a Village of *Paleſtine*, he ſays, He found there a Veil hanging before the Doors of the Church, wherein was painted (*e*) the Image of Chriſt or ſome Saint; for he did not well remember whether it was: But ſeeing however the Image of a Man hanging in the Church againſt the Authority of Scripture, he tore it in pieces, and adviſed the Guardians of the Church rather to make a Winding-ſheet of it, to bury ſome poor Man in. Some Storm againſt this Paſſage as an Interpolation of ſome modern *Greek Iconoclaſt*; which is the common Evaſion of *Bellarmin* (*f*) and *Baronius* (*g*) and the reſt that follow them. But *Petavius* (*h*) owns it to be genuine, and ſays, Images were not allowed in the time of *Epiphanius* in the *Cyprian* Churches: Which is certainly the Truth of the Matter, when Men have uſed all their Arts and Shifts to perſuade the contrary. The common Writers of the *Romiſh* Church are as uneaſy about the Council of *Eliberis*. *Baronius* flies to the old Refuge of Impoſture in that ſingle Canon; others ſay, they are all of the ſame ſtamp. Others, who think this a little too crude and bold, ſoften the matter by ſaying, Images were only prohibited for fear the *Gentiles* ſhould think Chriſtians worſhipped Stocks and Stones; or it was only Images painted upon the Walls that were prohibited, becauſe theſe were liable to be abuſed by the Perſecutors, which others that might be removed, were not liable to.

So

(*e*) Epiphan. Ep. ad Johan. Hieroſol. Inveni ibi velum pendens in foribus ejuſdem Eccleſiæ tinctum atq; depictum, & habens Imaginem quaſi Chriſti vel ſancti cujuſdam. Non enim ſatis memini cujus Imago fuerit. Cum ergo hoc vidiſſem, in Eccleſia Chriſti contra autoritatem Scripturarum hominis pendere Imaginem, ſcidi illud, & magis dedi conſilium Cuſtodibus ejuſdem Loci, ut pauperem mortuum eo obvolverent & efferrent. (*f*) Bellarmin. de Imagin. lib. 2. c. 9. (*g*) Baron. an. 392. p. 668. (*h*) Petav. de Incarnat. lib. 15. c. 14. n. 8.

So *Sylvius* in his Notes upon this Canon. Others fly to the new Notion of *Disciplina Arcani*, and tell us it was only the Images of God and the Trinity that are here prohibited (not the Images of Saints and Martyrs) and that only for fear the Catechumens and *Gentiles* should be let into the Secrets of their Religion, and understand the Mystery of the Trinity before their time. Which pleasant Notion was first invented by *Mendoza* (*i*), approved by Cardinal *Bona* (*k*), and highly magnifyed by *Schelstrate* (*l*), and *Pagi* (*m*), as a clear Solution to the Protestants Argument against the Worship of Images drawn from this Canon. But yet this does not satisfy either *Albaspiny* or *Petavius*. For *Albaspiny* thinks the Images (*n*) of God and the Trinity were prohibited for fear the Catechumens and new Converts should entertain wrong Notions and dishonourable Thoughts of the Majesty of God, when they saw him, whom they were first taught to believe Invisible, and Immaterial, and Incomprehensible, afterward circumscribed in visible Lines and Colours. Which is a Reason that will always hold against making Images of the Deity, though it does not give the full sense of this Canon, which certainly prohibits the Use of Images in general, and not only those of the Trinity in Churches. And therefore *Petavius* (*o*) gives a more general Reason for the Prohibition of all Images whatsoever at that time, because the Remembrance of Idolatry was yet fresh in Men's Minds, and therefore

(*i*) Mendoza Not. in Conc. Eliber. c. 36. Conc. Tom. 1. p. 1240. (*k*) Bona Rer. Liturg. lib. 1. c. 16. n. 2. (*l*) Schelstrat. Disciplina Arcani. c. 6. art. 3. (*m*) Pagi Critic. in Baron. an. 55. n. 6. (*n*) Albaspin. Not. in Can. 36. Concil. Eliber. (*o*) Petav. de Incarnat. lib. 15. c. 14. n. 8. Recentem adhuc Idololatriæ memoriam fuisse: Ob idq; nondum expedisse Christianorum in Oratoriis ac Templis Imagines statui.

fore it was not expedient to ſet up Images in the Oratories and Temples of Chriſtians. So that in Fact now the Caſe is clear that Chriſtians for near four Hundred years did not allow of Images in Churches. *Tertullian* (*p*) indeed once mentions the Picture of a Shepherd bringing home his loſt Sheep, upon a Communion-cup in ſome of the Catholick Churches. But as this is a ſingular Inſtance only of a Symbolical Repreſentation, or Embleme, ſo it is the only Inſtance *Petavius* pretends to find in all the three firſt Ages. In the middle of the fourth Age the Chriſtians of *Paneas*, or *Cæſarea-Philippi*, ſhewed a little Reſpect to the Statue of Chriſt, which the *Syrophœnician* Woman, who had been cured of an Iſſue of Blood, was ſuppoſed to have erected in Honour of our Saviour. For when *Julian* had removed it, to ſet his own in the room, and the Heathen out of hatred to Chriſt had uſed it contumelioufly, and broken it in pieces by dragging it about the Streets; *Sozomen* (*q*) tells us, the Chriſtians gathered the Fragments together, and laid them up in the Church, where they were kept to his own time. *Philoſtorgius* (*r*) in telling the ſame Story, adds one Circumſtance, which well explains *Sozomen*'s Meaning: For he ſays, They were laid up in the *Diaconicum* or Veſtry of the Church, and there carefully kept indeed, but by no means worſhipped or adored. So that it was not a Statue ſet up in a Church, but only the Fragments of it laid up in the Repoſitory of the Church; and there not to be worſhipped, but only

(*p*) Tertul. de Pudicit. c. 10. Si forte patrocinabitur Paſtor, quem in Calice depingis—At ego ejus Paſtoris Scripturam haurio, qui non poteſt frangi. (*q*) Sozom. lib. 5. c. 21. (*r*) Philoſtorg. lib. 7. c. 3. τὸν ἀνδριάντα μεταπεμψάμενοι ἐν τῷ τῆς ἐκκλησίας διακονικῷ, τὰ πρέποντα ἐδεδράκεσαν, σέβοντες μὲν οὐ προσκυνοῦντες δὲ ὅλως.

ly to be kept from Violence, and that the Heathen might offer no more ſuch barbarous Indignities to it. Which was ſo far a commendable Act, but yet no Proof of Images being ſet up publickly in Churches.

Sect. 7. *First brought in by* Paulinus *and his Cotemporaries, privately and by Degrees, in the latter end of the fourth Century.*

Yet it is not denied, but that in ſome places about the latter end of the fourth Century Pictures of Saints and Martyrs began to creep into Churches. *Paulinus* Biſhop of *Nola*, to keep the Country People employed, and prevent their running into Riot and Exceſs, when they met together to celebrate the Anniverſary Feſtival of the Dedication of the Church of St. *Felix*, ordered the Church to be painted with the Images of Saints and Scripture-Hiſtories, ſuch as thoſe of *Eſther*, and *Job*, and *Tobit*, and *Judith*, as he himſelf (*ſ*) acquaints us in his Writings. And ſome Intimations are given of the Beginnings of the ſame Practice in other places by St. *Auſtin*, who often ſpeaks of the Pictures (*t*) of *Abraham* Sacrificing his Son, and of the Pictures (*u*) of *Peter* and *Paul*, and of ſome Worſhipers of Pictures (*w*) too, but they have not his Approbation. Nor had they the Approbation of the Catholick Church: For he ſays, the Church condemned them, as Ignorant and Superſtitious and Self-willed Perſons, and daily endeavoured to correct them as untoward Children. From

(*ſ*) Paulin. Natal. 9. Felicis, p. 615. Propterea viſum nobis opus utile, totis Felicis domibus Pictura illudere Sancta. Id. Natal. 10. p 617. Martyribus mediam pictis pia nomina ſignant, *&c.* (*t*) Aug cont. Fauſt. lib. 22. c. 73. Tom 6. (*u*) Aug. de Conſenſu Evangel. lib. 1. c. 10. (*w*) Id. de Morib. Eccl. Cathol. lib. 1. c. 34. Novi multos eſſe Sepulchrorum & Picturarum adoratores — quos & ipſa Eccleſia condemnat, & tanquam malos filios corrigere ſtudet.

Sect. 8.
The Pictures of Kings and Biſhops brought into the Church about the ſame time.

From which any Rational and Unprejudiced Perſon will eaſily conclude, That the firſt Deſign of bringing Pictures into Churches, was only for Ornament or Hiſtory, and not for Worſhip and Adoration, as St. *Auſtin* and *Philoſtorgius* have declared. And this may be farther confirmed from what *Paulinus* himſelf and other Writers aſſure us of, That at firſt the Pictures of the Living had their Place in the Church, as well as the Dead, and Biſhops and Kings were joined with the Saints and Martyrs. *Paulinus* his own Picture was ſet with St. *Martins* in the Baptiſtery of the Church built by *Severus*, and *Paulinus* himſelf (*x*) wrote two Epigrams by way of Inſcription to be ſet by them, to teach Men not to worſhip, but to imitate them, the one as a Saint, the other as a Penitent Sinner. *Baronius* thinks (*y*) *Acacius* Biſhop *Conſtantinople* was the firſt that had this Honour done him, *An.* 488. But *Valeſius* (*z*) judiciouſly corrects his Error, and obſerves it to have been cuſtomary long before. And the Inſtance I have given in *Paulinus* ſufficiently confirms his Obſervation. *Theodorus Lector* (*a*) ſpeaks of the ſame Honour done to *Macedonius* Biſhop of *Conſtantinople* in the Remark that he makes upon *Timotheus* his Succeſſor, That whatever Church he went into, he would never begin Divine Service, till the Images of *Macedonius* were firſt pulled down. *Suidas* takes notice of the Picture of *Gennadius* Patriarch of *Conſtantinople* being

(*x*) Paulin. Ep. 12. ad Sever. p. 142. Adſtat perfectæ Martinus regula vitæ: Paulinus veniam quo mereare docet. Hunc Peccatores, illum ſpectate beati: Exemplar ſanctis ille ſit, iſte reis. (*y*) Baron. an. 488. p. 438. Ex Suida. voce Acacius. (*z*) Valeſ. Not. in Theodor. Lector. lib. 2. p. 167. (*a*) Theodor. Lector. lib. 2. p. 563.

ing joined with that of Christ (*b*), and Christ speaking to him in these Words, *Destroy this Temple, and in thy Successors days I will raise it up again. Damascen* a great Advocate for Images (*c*) pretends to carry this Practice as high as *Constantine*, telling us from *Socrates*, that *Constantine* ordered his own Images to be set up in Temples: But as Mr. *Spanheim* (*d*) has observed, there is something of Fraud in the Relation: For *Socrates* speaks not of Christian Churches, but of Heathen (*e*) Temples, in which having demolished their Idols, he caused his own Images to be placed in their room. But admitting it had been as *Damascen* pretends, it makes nothing to the purpose for which he alledges it, which was to prove the Worship of Images in Churches.

Sect. 9.

But neither Pictures of the Living or Dead designed for worship.

For now I presume, no one will suspect that the Pictures of Bishops and Kings were set up in Churches to be worshipped, while they were living among other Men, but only designed to be an Ornament to the Church, or a Civil Honour to the Persons. And the same must be concluded of the Pictures of the Dead, since the first Introducers of them intermixed their own Pictures with them. But it must be owned that this Superstition presently followed upon the setting up of Pictures in Churches: Yet it was never approved, till the second Council of *Nice*, *An.* 787. made a Decree in favour of it. *Serenus* Bishop of *Marseilles* ordered all Images to be defaced, and cast out of all the Churches of his Diocese: And though *Gregory the Great*

(*b*) Suidas Lexicon. voce, Acacius. (*c*) Damascen. Orat. 3. de Imagin. (*d*) Spanhem. Histor. Imagin. Sect. 1. p. 14. (*e*) Socrat. lib. 1. c. 19. εἰκόνας δὲ τὰς ἰδίας ἐν τοῖς ναοῖς ἀπ[illegible]ν.

Great blamed him for this, and defended the Uſe of Pictures in Churches as innocent, and uſeful for Inſtruction of the Vulgar (*f*), yet he equally condemns the Worſhip and Adoration of them. And when the Council of *Nice* had eſtabliſhed it, in oppoſition to the Council of *Conſtantinople* of 338 Biſhops, held *An.* 754. who had before condemn'd it, the Decrees of *Nice* were rejected by all the Weſtern World, the Popes of *Rome* only excepted. The Council of *Frankford* in *Germany*, the Council of *Paris* in *France*, and ſome other Councils in *Britain* agreed unanimouſly to condemn them, and for ſome hundred years after, the Worſhip of Images was not received in any of the three foreſaid Nations. But it is as much beyond my Deſign to purſue this Hiſtory any farther, as it is needleſs, there being ſo many excellent Diſcourſes on this particular ſubject, eſpecially thoſe of Mr. *Daille* (*g*) Biſhop *Stillingfleet* (*h*), and *Spanhem* (*i*), who have omitted nothing on this Head that was neceſſary to anſwer the Cavils of their *Romiſh* Antagoniſts, or give Satisfaction to a curious Reader.

Sect. 10. *No Images of God or the Trinity allowed in Churches till after the ſecond* Nicene *Council.*

All I ſhall add farther therefore upon this Subject is only two Obſervations, which *Petavius* himſelf (*k*) has made for us. The firſt is that the Ancients never allowed any Pictures of God the Father or the Trinity to be ſet up in their Churches. For this he produces the Teſtimonies of *Origen* (*l*), St. *Am-*

r

(*f*) Gregor. lib. 9. Ep. 9 Quia Sanctorum Imagines adorari vetuiſſes, omnino laudavimus: Fregiſſe vero reprehendimus, *&c.* Vid. lib. 7. Ep. 111. (*g*) Dallæus de Imaginibus. (*h*) Stillingfl. *Defence of the Diſcourſe of Idolatry*, &c. (*i*) Spanhem Hiſtoria Imaginum. Lugdun. Bat. 1686. 8vo. (*k*) Petav. de Incarnat. lib. 15. c. 14. n. 1. (*l*) Origen. cont. Celſ. lib. 6.

St. *Ambroſe* (*m*), and St. *Auſtin* (*n*), who particularly pronounces it to be an impious thing for any Chriſtian to ſet up any ſuch Image in the Church, and much more to do it in his Heart. Nay, Pope *Gregory* II. who was otherwiſe a great Stickler for Images, in that (*o*) very Epiſtle which he wrote to the Emperor *Leo* to defend the Worſhip of them, denies it to be lawful to make any Image of the Divine Nature. And the ſecond Council of *Nice* it ſelf was againſt it, as is evident from the Epiſtles of *Germanus* Biſhop of *Conſtantinople* (*p*), and *John* Biſhop of *Theſſalonica*, which are recited with approbation in the Acts of that Council. And *Damaſcen* following the Doctrine of the ſame Council, ſays, It is as great Impiety (*q*) as it is Folly, to make any Image of the Divine Nature, which is Inviſible, Incorporeal, Incircumſcriptible, and not to be figured by the Art of Man. And therefore in all ancient Hiſtory we never meet with any one Inſtance of Picturing God the Father, becauſe it was ſuppoſed he never appeared in any Viſible Shape, but only by a Voice from Heaven. Upon this Account *Paulinus*, where he deſcribes a Symbolical Repreſentation of the three Divine Perſons, made in the Painting of a Church, makes a Lamb to be the Symbol of Chriſt, and a Dove the Symbol of the Holy Ghoſt, but for God the Father (*r*) nothing but a Voice from Heaven. And this they did

(*m*) Ambroſ. in Pſal. 118. Octonar. 12. (*n*) Aug. de Fide & Symbolo, c. 7. Tale Simulachrum nefas eſt Chriſtiano in Templo collocare, multo magis in corde nefarium eſt. (*o*) Gregor. Ep. 1. ad Leon. in Act. 4. Conc. Nicen. 2. (*p*) German. Ep. ad Leon Act 4. Conc. Nic. 2. (*q*) Damaſcen. de Fide Orthodox. lib. 4. c. 17. παραφροσύνης ἄκρας καὶ ἀσεβείας τὸ χηματίζειν τὸ θεῖον, &c. Id. Orat. 1. & 2. de Imagin. paſſim. (*r*) Paulin. Ep. 12. ad Sever. p. 150. Pleno coruſcat Trinitas myſterio; Stat Chriſtus agno; Vox Patris cœlo sonat: Et per columbam ſpiritus ſanctus fluit.

did in Compliance with that Text in *Deuteronomy* iv. 12. *The Lord ſpake unto you out of the midſt of the fire: Ye heard the voice of his words, but ſaw no ſimilitude, only ye heard a voice.* By which we ſee how much the preſent Church of *Rome* has outgone the firſt Patrons even of Image Worſhip it ſelf, by allowing Pictures of the Deity commonly in their Temples, which the Ancients reckoned to be Impious and Abſurd, and is acknowledged to be an Abuſe fit to be corrected by *Caſſander* (*ſ*), though *Petavius* after all his Conceſſions and Acknowledgments of the Novelty of the thing, and its Contrariety to ancient cuſtom, endeavours to find out ſome colour for the preſent Practice.

Sect. 11. *Nor uſually Statues or maſſy Images, but only Paintings and Pictures, and thoſe Symbolical rather than any other.*

His other Acknowledgment of a Difference between the Practice of the Ancient Church, and that of his own at this day, is, That the Ancients did not approve of Maſſy Images, or Statues of Wood, or Metal, or Stone, but only Pictures or Paintings to be uſed in Churches. This he proves from the Teſtimonies of *Germanus* Biſhop of *Conſtantinople* (*t*) and *Stephanus Boſtrenſis*, both alledged in the Acts of the ſecond Council of *Nice*: Which ſhews, that maſſy Images or Statues were thought to look too much like Idols even by that worſt of Councils. But ſome plead the Authority of *Gregory Nazianzen* (*u*) for Statues in Churches, to whom *Petavius* anſwers, that he ſpeaks not of Statues in Temples, but of Pro-

(*ſ*) Caſſand. Conſultat. Sect. de Imagin. p. 179. Illud quoq; inter abuſus ponendum eſt, quod etiam Divinitati in Trinitatis deformatione Simulachrum effingitur, quod veteres abſurdum & nefarium judicaſſent. (*t*) German. Ep. ad Thom. Claudiopol. in Act. 4. Conc. Nic. 2. Stephan. Boſtren. ibid. Act. 2. (*u*) Nazian. Ep. 49.

phane Statues in other places. Which is a very juſt and true Obſervation. For it is moſt certain from the Writings of St. *Auſtin* (*w*) and *Optatus* (*x*) that there where no Statues in that Age in their Churches, or upon their Altars, becauſe they reckon both thoſe to be meer Heatheniſh Cuſtoms. And *Caſſander* obſerves (*y*) the ſame out of the Writings of *Gregory the Great*. He alſo notes, that till the time of the Sixth General Council the Images of Chriſt were not uſually in the Effigies or Figure of a Man, but only Symbolically repreſented under the Type of a Lamb; And ſo the Holy Ghoſt was repreſented under the Type or Symbol of a Dove: But that Council forbad (*z*) the Picturing of Chriſt any more in the Symbol of a Lamb, and ordered it only to be drawn in the Effigies of a Man. I preſume, by this time the Worſhip of Images was begun, *An.* 692. And it was now thought indecent to pay their Devotions to the Picture of a Lamb, and therefore they would no longer endure it to be ſeen in the Church. I have been the more particular in recounting and explaining theſe things diſtinctly, that the Reader might have in one ſhort View the Riſe and Progreſs of that grand Superſtition, which has ſo overſpread the Church and defaced its Worſhip in the matter of Images, which were introduced at firſt only for Hiſtorical Uſe, to be Lay-mens Books, and a ſort of Ornaments for the Church, though as the Event proved, the moſt dangerous of any other.

Sect. 12. *Of Adorning the Church with Flowers and Branches.*

There was one way more of Adorning Churches, which I ſhould not have thought worth mentioning, but for its Innocency and

(*w*) Aug. in Pſalm. 113. (*x*) Optat. lib 2. (*y*) Caſſand. Conſult. de Imagin. p. 165. (*z*) Conc. Trull. c. 83.

and Natural Simplicity; That is, the Cuſtom of Garniſhing and Decking them with Flowers and Branches. Which was not done at any certain Times for any pretended Myſtery, but only to make them more decent and fit for a Body of Men to meet in. St. *Auſtin* takes notice of the Cuſtom, ſpeaking of one (*a*) who carried away with him ſome Flowers from off the Altar. And *Paulinus* in his Poetical way refers to it (*b*) likewiſe. But St *Jerom* does it the greateſt Honour, to give it a place in his Panegyrick upon his Friend *Nepotian*, making it a part (*c*) of his commendable Character, that he took care to have every thing neat and clean about the Church, the Altar bright, the Walls whited, the Pavement ſwept, the Gates veiled, the Veſtry clean, and the Veſſels ſhining; And ſo far did his pious Sollicitude about theſe Matters extend, that he made Flowers, and Leaves, and Branches of Trees contribute to the Beauty and Ornament of the Churches. Theſe were but ſmall things in themſelves, St. *Jerom* ſays, but a pious Mind devoted to Chriſt is intent upon things great and ſmall, and neglects nothing that may deſerve the Name of the very meaneſt Office in the Church. And it is plain St. *Jerom* had a greater Value for ſuch ſort of Natural Beauty and Comelineſs in Churches, than for rich Ornaments of

 coſtly

(*a*) Aug. de Civ. Dei, lib. 22. c. 8. Abſcedens aliquid de altari florum, quod occurrit, tulit, *&c.* (*b*) Paulin. Natal 3. Felicis, p. 541. Ferte Deo pueri laudem, pia ſolvite vota: Spargite Flore ſolum, prætexite limina ſertis. (*c*) Hieron. Ep. 3. Epitaph. Nepotian. Erat ſollicitus ſi niteret altare, ſi Parietes abſq; fuligine, ſi Pavimenta terſa, ſi Janitor creber in Portis, Vela ſemper in Oſtiis, ſi ſacrarium mundum, ſi Vaſa luculenta, & in omnes Ceremonias pia ſollicitudo diſpoſita.—— Baſilicas Eccleſiæ & Martyrum Conciliabula diverſis floribus & arborum comis, vitiumq; pampinis adumbravit.

costly Pictures and Paintings, and Silver, and Gold, and precious Stones. And therefore, as I observed before (*), he rather advised his rich Friends to lay out their Wealth upon the Living Temples of God, the Backs and Bellies of the Poor, and commended the rich Lady *Paula* (*d*) for so doing, rather than for hanging up needless and superfluous Gifts, as others did, upon the Pillars of the Temple. And it is no wonder then he should commend *Nepotian*'s Frugal Care, who had divested himself of all his Estate to relieve the Poor, and left himself no Ability to adorn the Church any other way, but that which was most to St. *Jerom*'s Liking and Approbation.

CHAP. IX.

Of the Consecration of Churches.

Sect. 1. *What the Ancients meant by the Consecration of Churches.*

ANciently when Churches were finished and adorned, it was then usual to proceed to a Dedication or Consecration of them; which was a thing that was sometimes performed with a great deal of pious solemnity, and therefore it will be proper in the next place to make a little Enquiry into the Nature and Circumstances of it. Now I must observe first of all, that by the Consecration of a Church the Ancients always mean the devoting or setting it apart peculiarly for Divine Service: But the Manner and Ceremony of doing this was not always exactly one and the

(*) *See before Sect.* 5. (*d*) Hieron. Ep. 27. Epitaph. Paulæ. Nolebat in his Lapidibus pecuniam effundere, qui cum terra & sæculo transituri sunt: Sed in vivis Lapidibus, qui volvuntur super terram.----

the ſame; therefore we are chiefly to regard the ſubſtance of the thing, which was the Separation of any Building from Common Uſe to a Religious Service. Whatever Ceremony this was performed with, the firſt Act of Initiating and appropriating it to a Divine Uſe was its Conſecration. And therefore in Alluſion to this the firſt Beginning of any thing is many times called its Dedication. As when *Cyprian* ſpeaking of *Aurelius* the Confeſſor, whom he had ordained a Reader, ſays, he dedicated (*a*) his Reading, he means no more but that he performed the firſt Act of his Office in the Church, which in his Phraſe was its Dedication. Whether Churches had any other Ceremony beſides this in their Dedication for the three firſt Ages, is not certain; though it is highly probable they might have a ſolemn Thankſgiving and Prayer for a Sanctified Uſe of them alſo, over and beſides the uſual Liturgy of the Church, becauſe this was in Uſe among the *Jews*; who thus dedicated not only their Temple, 1 *Kings* viii. but alſo their private Houſes and Walls of their Cities, when they were finiſhed, as appears from the Title of the 30th *Pſalm*, which is inſcribed, *A Pſalm or Song at the Dedication of the Houſe of* David; and from the Account which is given by *Nehemiah* xii. 27. of the Dedication of the Walls of *Jeruſalem*. It is farther probable from the conſtant Practice of Chriſtians in Conſecrating their ordinary Meat by Thankſgiving and Prayer, before they begin to uſe it; and from the manner of Conſecrating Churches in the following Ages after the time of *Conſtantine*: All which make it highly probable, that the Chriſtians of the three firſt Ages uſed the

(*a*) Cyprian. Ep. 33. al. 38. ad Cler. Carthag. Dominico legit interim nobis, id eſt, auſpicatus eſt pacem, dum dedicat Lectionem.

same Ceremony of particular Prayers and Thanksgiving to God in the Dedication of their Churches. But having no express Testimonies for this I will not pretend positively to assert it. *Durantus* (*b*) and *Bona* (*c*) are indeed very confident it was always so from the time of the Apostles: But they build upon no better Foundation than the feigned Epistles of *Clemens Romanus*, *Evaristus*, and *Hyginus*, and the Acts of St. *Cæcilia* in *Simeon Metaphrastes*, which are Writings of no Authority, when the Question is about matters of Fact in the First and Apostolical Ages.

Sect. 2.

The first Authentick Accounts of this to be fetched from the fourth Century.

Therefore leaving this matter, for want of better Evidence, as a thing only probable, but not certain, I proceed to consider it as practised in the next Age, when in the peaceable Reign of *Constantine* Churches were rebuilt over all the World, and dedicated with great Solemnity. Then it was a desirable Sight, as *Eusebius* (*d*) words it, to behold how the Consecrations of the New-built Churches and the Feasts of the Dedications were solemnized in every City. That which made these Solemnities the more august and venerable, was, that commonly a whole Synod of the neighbouring or provincial Bishops met at the Dedication. The Church of *Jerusalem* which *Constantine* built over our Saviour's Sepulchre, was consecrated in a full Synod of all the Bishops of the East, whom *Constantine* called first to *Tyre* and then to *Jerusalem*, *An.* 335. for this very purpose, as *Eusebius* (*e*) and all

(*b*) Durant. de Ritib. Eccles. lib. 1. c. 24. n. 1. (*c*) Bona Rer. Liturg. lib. 1. c. 20. n. 3. (*d*) Euseb. lib. 10. c. 3. τὸ πᾶσιν εὐκταῖον θέαμα, ἐγκαινίων ἑορταὶ κατὰ πόλεις καὶ τῶν ἐπὶ νεοπαγῶν περισυκτείων ἀφιερώσεις. Vid. Euseb. de Laud. Constant. c. 17. (*e*) Euseb. lib. 4. de Vit. Const. c. 43. Socrat. lib. 1. c. 28. Sozomen. lib. 2. c. 26. Theodor. lib. 1. c. 30.

all the other Hiſtorians inform us. In like manner *Socrates* (*f*) obſerves, that the Council of *Antioch*, *An.* 341. was ſummoned on purpoſe to dedicate the famous Church there, called *Dominicum Aureum*, which was begun by *Conſtantine* and finiſhed by *Conſtantius*. And there are many Examples of the like nature to be met with in ancient Hiſtory. Now the Solemnity was uſually begun with a Panegyrical Oration or Sermon, conſiſting chiefly of Praiſe and Thankſgiving to God, and ſometimes exſpatiating upon the Commendation of the Founder, or the Glory of the New-built Church. Such as that Oration in *Euſebius* (*g*) made at the Dedication of the Church of *Paulinus* at *Tyre*, and others (*h*) in *Gaudentius* and St. *Ambroſe* upon the like occaſion. Sometimes they had more than one Diſcourſe upon it: For *Euſebius* ſpeaking of the Dedication of Churches in the time of *Conſtantine*, ſays, Every Biſhop that was preſent (*i*) made a Speech in Praiſe of the Convention; ſo that the Panegyrick, which he there records, was but one of many that were ſpoken. In another place deſcribing the Dedication of the Church of *Jeruſalem*, he ſays, ſome made Speeches by way of Panegyrick (*k*) upon the Emperor and the Magnificence of his Building; others handled a common place in Divinity adapted to the preſent Occaſion; and others diſcourſed upon the Leſſons of Scripture that were read, expounding the Myſtical Senſe of them; And he bore a part in each of theſe himſelf, being preſent at that Solemnity. When this part of the Ceremony was over, they then proceeded to the Myſtical Service, or the Offering of the Unbloody Sacrifice,

(*f*) Socrat. lib. 2. c. 8. (*g*) Euſeb. lib. 10. c. 4. (*h*) Gaudent. Serm. 17. in Dedicat. Baſilicæ. Ambroſ. Serm. 89. (*i*) Euſeb. lib. 10. c. 3. (*k*) Euſeb. de Vit. Conſtant. lib. 4. c. 45.

fice, as he there terms it, to God; Praying for the Peace of the World, the Prosperity of the Church, and a Blessing upon the Emperor and his Children. Among these Prayers they seem to have had a particular Prayer for the Church then Dedicated, as some understand St. *Ambrose*, who is thought (*l*) to have a Form upon such an Occasion; which, because we have not many such in the Writings of the Ancients, I will here insert in his own words: "I beseech thee now O Lord, let thine Eye be "continually upon this House, upon this Altar, "which is now dedicated unto thee, upon these "Spiritual Stones, in every one of which a sensible "Temple is consecrated unto thee: Let the Prayers "of thy Servants, which are poured out in this place, "be always accepted of thy Divine Mercy. Let e-"very Sacrifice, that is offered in this Temple with "a pure Faith and a pious Zeal, be unto thee a sweet "smelling Savour of Sanctification. And when thou "lookest upon that Sacrifice of Salvation, which "taketh away the Sins of the World, have respect "to these Oblations of Chastity, and defend them "by thy continual Help, that they may be sweet and "acceptable Offerings unto thee, and pleasing unto "Christ the Lord: Vouchsafe to keep their whole "Spirit

(*l*) Ambros. Exhort. ad Virgines, in fine. Te nunc, Domine, precor, ut supra hanc domum tuam, supra hæc altaria quæ hodie dedicantur, supra hos Lapides Spirituales, quibus sensibile tibi in singulis Templum sacratur, quotidianus Præsul intendas, Orationesq; servorum tuorum, quæ in hoc Loco funduntur, divina tua suscipias misericordia. Fiat tibi in odorem sanctificationis omne Sacrificium, quod in hoc Templo fide integra, pia sedulitate offertur. Et cum ad illam respicis hostiam salutarem, per quam peccatum mundi hujus aboletur, respicias etiam ad has piæ hostias castitatis, & diuturno eas tuearis auxilio, ut fiant tibi in odorem suavitatis hostiæ acceptabiles, Christo Domino placentes, & integrum spiritum eorum, animam & corpus, sine querelæ loco usq; in diem Domini Jesu Christi filii tui servare digneris. Amen.

"Spirit, Soul and Body, without blame unto the Day "of thy Son Jesus Christ our Lord. *Amen.*" I do not deny, but that this Prayer in some parts of it may seem to look more like a Consecration of Virgins, than a Consecration of Churches: Perhaps it might serve for both, the Spiritual and the Material Temples of God together; but if any thinks it means only the former, I will not contend about it, seeing it is already proved out of *Eusebius*, that at least Panegyrical Orations and Praises of God and Prayers for the Church were always part of the Solemnity and Ceremony of these Dedications. And till a solemn Day was appointed for the Performance of these, it was not according to Rule for any one to use a New-built Church as a place of Worship, unless a great Necessity compelled him to it. Which is evident from the Apology that *Athanasius* makes for himself to *Constantius*, for using the great Church of *Alexandria* on the Easter-Festival, before it was finished and dedicated by the Emperor its Founder. He says (*m*) the Multitude was so great, that the lesser Churches would not contain them without hazard of their Lives, and therefore they importuned the Bishop that they might assemble in the great Church, otherwise threatning that they would meet in the open Fields: Upon which he consented to have Prayers in this Church; but this did not go for its Dedication; for he tells the Emperor, they still expected a Day, when he himself should give the Orders for its *Encænia* or Feast of Dedication, and then solemnly give his Thanks to God for the finishing of it, as had been done in the time of his Predecessor *Alexander*, when the Church of *Theonas* was building, and as he had seen it done at *Triers*, and *Aquileia*, and

(*m*) Athan. Apol. 1. ad Constant. Tom. 1. p. 682. & 684.

and other places, where Churches were ſometimes uſed for Prayer upon ſuch urgent and preſſing Neceſſities before they were finiſhed; but the uſing them for Divine Service upon ſuch Occaſions was not their Dedication; but that always came after, and was a proper and ſolemn Euchariſtical Service, or Thankſgiving to God for the Accompliſhment of the Holy Structure. So that this evidently makes out the Obſervation that has been made out of *Euſebius* before, That the Common Prayers of the Church were not looked upon as a formal Dedication, without ſpecial Panegyrical Orations and Forms of Adoration and Praiſe more peculiar to that Occaſion. And this alſo confutes the Opinion of thoſe, who think the ſetting up the Sign of a Croſs, or placing a Communion-Table in a Church was its Dedication. For theſe things might be done without any Dedication. Which appears not only from this Diſcourſe of *Athanaſius*, but from a Caſe related in *Syneſius*, where ſome pretended that a certain place was conſecrated into a Church, becauſe it had been uſed for Prayer and Adminiſtration of the Sacrament in a Time of Hoſtile Invaſion; againſt which *Syneſius* poſitively determines (*n*) that ſuch an Uſe in time of Neceſſity was no Conſecration: For otherwiſe Mountains and Vallies and private Houſes would be Churches.

Sect. 3.

The Biſhop in every Dioceſe the ordinary Miniſter of theſe Conſecrations.

It is evident from what has been already ſaid, that theſe Conſecrations being generally performed in a Synod of Biſhops, the Biſhops were the Miniſters always employed in this Service. But it might happen that none but the Biſhop of the Dioceſe could be there, and then it was his Buſineſs peculiarly to perform the Office of Con-

(*n*) Syneſ. Ep. 67. p. 238. ἔνξασθαι παναγκαῖα, τοῦτο τόπον ἁγιάζει, &c.

Conſecration, which by ſome ancient Canons is ſo ſpecially reſerved to the Office of Biſhops, that Preſbyters are not allowed to perform it. The firſt Council of *Bracara*, *An.* 563. makes it Deprivation (*o*) for any Presbyter to conſecrate an Altar or a Church, and ſays the Canons of old forbad it likewiſe. Among our *Britiſh* Councils collected by Sir *Henry Spelman* there is one under St. *Patrick*, *An.* 450. where we have a Canon to this very purpoſe, That a Presbyter (*p*) though he builds a Church, ſhall not offer the Oblation in it, before he brings his Biſhop to conſecrate it, becauſe this was Regular and Decent. And ancient Hiſtory affords no approved Examples to the contrary.

Sect. 4. *No Church to be built without the Biſhop's Leave.*

This will receive a little farther Confirmation from our obſerving two or three other things, which have a near relation to this matter. As firſt that no Church regularly could be builded without the Licenſe or Conſent of the Biſhop in whoſe Dioceſe it was erected. This is expreſly provided in one of the Canons of the Council of *Chalcedon*, which ſubjects both Monaſteries and Churches ſo to the Biſhop's Care, that neither of them might (*q*) be founded without his Conſent and Approbation.

Sect. 5. *Nor till the Biſhop had firſt made a ſolemn Prayer in the Place where it was to be builded.*

And by the Laws of *Juſtinian* no Church was to be begun, before the Biſhop had firſt made a ſolemn Prayer, and fix'd the Sign of the Croſs in the place where a new

(*o*) Conc. Bracar. 1. c. 37. Si quis Presbyter poſt hoc interdictum auſus fuerit Chriſma benedicere, aut Eccleſiam aut Altarium conſecrare, à ſuo officio deponatur. Nam & antiqui Canones hoc vetuerunt. (*p*) Conc. Hibernicum. Conc. Tom. 1. p. 1480. can. 23. Si quis Presbyterorum Eccleſiam ædificaverit, non offerat antequam adducat ſuum Pontificem, ut eum conſecret, quia ſic decet. (*q*) Conc. Chalced. can. 4. Ἔδοξε μηδένα μὲν μηδαμοῦ οἰκοδομεῖν, μηδὲ συνιστᾶν μοναστήριον, ἢ οἰκτήριον οἶκον ποσὶ γνώμης τοῦ τῆς πόλεως ἐπισκόπου.

new Church was to be erected. Which we have over and over again repeated in that Emperor's Novels both with relation to Monasteries and Churches (*r*). And *Gothofred*, not without reason, thinks the same Custom was observed in Expiating the Temples of the Heathen, when they were to be consecrated into Christian Churches. For so he understands that Law (*s*) of *Theodosius*, which orders the Temples to be expiated by placing in them the Sign of the Christian Religion, that is, the Sign of the Cross. And whereas some Monks and other Orders of Men would sometimes presume to set up the Sign of the Cross in Publick Buildings, and other places erected for the Divertisement of the People; which was in effect a Pretending to make them Churches without the Bishop's Leave; therefore the Emperor *Leo* (*t*) made a Decree, that nothing of this nature should be done by Usurpation for the future, but whether it was to erect a Cross or bring the Relicks of a Martyr into any place, both these should be done by the Direction of the Bishops, and not otherwise. And hence it is probably conjectured both by *Suicerus* and *Meursius*, that a Bishop's Diocese is sometimes called σαυεσπήγιον, that is, the District wherein he had Power to fix the Cross

(*r*) Justin. Novel. 131. c. 7. Si quis voluerit fabricare venerabile Oratorium aut Monasterium, præcipimus non aliter inchoandam fabricam, nisi locorum Episcopus orationem ibi fecerit & venerabilem fixerit Crucem. Vid. Novel. 67. c. 1. Novel 5. c. 1. (*s*) Cod. Theod. lib. 16. Tit. 10. de Paganis. Leg. 25. Conlocatione venerandæ Christianæ Religionis signi expiari præcipimus. (*t*) Cod. Justin. lib. 1. Tit. 3. de Episc. Leg. 26. Decernimus, ut posthac neq; Monachi, neq; quicunq; alii in Ædes publicas, vel in quæcunq; loca populi voluptatibus fabricata, venerabilem Crucem & Sanctorum Martyrum reliquias illicite inferre conentur, vel occupare audeant ea, quæ vel ad publicas Causas, vel ad populi Oblectamenta constructa sunt, *&c.*

Croſs within his own Bounds for the building of Churches. So the Word will ſignify both the Act of making a Croſs, and the Limits wherein he had power to make it.

Sect. 6. *No Biſhop to conſecrate a Church in anothers Dioceſe except Neceſſity required it.*

For it is to be obſerved farther, that tho' Biſhops had the power of Conſecrating Churches, yet that was limited to their own Dioceſe, and they might not exceed their own Bounds, unleſs called to aſſiſt another, or to miniſter in the Vacancy of another Biſhoprick. Which is ſo ſtrictly inſiſted on by the Council of *Orange*, that it forbids a Biſhop, who builds a Church himſelf at his own Expence in another Man's Dioceſe, to aſſume to himſelf the Conſecration (*u*) of it, but to leave that to the Biſhop in whoſe Territory the Church is erected. The third Council (*w*) of *Orleans* and others have Decrees of the like Nature. But in caſe a Church was built in a vacant Dioceſe, then any neighbouring Biſhop might be called to conſecrate it, as *Sidonius Apollinaris* was called to conſecrate the Church of *Ruteni* or *Rhodez* in *France*, though he was Biſhop of another Dioceſe: But the Reaſon (*x*) was, as *Savaro* rightly obſerves, becauſe *Rhodez* at that time had no Biſhop of its own to officiate in the Conſecration. Now all theſe things ſhew, that the Biſhop in every Dioceſe was the proper Miniſter of this Service; for he was to be conſulted before the Work was begun, he was to come alſo and pray at the place before the Foundation was

(*u*) Conc. Arauſican. can. 10. Si quis Epiſcoporum in alienæ Civitatis territorio Eccleſiam ædificare diſponit — permiſſa Licentia ædificandi, non præſumat Dedicationem, quæ illi omnimodo reſervatur, in cujus territorio Eccleſia aſſurgit. (*w*) Conc. Aurelian. 3. c. 15. (*x*) Sidon. lib. 4. Ep. 15. & Savaro in Locum.

was laid, and when the Building was finiſhed, he was to be called to conſecrate it, or elſe ſome other Biſhop in his ſtead. But if Presbyters could regularly have done it, there had been no need to have ſent for a Biſhop out of another Dioceſe to perform it. But perhaps it will be asked, What if a Presbyter did take upon him to do the thing, did his Act ſtand good, or did the Biſhop proceed to a new Conſecration? To which I anſwer, this being a thing reſerved to Biſhops only by Eccleſiaſtical Law and Cuſtom (for the Scripture has nothing about it) we do not find any new Conſecrations practiſed in ſuch Caſes; but becauſe it was a Schiſmatical Act in a Presbyter ſo to go againſt Rule and Canon in Contempt of his Biſhop, therefore he was to be puniſhed (*y*) with Depoſition or Degradation, as appears from the forecited Canon of the Council of *Bracara*. And even a Biſhop that pretended to conſecrate a Church in another Man's Dioceſe, was for his Offence to be ſuſpended a Year from his Office (*z*) as a Tranſgreſſor of the Canons, in the *French* Churches.

Sect. 7.

No neceſſity of a Licence from the Biſhop of Rome *for a Biſhop to conſecrate in former Ages.*

Some pretend, that a Biſhop in his own Dioceſe could not, according to ancient Canons, conſecrate a Church without the Biſhop of *Rome*'s Licence to authorize him to do it. This is one of *Gratian*'s Doctrines to magnify the Pope's Power (*a*) in the Canon Law. Which the new *Roman* Correctors are ſo far from altering or cenſuring, that they bring *Socrates* in as a farther Evidence to vouch for it. *Socrates* indeed ſpeaking of the Council of *Antioch*, which *Conſtantius* ſummoned

(*y*) Conc. Bracar. 1. c. 37. (*z*) Conc. Aurelian. 3. c 15. (*a*) Gratian. de Conſecrat. Diſt. 1. c. 6. & 27. Edit. Romæ Juſſu Gregor. 13. 1582.

ed under pretence of dedicating his new Church there (though the true Design was to have *Athanasius* condemned in a general Council) excepts against it upon this ground, Because the Bishop of *Rome* was not there, whose Consent was necessary by the Ecclesiastical Canon to make Laws or Rules for (*b*) the Church. Which was a Privilege equally belonging to all Patriarchs, that no general Council should be held, nor general Rules made for the whole Church without their Presence, and Advice first taken in such Publick Deliberations. But this has nothing to do with the Consecration of Churches in every private Bishop's Diocese, of which there is no Instance in all ancient History, of any Bishop's being obliged to send to the Bishop of *Rome* for his Licence to consecrate a Church within his own Diocese. But that which seems to have imposed upon these Censors, was their Misunderstanding those *Greek* words, κανονίζειν τὰς ἐκκλησίας, which does not signify Dedicating of Churches (though *Musculus* so translates it, and *Hospinian* follows him in the same Error) but the Churches making Laws or Canons for her own Government: In which the Bishop of *Rome* was allowed to have a Patriarchal Privilege, but not in the Consecration of Churches, though that now be insisted on by some, who would have every thing flow from the immense Plenitude of Power in the Bishops of *Rome*.

Sect. 8.
Churches always dedicated to God and not to Saints, though sometimes distinguished by their Names for a Memorial of them.

Next to the Minister Consecrating it will be proper to say something of the Object, to whom Churches were dedicated: Which anciently was solely to God and his Service. Of which Custom St. *Austin* is a most Irrefragable

 Witness,

(*b*) Socrat. lib. 2. c. 8. κανόνος ἐκκλησιαστικῆ κελεύοντος, μὴ δεῖν ἄνευ γνώμην τοῦ ἐπισκόπου τῆς Ῥώμης κανονίζειν τὰς ἐκκλησίας

Witneſs, who diſputing with *Maximinus* the *Arian* Biſhop, uſes this Argument to prove the Divinity of the Holy Ghoſt, That he muſt be God, becauſe Temples were builded and dedicated to him, which it would be Sacrilege to do to any Creature. If, ſays he, we ſhould make a Temple of Wood and Stone to any Holy Angel, though never ſo excellent, ſhould we not be Anathematized by the Truth of Chriſt and the Church of God, for exhibiting to the Creature that Service which is only due to the Creator? Since therefore we ſhould be ſacrilegious in building a Temple to any (*c*) Creature, how can he be otherwiſe than the true God, to whom we not only build Temples, but are our ſelves his Temples? In another place he rejects with ſcorn the falſe Imputation of *Fauſtus the Manichee*, who charged the Catholicks with erecting Temples to their Martyrs, and offering Sacrifice, and other Acts of Worſhip to them therein. To this he replies, That they never offered Sacrifice to any Martyr, but only to the God of the Martyrs, though they erected Altars in the Memorials of the Martyrs (*d*). For what Biſhop, when he ſtands by the Altar in any place where the Holy Bodies lie, ever ſays, We offer unto thee, *Peter*, or *Paul*, or *Cyprian*? But what is offered, is offered unto God

(*c*) Aug. cont. Maximin. lib. 1. Tom. 6. p. 288. Nonne ſi templum alicui Sancto Angelo excellentiſſimo de lignis & lapidibus, faceremus, anathematizaremur à veritate Chriſti & ab Eccleſia Dei, quoniam Creaturæ exhiberemus eam ſervitutem, quæ uni tantum deberetur Deo? Si ergo Sacrilegi eſſemus faciendo templum cuicunq; Creaturæ, quomodo non eſt Deus verus, cui non templum facimus, ſed nos ipſi templum ſumus?

(*d*) Aug. cont. Fauſt. lib. 20. c. 21. Nulli Martyrum, ſed ipſi Deo Martyrum Sacrificamus, quamvis in Memoriis Martyrum conſtituamus altaria. Quis enim Antiſtitum in Locis Sanctorum corporum aſſiſtens altari, aliquando dixit, Offerimus tibi Petre, aut Paule, aut Cypriane; ſed quod offertur, offertur Deo, qui Martyres coronavit, apud Memorias eorum quos coronavit.

God (who crowns the Martyrs) in the Memorials of the Martyrs who are crowned by him. He often repeats it in other (*e*) places, that they did not ſo honour their Martyrs, by erecting Temples or Altars to them, but only unto God. The ſame place indeed was often a Monument or Memorial of a Martyr, and a Temple of God, becauſe Churches were commonly built over the Sepulchres of the Martyrs, or in the places where they ſuffered, or elſe the Relicks of the Martyrs were tranſlated into them: And hence they were called by the Martyrs Name, becauſe they were Memorials of them. The Church and the Altar that was built at *Carthage* in the place where St. *Cyprian* ſuffered Martyrdom, was upon that account called *Menſa Cypriani*, *Cyprian*'s Altar, not becauſe it was built or dedicated to him or his Worſhip: (For St. *Auſtin* ſays (*f*) it was erected only to God and his Service) but becauſe it was a Memorial of his Martyrdom, being built in the place where *Cyprian* himſelf was offered a Sacrifice unto God.

(*e*) Aug. de Vera Relig. c. 55. Honoramus eos Charitate, non ſervitute. Nec eis Templa conſtruimus. Nolunt enim ſic ſe honorari à nobis, *&c.* It. de Civit. Dei lib. 22. c. 10. Illi (Ethnici) talibus Diis ſuis & Templa ædificaverunt, & ſtatuerunt aras, & ſacerdotes inſtituerunt, & ſacrificia fecerunt. Nos autem Martyribus noſtris non Templa ſicut Diis, ſed Memorias ſicut hominibus mortuis fabricamus: Nec ibi erigimus altaria, in quibus Sacrificemus Martyribus, ſed uni Deo & Martyrum & noſtro. (*f*) Aug. Ser. 113. de Diverſis Tom. 10. p. 592. Ut Menſa illa quæ Dei eſt, etiam Cypriani vocetur, hæc Cauſa eſt: Quia ut illa modo cingitur ab obſequentibus, ibi Cyprianus cingebatur à perſequentibus, *&c.* Item. Menſa Deo conſtructa eſt, tamen Menſa dicitur Cypriani — quia ibi eſt immolatus, & quia ipſa immolatione ſua paravit hanc Menſam, non in qua paſcat ſive paſcatur, ſed in qua Sacrificium Deo, cui & ipſe oblatus eſt, offeratur.

Witneſs, who diſputing with *Maximinus* the *Arian* Biſhop, uſes this Argument to prove the Divinity of the Holy Ghoſt, That he muſt be God, becauſe Temples were builded and dedicated to him, which it would be Sacrilege to do to any Creature. If, ſays he, we ſhould make a Temple of Wood and Stone to any Holy Angel, though never ſo excellent, ſhould we not be Anathematized by the Truth of Chriſt and the Church of God, for exhibiting to the Creature that Service which is only due to the Creator? Since therefore we ſhould be ſacrilegious in building a Temple to any (*c*) Creature, how can he be otherwiſe than the true God, to whom we not only build Temples, but are our ſelves his Temples? In another place he rejects with ſcorn the falſe Imputation of *Fauſtus the Manichee*, who charged the Catholicks with erecting Temples to their Martyrs, and offering Sacrifice, and other Acts of Worſhip to them therein. To this he replies, That they never offered Sacrifice to any Martyr, but only to the God of the Martyrs, though they erected Altars in the Memorials of the Martyrs (*d*). For what Biſhop, when he ſtands by the Altar in any place where the Holy Bodies lie, ever ſays, We offer unto thee, *Peter*, or *Paul*, or *Cyprian*? But what is offered, is offered unto God

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God (who crowns the Martyrs) in the Memorials of the Martyrs who are crowned by him. He often repeats it in other (*e*) places, that they did not so honour their Martyrs, by erecting Temples or Altars to them, but only unto God. The same place indeed was often a Monument or Memorial of a Martyr, and a Temple of God, because Churches were commonly built over the Sepulchres of the Martyrs, or in the places where they suffered, or else the Relicks of the Martyrs were translated into them: And hence they were called by the Martyrs Name, because they were Memorials of them. The Church and the Altar that was built at *Carthage* in the place where St. *Cyprian* suffered Martyrdom, was upon that account called *Mensa Cypriani*, *Cyprian*'s Altar, not because it was built or dedicated to him or his Worship: (For St. *Austin* says (*f*) it was erected only to God and his Service) but because it was a Memorial of his Martyrdom, being built in the place where *Cyprian* himself was offered a Sacrifice unto God.

(*e*) Aug. de Vera Relig. c. 55. Honoramus eos Charitate, non servitute. Nec eis Templa construimus. Nolunt enim sic se honorari à nobis, *&c.* It. de Civit. Dei lib. 22. c. 10. Illi (Ethnici) talibus Diis suis & Templa ædificaverunt, & statuerunt aras, & sacerdotes instituerunt, & sacrificia fecerunt. Nos autem Martyribus nostris non Templa sicut Diis, sed Memorias sicut hominibus mortuis fabricamus: Nec ibi erigimus altaria, in quibus Sacrificemus Martyribus, sed uni Deo & Martyrum & nostro. (*f*) Aug. Ser. 113. de Diversis Tom. 10. p. 592. Ut Mensa illa quæ Dei est, etiam Cypriani vocetur, hæc Causa est: Quia ut illa modo cingitur ab obsequentibus, ibi Cyprianus cingebatur à persequentibus, *&c.* Item. Mensa Deo constructa est, tamen Mensa dicitur Cypriani — quia ibi est immolatus, & quia ipsa immolatione sua paravit hanc Mensam, non in qua pascat sive pascatur, sed in qua Sacrificium Deo, cui & ipse oblatus est, offeratur.

Sect. 9.
Churches sometimes named from their Founders or oth r Circumstances in their Building.

And from hence it is very plain, that the naming a Church by the Name of a Saint or Martyr was far from Dedicating it to that Saint or Martyr, though it served for a Memorial of him among the Living, and so far was an Honour to his Memory, though dedicated only to God and his Service. And this is farther evident from this Consideration, That Churches were sometimes named from their Founders, who certainly did not intend to dedicate Churches to themselves. Thus *Sirmond* (*g*) has observed three Churches in *Carthage* to be so denominated from their Founders, *Basilica Fausti, Florentii*, and *Leontii*. And *Sozomen* (*h*) tells us, that the Temple of *Serapis*, when it was turned into a Church, was called by the Name of *Arcadius*. As some in *Rome* and *Antioch* bare the Name of *Constantine* and *Justinian*. Sometimes they had their Name from a particular Circumstance of time, or place, or other Accident in the building of them. The Church of *Jerusalem* was called *Anastasis* and *Crux*, notbecause it was dedicated to any St. *Anastasis* or *Cross*, but because it was by *Constantine* built in the place of our Saviour's Crucifixion and Resurrection, as *Valesius* (*i*) and others have rightly observed. So the Church of *Anastasia* at *Constantinople* was so termed, not from any Saint of the same Name, but because it was the Church where *Gregory Nazianzen* by his Preaching gave a sort of new Life or Resurrection to the Catholick Doctrine of the Trinity, after it had been long oppressed by the *Arian* Faction, as he himself (*k*) accounts for

(*g*) Sirmond. Not. in Aug. Serm. 37. à se Edit. Tom. 10. p. 753. (*h*) Sozom. lib. 7. c. 15. (*i*) Vid. Vales. Epist. de Anastas. ad Calcem Eusebii. (*k*) Naz. Orat. 32. ad 150 Episcopos. Tom 1. p. 527. It. Carm. 9. de Somnio Anastasiæ. Tom. 2. p. 78.

for the Reaſon of the Name in ſeveral places of his Writings. And upon the like ground one of the Churches of *Carthage* was called *Baſilica Reſtituta*, from its being Reſcued out of the Hands of the *Arians*. One of the Churches of *Alexandria* was commonly called *Cæſareum* (*l*), which *Valeſius* (*m*) thinks was for no other reaſon but becauſe the place before had been called *Cæſareum*, or the Temple of the *Cæſars*. As a Church of *Antioch* was called *Palæa*, becauſe built in that part of the City which they termed παλαιὰν, or the old City. So St. *Peter*'s at *Rome* was anciently called *Triumphalis*, becauſe it ſtood in *Via Triumphali*, or the Triumphal Way leading to the Capitol. And we are aſſured from St. *Jerom* (*n*), that the *Lateran* Church had its Name from *Lateranus* the Heathen, who was ſlain by *Nero*, becauſe it had formerly been that Nobleman's Palace in *Rome*. A thouſand Obſervations of the like nature might be made: But theſe few are ſufficient to ſhew, that there were different Reaſons for giving Names to Churches; and that it was no Argument of Churches being dedicated to Saints, becauſe they bare the Names of Saints; it being otherwiſe apparent, that they were conſecrated only to God, and not to any Creature.

Sect. 10.
When Altars firſt began to have a particular Conſecration with new Ceremonies diſtinct from Churches.

What has been obſerved of Churches, is equally true of Altars, that they were always dedicated to God alone, and not to any other Being whatever, even after they began to have a particular Conſecration with ſome new

(*l*) Socrat. lib. 7. c. 15. Liberat. Breviar. c. 18. (*m*) Valeſ. Not. in Evagr. lib. 2. c. 8. (*n*) Hieron. Ep. 30. Epitaph. Fabiolæ Ut ante diem Paſchæ in Baſilica quondam Laterani, qui Cæſariano truncatus eſt gladio, ſtaret in ordine Pœnitentium. *Speaking of* Fabiola *doing Penance there.*

new Ceremonies distinct from Churches: Which seems to have begun first of all in the sixth Century. For the Council of *Agde*, *An.* 506. is the first Publick Record that we meet with, giving any Account of a distinct Consecration of Altars: And there we find the new Ceremony of *Chrism* (*o*) added to the Sacerdotal Benediction. And not long after we find a like Decree in the Council of *Epone*, *An.* 517. That no Altars but such as were made of Stone, should be consecrated with (*p*) the Infusion of *Chrism* upon them. Which implies, that at least some Altars, if not all, had then the Ceremony of *Chrism* in their Consecration. But as this Ceremony was new, so was the Consecration of Altars, as distinct from Churches, a new thing also; and much more the Consecration of Communion-cloths, and Cups, and Images, and Crosses, and Paschal Tapers, and Holy Water, and Beads, and Bells, of which the Reader may find a particular Account in *Hospinian* (*q*) with all the new Rites of Consecrating Churches in the *Romish* Rituals, which it is none of my Business here farther to pursue.

Sect. 11.

No Church to be built or consecrated before it was endowed.

Concerning the ancient Consecrations we have farther to observe, That by the Laws of *Justinian* no Man was to begin to build a Church, before he had given Security to the Bishop of a Maintenance for the Ministry (*r*) and the Repairs of the Church, and

(*o*) Conc. Agathen. can. 14. Altaria placuit non solum Unctione Chrismatis, sed etiam Sacerdotali Benedictione sacrari. (*p*) Conc. Epaunens. c. 26. Altaria nisi lapidea infusione Chrismatis non sacrentur. (*q*) Hospin. de Templis lib. 4. c. 2. &c. (*r*) Justin. Novel. 67. c. 2. Non aliter quempiam Ecclesiam de novo exædificare, priusquam loquatur ad Deo amabilem Episcopum, & definiat mensuram quam deputat ad Luminaria & ad sacrum Ministerium, & ad domus Custodiam, & ad alimenta Ministrantium, &c.

and whatever was otherwiſe neceſſary to uphold Divine Service in it. And by a Rule of one of the *Spaniſh* Councils (*ſ*) a Biſhop was not to conſecrate a Church, before the Donation of its Maintenance was delivered to him in Writing confirmed by Law. Which were neceſſary Rules to preſerve Churches from falling to Ruin, and their Miniſtry and Service from Contempt and Diſgrace.

Sect. 12. *Yet Biſhops not to demand any thing for Conſecration.*

But beyond this ſuitable Proviſion and Settlement for the Service of the Church the Biſhop was not to exact or demand any thing farther of the Founder; but it being part of his ordinary Office to conſecrate Churches, he was obliged to do it without requiring any Reward for his Service; unleſs the Founder thought fit to make him any Voluntary Oblation, in which Caſe he was at liberty to receive it. So it is determined in the foreſaid *Spaniſh* Council of *Bracara* (*t*), and for the *French* Churches in the ſecond Council of *Chalons* (*u*), and others in the time of *Charles the Great*.

Sect. 13. *Conſecrations performed indifferently upon any Day.*

As to the Time of Conſecration, they did not anciently confine themſelves to perform it only upon *Sundays*, but all days were at firſt indifferent both for this and the Ordinations of the Clergy likewiſe. Which is an Obſervation frequently made by the Learned *Pagi* (*w*) in his Critical

(*ſ*) Conc. Bracarenſ. 2. c. 5. Unuſquiſq; Epiſcoporum meminerit, ut non prius dedicet Eccleſiam, niſi antea dotem Baſilicæ & obſequium ipſius per donationem Chartulæ confirmatum accipiat. Vid. Conc. Tolet. 3. c. 15. (*t*) Conc. Bracar. 2. c. 5. Quoties ab aliquo fidelium ad conſecrandas Eccleſias Epiſcopi invitantur, non quaſi ex debito munus aliquod a Fundatore requirant; ſed ſi ipſe quidem aliquid ex ſuo Voto obtulerit, non reſpuatur. (*u*) Conc. Cabillon. 2. c. 16. (*w*) Pagi Critic. in Baron an. 335. n. 5.

cal Remarks upon the Chronology of the Ancient Church. Particularly he obſerves, that *Conſtantine's* famous Dedication of the Church of *Jeruſalem* in a full Synod of Biſhops, *An.* 335. muſt needs have been upon a *Saturday*: For all Writers agree, that it was upon the *Ides* of *September*, that is, upon the 13th day of *September*, which according to the exact Rules and Method of the *Cycle* muſt fall upon a *Saturday* that Year. Whence *Pagi* rightly concludes, that the Cuſtom had not yet prevailed, which confined Conſecration of Churches to the *Lord's-day*.

Sect. 14. *The Day of Conſecration uſually celebrated among their Anniverſary Feſtivals.*

I have nothing farther to remark upon this Head, ſave only that the Day of Conſecration was in many Churches ſolemnly kept and obſerved among their Anniverſary Feſtivals. For *Sozomen* (*x*) gives us this Account of the Dedication of the Church of *Jeruſalem*, that in memory of it they held a yearly Feſtival, which laſted for Eight days together, during which time both they of the Church, and all Strangers, which flocked thither in abundance, held Eccleſiaſtical Aſſemblies and met together for Divine Service. To this *Gregory the Great* ſeems to have added a new Cuſtom here in *England*, which was, that on the Annual Feaſt of the Dedication the People might build themſelves Booths round about the Church, and there feaſt and entertain themſelves with eating and drinking, in lieu of their ancient Sacrifices while they were Heathens: Which is related by *Bede* (*y*) out of *Gregory's* Letters to *Auſtin* and *Mellitus* the firſt Biſhop of the *Saxons*. And from this Cuſtom, it is more than probable, came our *Wakes*, which are ſtill obſerved in ſome places, as the Remains of thoſe Feaſts of Dedication of particular Churches.

BOOK IX.

(*x*) Sozom. lib. 2. c. 26. (*y*) Bede Hiſt. lib. 1. c. 30.

Origines Eccleſiaſticæ:

OR, THE

ANTIQUITIES

OF THE

Chriſtian Church.

VOL. III. Part. II.

Wherein is Contained

I. An Account of the Ancient ASCETICKS, and the Original of Monks ſucceeding them, with the ſeveral Laws and Rules relating to the Monaſtick Life.

II. An Account of the Ancient CHURCHES, their Original, Names, Parts, Utenſils, Conſecrations, Immunities, *&c.*

III. A Geographical Deſcription of the Diſtricts of the Ancient CHURCH, or an Account of its Diviſion into Provinces, Dioceſes, and Pariſhes; and of the firſt Original of theſe.

The whole Illuſtrated with Cuts, Maps and Indexes.

By JOSEPH BINGHAM,
Rector of Headborn-Worthy, *and ſometime Fellow of* Univerſity-College *in* OXFORD.

LONDON,
Printed for R. KNAPLOCK, at the *Biſhop's Head* in St. *Paul's* Church-Yard, MDCCXI.

TO THE

Right Honourable

And Right Reverend Father in God,

JONATHAN,

Lord Biſhop of WINCHESTER,

And Prelate of the Moſt Noble Order of the GARTER.

This Third Volume of the

ANTIQUITIES

OF THE

CHRISTIAN CHURCH,

Is humbly Submitted and Inſcribed by the Author,

His LORDSHIPS

Moſt Dutiful and Obedient Servant,

JOSEPH BINGHAM.

BOOK VIII.

CHAP. X.

Of the Reſpect and Reverence which the Primitive Chriſtians paid to their Churches.

Sect. 1.
Churches never put to any Prophane Uſe, but only Sacred and Religious Service.

NExt to their Adorning and Conſecration of Churches, it will be proper to examin what Reſpect and Reverence they paid to conſecrated Places, after they were once ſet apart for Divine Service. They then uſed them only as the Houſes of God, for Acts of Devotion and Religion, and did not allow of any thing to be done there, that had not ſome Tendency towards Piety, or immediate Relation to it. They might be uſed for Religious Aſſemblies, for the Elections of the Biſhops and Clergy, for the ſitting of Councils, for Catechetick Schools, for Conferences and Collations about Religion: but not be put to the Uſe of common Houſes, to eat, or drink, or lodge in. And therefore, tho' the Law allow'd Men to take Sanctuary in the Church, as we ſhall ſee in the next Chapter, yet it did not allow them to have their Meat and Lodging there. When ſome abuſed the *Catechumenia* (which I have ſhewed before to be places within the Church for Men and Women to hear Divine Service in) and turned them into Rooms to lodge in, the Emperor *Leo* made a Decree, That all ſuch ſhould be expell'd from their Habitations in the Church. The Caſe

was different when Men ſpent whole Nights in the Church in Watching and Prayer; as they did frequently both in their publick and private Vigils; ſuch Pernoctations in the Church were allow'd, becauſe they were but neceſſary Circumſtances of Divine Service: Only Women were forbidden by the Council of *Eliberis* [*a*] to keep private Vigils in the Church, becauſe many times, under pretence of Prayer, ſecret Wickedneſs was committed. And for the like reaſon their *Agapæ*, or Feaſts of Charity, which were originally an Apoſtolical Practice, and kept in the Church, were afterwards prohibited, or at leaſt diſcouraged, for the Exceſs and conſequent Prophaneneſs that attended them. The Council of *Laodicea* [*b*] peremptorily forbids them under that Name of *Charity-Feaſts*, and commands that no one ſhould eat, or prepare Beds or Tables for that purpoſe, in the Houſe of God. And the third Council of *Carthage* forbids all Feaſting in the Church [*c*] in general to the Clergy, except in caſe of Neceſſity, when they were upon a Journey, and could not otherwiſe be entertained; and orders, that the Cuſtom ſhould be diſcountenanced as much as poſſible alſo in the Laity: For though they were forced to tolerate it for ſome time, yet they did not

[*a*] Conc. Eliber. c. 35. Placuit prohiberi, ne fœminæ in Cœmeterio pervigilent, eo quod ſæpe ſub obtentu Religionis ſcelera latenter committant. [*b*] Conc. Laodic. c. 28. ὅτι δεῖ ἐν τοῖς κυριακοῖς ἢ ἐν ταῖς ἐκκλησίαις, τὰς λεγομένας ἀγάπας ποιεῖν ἢ ἐν τῷ οἴκῳ τῦ Θεῦ ἐσθίειν ἢ ἀνάκλισια στρωννύειν. [*c*] Conc. Carthag. 3. c. 30. Ut nulli Epiſcopi vel Clerici in Eccleſia conviventur, niſi forte tranſeuntes hoſpitiorum neceſſitate illic reficiantur. Populi etiam, quantum fieri poteſt, ab hujuſmodi Conviviis prohibeantur. Vid. Cod. Afric. Can. 42.

ot approve of it, as St. *Auſtin* tells *Fauſtus* [*d*] the *Manichee*, but endeavoured to correct both the Exeſs that many ran into upon ſuch Occaſions, and he very Cuſtom it ſelf of Feaſting in the Church, r at the Graves of the Martyrs, becauſe two Errors rept into the Church by that means, Intolerable Exceſs, and an Heatheniſh Superſtition therewith: lor Men began, as he [*e*] complains, in theſe Riots o worſhip Pictures and Tomb-ſtones, and reckon'd heir Feaſts a ſort of Sacrifice to the Dead, placing ven their Voracities and Drunkenneſs to the Acount of Religion; ſo that it was high time to lay ide all manner of Banquettings in the Church, that he Houſe of God might not be prophan'd with ſuch Exceſſes of Riot as were not to be endur'd in priate Houſes. And this was their general Rule in all aſes, to lay aſide all Cuſtoms that were not abſotely neceſſary, though innocent and uſeful in their Original, rather than ſuffer the Abuſes and Corruptions of them to end in the Prophanation of Churches.

Sect. 2. *The like Caution obſerved about the Sacred Veſſels and Utenſils of the Church.*

The like Reverence and Reſpect was alſo ſhewed to every Sacred Veſſel and Utenſil belonging to the Adminiſtration of the Sacraments and Divine Service: They might not be employed to any other Uſe, but only what

[*d*] Aug. cont. Fauſt. Lib. 20. c. 21. Qui ſe in Memoriis Martyrum inebriant, quomodo a nobis approbari poſſunt, um eos, etiam ſi in domibus ſuis id faciant, ſana doctrina ondemnet? Sed aliud eſt quod docemus, aliud quod ſuſtiemus: Aliud quod præcipere jubemur, aliud quod emenare præcipimur, & donec emendemus, tolerare compellimur.

[*e*] Aug. de Morib. Eccleſ. Lib. 1. c. 34. Novi multos eſſe epulchrorum & Picturarum adoratores: Novi multos eſſe, ui luxurioſiſſime ſuper mortuos bibant, & epulas cadaveribus xhibentes, ſuper ſepultos ſeipſos ſepeliant, & voracitates e- rietateſq; ſuas deputent Religioni.

was Sacred, and answerable to the Designation and Appointment of them. Upon this account they were kept in the *Sceuophylacium* of the Church, and never removed thence but when the Service of the Altar required them. This Custom was so nicely observed, that when *Athanasius* was accused for breaking the Mystical Cup, he clears himself of the Accusation, by saying, That in the Place, where it was pretended that he had broken it, there was neither Church, nor Minister [*b*], nor was it the Time of celebrating the Eucharist: Therefore, since the Cup was never in the Custody of any but the Ministers of the Church, nor ever us'd but in the Church in time of Divine Service, he could not be guilty of the Crime laid against him, seeing there were none but Private Men, in whose keeping the Cup could not be, in that Place. The Vessels were usually kept by the Deacon; and the Sub-deacons and other Inferior Orders are by the Councils of *Laodicea* [*c*] and *Agde* [*d*] forbidden to touch them. There was but one Case in which it was lawful to put these Things to common Use, and that was the Case of absolute Necessity, when no other Method cou'd be found out to redeem Captives or relieve the Poor in Times of extreme Exigence: Then it was thought that Mercy was to be preferred before Sacrifice, and that the Living and Spiritual Temples of God were to be preserv'd at the Expence of the material Ones; and they never made any scruple to melt down their Communion-Plate, or part with their Ornaments upon such Occasions, of which I have given full Proof heretofore from the Examples of St. *Ambrose*, St. *Austin*, *Cyril* of *Jerusalem*,

[*b*] Athan. Apol. 2. Tom. 1. p. 732. [*c*] Conc. Laodic. c. 21. [*d*] Conc. Agathen. c. 66.

lem, *Acacius* Biſhop of *Amida*, *Exuperius* of *Tholouſe*, nd the Laws [e] of *Juſtinian*, which need not be epeated in this Place. But excepting this one xtraordinary Caſe, it was eſteemed the higheſt rophanation and Sacrilege, to divert any thing o any other Uſe, which was given to God's ervice: And there are ſome Inſtances of very remarkable Judgments that befel ſuch Prophaners, one or two of which it may not be amiſs to mention. *Theodoret* [f] tells us, *Julian* the Apoſtate, ſent two of his Officers, *Felix* and his Uncle *Julian*, to plunder the Church of *Antioch*, call'd the *Golden Church*, nd bring the rich Veſſels, which *Conſtantine* and *Conſtantius* had dedicated, into his own Coffers. But they were not content barely to commit Sacrilege, unleſs they could vent their Spite alſo in ſome Unmannerly and Prophane Abuſes: Therefore *Julian* piſs'd upon the Holy Table, and *Felix* ſeeing the Holy Veſſels, broke out into this rude Expreſſion, *Behold what fine Veſſels* Mary's *Son is ſerv'd in!* but the impious Wretches did not long go unpuniſh'd: For *Julian* was immediately ſeized with an Ulcer, which turned all his Bowels into Putrefaction, and he died voiding his own Excrements at his Blaſphemous Mouth; and *Felix* by the ſame Divine Vengeance voided Blood at his Mouth, without intermiſſion, Day and Night 'till he died. *Victor Uticenſis* [g] gives us a like Account of one *Proculus*, an Agent of one of the Kings of the *Vandals*, who having ravaged and plundered the Catholick Churches, made himſelf a Shirt and Breeches of the Palls or Coverings of the Altar. But not long after he fell into a Phrenzy, which made him eat off his own

[e] Book 5. Chap. 6. Sect. 6. [f] Theodor. lib. 3. c. 12.
[g] Victor de Perſecut. Vandal. lib. 1. p. 593.

Tongue, Piece by Piece, and ſo he breathed out his laſt in a moſt ignominious Death. It is no leſs remarkable, what *Optatus* reports of ſome Donatiſt Biſhops, who in their mad Zeal againſt the Catholicks, ordered the Euchariſt which the Catholicks had conſecrated to be thrown to their Dogs; but not without an immediate ſign of Divine [b] Vengeance upon them: For the Dogs inſtead of devouring the Elements, fell upon their Maſters, as if they had never known them, and tore them to pieces, as Robbers and Prophaners of the Holy Body of Chriſt. Which makes *Optatus* put them in mind of that Admonition of our Saviour *Mat.* 7. 6. *Give not that which is Holy unto the Dogs, neither caſt ye your Pearls before Swine, leſt they trample them under their Feet, and turn again and rend you.* Other Inſtances might be added of the ſame nature, but I chuſe rather to go on with the Account of their Reverence, than to dwell any longer upon the Puniſhments of the Prophaners.

Sect. 3. *What difference made between Churches and Private Houſes.*

Let us next then obſerve the Difference that was made between Churches and Private Houſes. Some Hereticks made very light of this Diſtinction, as the *Euſtathians*, *Maſſalians*, and others. Againſt the *Euſtathians* we have two Canons made in the Council of *Gangra*, from which we may learn their Errors, and what were the Catholick Tenets in oppoſition to them. The firſt is, If any one

[b] Optat. lib. 2. p. 55. Ut omnia Sacroſancta ſupra memorati veſtri Epiſcopi violarent, juſſerunt Euchariſtiam canibus fundi; non ſine ſigno Divini Judicii. Nam iidem canes accenſi rabie, ipſos Dominos ſuos, quaſi latrones, ſancti Corporis reos, dente vindice, tanquam ignotos & inimicos laniaverunt.

one [*i*] teach, that the Houſe of God, and the Aſſemblies held therein are to be deſpiſed, let him be *Anathema*. And the other, if any one [*k*] hold Aſſemblies Privately out of the Church, and deſpiſing the Church, chuſes to perform Eccleſiaſtical Offices, where there is no *Presbyter* appointed by the Biſhop, let him be *Anathema*. Theſe Hereticks ſeem to have contemned both a Regular Miniſtry and the Publick Churches, and to have made no Difference between the Houſe of God, and other Houſes, but to have taught that Eccleſiaſtical Offices might as well be performed at Home as in the Church. Againſt which Errors this Council riſing up ſo ſeverely, gives us to underſtand, that according to the Sentiments of the Catholick Church, the Publick Offices of the Church were to be performed in Publick, and not in Private Houſes, and that it was a Contempt of the Houſe of God to perform them otherwiſe. At preſent I do not remember any one allow'd Inſtance of the contrary Practice in all ancient Hiſtory, except in Caſes of Neceſſity, which are above all Laws. And therefore I could not but reckon this Difference, which was ſo univerſally put between the Houſe of God and Private Houſes, among the Inſtances of Reſpect and Reverence, which the Ancients paid to their Churches.

Sect. 4.
How ſome choſe rather to die than deliver up Churches to be Prophaned by Hereticks.

It will deſerve here alſo to be remembred, particularly to the Praiſe of St. *Ambroſe*, how he acted with the Courage and Reſolution of a Martyr in Defence of

[*i*] Conc. Gangren. c. 5. εἴ τις διδάσκοι τὸν οἶκον τοῦ θεοῦ εὐκαταφρόνητον εἶναι, καὶ τὰς ἐν αὐτῷ συνάξεις, ἀνάθεμα ἔστω. [*k*] Ibid. c. 6. εἴ τις φεύγει τὴν ἐκκλησίαν ἰδίᾳ ἐκκλησιάζοι, καὶ καταφρονῶν τῆς ἐκκλησίας, τὰ τῆς ἐκκλησίας ἐθέλοι πράττειν, μὴ συνόντος τοῦ πρεσβυτέρου καὶ γνώμην τοῦ ἐπισκόπου, ἀνάθεμα ἔστω.

the Churches, that they might not be delivered up to the Prophanation of the *Arians*. For when the younger *Valentinian* had by the Inſtigation of his Mother *Juſtina*, an *Arian* Empreſs, firſt publiſhed a Law, now extant in the *Theodoſian* [*l*] *Code*, allowing the *Arians* Liberty to hold Aſſemblies; and afterwards ſent his Commands to *Ambroſe* to deliver up to them one of the Churches of *Milan*; he return'd him this brave and generous Anſwer. "If "the Emperor asks of me any thing [*m*] that is "my own, my Eſtate, my Money, I ſhall freely "recede from my Right, though all that I have be-"longs to the Poor. But thoſe things which are "God's, are not ſubject to the Emperor's Power. "If my Patrimony is demanded, you may invade "it; if my Body, I will offer it of my own ac-"cord. Will you carry me into Priſon, or unto "Death? I will voluntarily ſubmit to it. I will "not guard my ſelf with an Army of my People "about me, I will not lay hold of the Altar, and "ſupplicate for Life, but more joyfully be ſacri-"fic'd my ſelf for the Altar". He thought it abſolutely unlawful for the Emperor to grant to the *Arians*, the Enemies of Chriſt, thoſe Temples which had been dedicated to the Service of Chriſt; and that it did much leſs become a Biſhop, the Miniſter of Chriſt, to be acceſſary to ſo foul a Diſhonour to his Lord: And therefore he rather reſolved to die at the Altar, if it muſt be ſo, than give his conſent to ſo great a Prophanation. By this one Inſtance

[*l*] Cod. Th. Lib 16. Tit. 1. de Fid. Cathol. Leg. 4. [*m*] Ambroſ. Ep. 33. ad Marcel. de Tradendis Baſilicis. Si a me peteret quod meum eſſet, id eſt, fundum meum, argentum meum, jus hujuſmodi meum me non refragaturum, quanquam omnia quæ mea ſunt eſſent pauperum. Verum ea quæ Divina, Imperatoriæ Poteſtati non eſſe ſubjecta, &c.

Inſtance we may eaſily judge, what Opinion the Ancients had of the Sacredneſs of Churches, as God's Propriety; and that they would as ſoon deliver up their Bibles to be burnt by the Heathen, as their Churches to be Prophaned by Heretical Aſſemblies, where Impiety would be taught for true Religion, and Blaſphemy offered to God inſtead of Adoration.

Sect. 5. *The Ceremony of waſhing their Hands when they went into the Church.*

As to the Ceremonies of Reſpect us'd by them when they enter'd into the Church, we find one of pretty general Obſervation, which was the Cuſtom of waſhing their Hands and their Face, in token of Innocency and Purity, when they went to worſhip God at the Holy Altar. Which ſeems to be taken from that of the Pſalmiſt, *I will waſh my Hands in Innocency, and ſo will I compaſs thy Altar.* This Cuſtom is frequently mentioned by *Chryſoſtom*, *Euſebius*, *Tertullian*, *Syneſius*, *Paulinus* and others, whoſe Teſtimonies have been already alledged in the former Part [*n*] of this Book, where I had alſo occaſion to ſhew, that Fountains and Ciſterns of Water were commonly ſet in the *Atrium* or Court before the Church for this very Purpoſe.

Sect. 6. *The Ceremony of putting off their Shoes us'd by ſome, but this no general Cuſtom.*

Another Ceremony us'd by ſome few (for it was no general Cuſtom) was putting off their Shoes, when they went into the Houſe of God. *Caſſian* obſerves of the *Egyptian* Monks, that they always wore Sandals inſtead of Shoes, and thoſe they alſo put off whenever they went [*o*] to celebrate

[*n*] *Chap.* 3. *Sect.* 6. [*o*] Caſſian. Inſtitut. Lib. 1. c. 10. Nequaquam tamen Caligas pedibus inhærere permittunt, cum accedunt

brate or receive the Holy Myſteries, thinking themſelves obliged to do ſo, by interpreting Literally that intimation of Reverence, which was given to *Moſes* and *Joſhua*, *Put off thy Shoes from off thy Feet, for the Place whereon thou ſtandeſt is Holy Ground.* But others did not underſtand this as an abſolute Command, obliging all Men preciſely to uſe this Ceremony of Reſpect, but only where the Cuſtom of any Nation had made it an indication of Reverence, as it was among the Eaſtern Nations in the Time of *Moſes* and *Joſhua*. Whence we do not find it mentioned as any general Cuſtom prevailing among the Primitive Chriſtians: Unleſs perhaps it may be thought to have been ſo in the *Ethiopian* or *Abyſſin* Churches, becauſe, as Mr. *Mede* has obſerved [p] out of *Zaga Zabo*'s Account of them in *Damianus a Goes*, the ſame Cuſtom continues ſtill among them at this Day. Which whether it be derived from ancient Tradition of their Churches, or be a Practice lately taken up among them, is not now very eaſy to be determined.

Sect. 7.
Whether the Ancients uſed the Ceremony of Bowing toward the Altar at their Entrance into the Church.

And I think the ſame Reſolution muſt be given to the Queſtion about Bowing toward the Altar at their firſt Entrance into Churches. Mr. *Mede* thinks there is no plain Demonſtration of it in the ancient Writers, but ſome Probability of ſuch a Cuſtom derived from the *Jews*. For he ſays, What reverential Guiſe, Ceremony or Worſhip [q] they us'd at their ingreſs into God's

accedunt ad celebranda vel percipienda Sacroſancta Myſteria, illud æſtimantes etiam ſecundum Literam cuſtodiri debere, quod dicitur ad Moyſen vel ad Jeſum filium Nave: Solve corrigiam calceamenti tui, locus enim in quo ſtas terra Sancta eſt. [p] *Mede Diſc. on Eccl.* 5. 1. *p.* 348. [q] *Mede Diſc. on Pſal.* 132. 7. *p.* 397.

God's Houſe in the Ages next to the Apoſtles (and ſome I believe they did) is wholly buried in Silence and Oblivion. The *Jews* before them, from whom the Chriſtian Religion ſprang, us'd to bow themſelves down towards the Mercy-ſeat. The Chriſtians after them in the *Greek* and *Oriental* Churches, have Time out of Mind, and without any known Beginning thereof, us'd to bow in like manner, with their Poſture toward the Altar, or Holy Table, ſaying that of the Publican in the Goſpel, *God be merciful to me a Sinner*; as appears by the Liturgies of St. *Chryſoſtom* and St. *Baſil*, and as they are ſtill known to do at this Day. Which Cuſtom of theirs, not being found to have been Ordain'd or Eſtabliſh'd by any Decree or Canon of any Council, and being ſo agreeable to the Uſe of God's People of the *Old Teſtament*, may therefore ſeem to have been derived to them from very remote and ancient Tradition. Nothing therefore can be known of the Uſe of thoſe firſt Ages of the Church, farther than it ſhall ſeem probable they might imitate the *Jews*. This is ſpoken according to their wonted Ingenuity of that Learned Perſon, who never advances a Probability into a Demonſtration. I ſhall only add one thing out of *Chryſoſtom*, to make his Opinion ſeem the more Probable, which I note from the Obſervation of Mr. *Aubertin* [r], who among ſome other Inſtances of Reverence paid to God, at the reading of the Goſpel and reception of Baptiſm, takes notice of this, that when the Candidates of Baptiſm came near the Baptiſtery, which in *Chryſoſtom*'s Language [s] is the Bride-chamber of the Spirit and the

[r] Albertin. de Euchar. Lib. 2. *p.* 432. [s] Chryſoſt. in illud, Simile eſt Regnum Cælor. *&c.* ἐπειδὰν εἰσδέξηται τὸ πασάδα τὸ χάεσθ, ἐπειδὰν πλησίον γένηται τὸ φοβερᾶς ὁμῦ καὶ ποθεινῆς κολυμβήθρας, ὡς ἀληθῶς πεσοπέσητε τῷ βασιλεῖ, ῥίψατε πάντες ὁμοίως ἐπὶ γόνατα.

the Port of Grace, they were then as Captives to fall down before their King, and all to caſt themſelves together upon their Knees. Now if ſuch an Act of Reverence was performed to God at their entrance into the Baptiſtery, it is not improbable but that ſome ſuch Reverence might alſo be uſed at their entrance into the Temple. But in matters which have not a clear Light and Proof, 'tis not prudent to be over-bold in our Determinations.

Sect. 8.
Kings laid aſide their Crowns and Guards, when they went into the Houſe of the King of Kings.

It is more certain, that when Kings and Emperors went into the Houſe of God, they paid this Reſpect to the Place, that they left not only their Arms and their Guards, but alſo their Crowns behind them; as thinking it indecent to appear in their Regalia in the Preſence of the King of Kings, or to ſeem to want Arms and Guards, when they were under the peaceable Roof of the Prince of Peace. St. *Chryſoſtom* often ſpends his Eloquence [*t*] upon this Cuſtom, and uſes it as an Argument to perſuade all Inferiors to a profound Reverence, Humility and Peace, when they came into the Courts of God, becauſe they had ſuch Examples of their Kings before them. The Emperor *Theodoſius junior* alſo makes uſe of the ſame Topick in one of his Laws [*u*], which was made to regulate the Abuſes of ſome who fled for Sanctuary in the Church with their Arms about them: Which Prophanation was not to be endured in any, ſince he him-

[*t*] Chryſoſt. Orat. poſt Redit. ab Exilio Tom. 4. p. 971. It. Hom. in Pſal. 48. Tom. 3. p. 812. [*u*] Edict. Theodoſ. ad calcem Conc. Epheſ. & in Cod. Th. Lib. 9. Tit. 45. Leg. 4. Nos qui legitimis imperii armis ſemper circundamur — Dei templum ingreſſuri, foris arma relinquimus, & ipſum etiam Dadema, regiæ majeſtatis inſigne, deponimus.

himſelf always left his Arms without Doors, and firſt laid aſide his Diadem, the badge of Imperial Majeſty, before he went into the Church. Nay *Julian* himſelf had regard to this Cuſtom, as *Sozomen* truly obſerves [x] out of his Epiſtle to *Arſacius*, High Prieſt of *Galatia*, where one of the things he would have them imitate the Chriſtians in, was this, That when they went into the Temples of their Gods, no Man of Arms ſhould appear among them. And I have already [y] noted out of *Leo Grammaticus*, how *Michael* the *Greek* Emperor in latter Ages was cenſured for preſuming to paſs the Beautiful or Royal Gates crown'd, at which Gates it had ever been cuſtomary for his Predeceſſors to lay aſide their Crowns, when they went into the Church.

Sect. 9.
The Doors and Pillars of the Church and Altar often kiſſed and embraced in token of Love and Reſpect to them.

Another very uſual piece of Reſpect paid to the Altar and the Church, was Mens embracing, ſaluting, and kiſſing them, or any part of them, the Doors, Threſhold, Pillars, in token of their great Love and Affection for them. St. *Ambroſe* takes notice of this in the Account he gives of the great Conſternation they were in at *Milan*, when the Emperors Orders came for delivering up the Churches to the *Arians*. The Soldiers were the Men who firſt brought the welcome News into the Church, that the Emperor had revok'd his fatal Sentence: And they ſtrove who ſhould firſt get to the Altar [z] and kiſs it, to ſignify, that all things now were in Peace and Safety. He alludes, no doubt, to the *Oſculum Pacis*, The Solemn Kiſs of Peace, which the Faithful anciently were

[x] Sozom. Lib. 5. c 16. [y] *See Chap.* 5. *Sect* 1. [z] Ambroſ. Ep 33 Certatim hoc nunciare milites, irruentes in Altaria, Oſculis ſignificare pacis inſigne.

were us'd to give mutually to each other in the Communion-Service, as a Teſtimony of their Cordial Love and Affection for one another. And therefore it cannot be ſuppos'd that ſuch Salutations of the Church or Altar were intended as Acts of Religious Worſhip, but only as civil Indications of their Love and Reſpect for them. And by this Rule we are to interpret all other Places of ancient Authors, which frequently ſpeak of this Cuſtom, as *Sidonius Apollinaris* [a], *Paulinus* [b], *Prudentius* [c], *Chryſoſtom* [d], *Athanaſius* [e], *Caſſiodore* [f], and the Author of the *Eccleſiaſtical Hierarchy* [g], under the Name of *Dionyſius* the *Areopagite*, and ſeveral others, who wrote before the Superſtitious Adoration of Images had gain'd any Credit in the Church: The like Reſpect to this having been alſo ſhewed to the Book of the Goſpels, without any ſuſpicion of adoring the Materials of it.

Sect. 10. *Churches us'd for Private Meditation and Prayer, as well as Publick.*

I think it not improper alſo to obſerve under this Head, that Churches were many times choſen as the propereſt Places for Private Devotion and Prayer upon extraordinary Occaſions. *Theodoret* [h] obſerves of *Theodoſius* the Emperor, that the Night before he was to engage *Eugenius* the Tyrant, was by him wholly ſpent in an Oratory, which

[a] Sidon. Lib. 1. Ep. 5. Triumphalibus Apoſtolorum Liminibus affuſus, *&c.* [b] Paulin. Natal. 6. Felicis, p. 569. Sternitur ante fores, & poſtibus oſcula figit. [c] Prudent. Hymn. 11. in S. Laurent. Apoſtolorum ac Martyrum exoſculantur Limina. [d] Chryſoſt. Hom. 29. *in* 2 *Cor.* πεύθυεα φιλῶμεν τὸ ναόν. [e] Athanaſ. Homil. adv. eos qui in homine ſpem figunt Tom. 2. p. 304. πεοσιόντες τῷ ἁγίῳ θυσιαστηρίῳ, καὶ μετὰ φόβου καὶ χαρᾶς ἀσπαζόμενοι. [f] Caſſiodor. Hiſt. Tripart. Lib. 9. c. 30. [g] Dionyſ. Eccl. Hier. c. 2. [h] Theodor. Lib. 5. c. 24.

which happened to be in the Place where he had pitched his Camp. And in like manner both *Athanaſius* [*i*] and *Socrates* [*k*], and the other Hiſtorians, tell us of *Alexander* Biſhop of *Conſtantinople*, that when the Faction of *Euſebius* had threatned to oblige him upon a certain Day to receive *Arius* into Communion, he betook himſelf the Night before to the Church, and there proſtrating himſelf before the Altar, continu'd all Night in Prayer, begging of God, that if the Faith which he held was Truth, and the Opinion of *Arius* Falſe, he would puniſh *Arius* as his Impiety juſtly deſerv'd. Which was accordingly fulfilled: For the next Day *Arius*, as he was going triumphantly to Church, having occaſion to turn aſide to go to Stool, voided his Entrails with his Excrements, and ſo periſhed by a moſt ignominious Death. I mention theſe things only to ſhew, That the Ancients paid ſuch a Reſpect to their Churches, that upon ſpecial Occaſions they thought them the propereſt Places as well for Private Devotion as for Publick. And I have already noted [*l*] that many of their Churches were ſo fram'd, as to have Private Cells or Receſſes for Men to retire to, and exerciſe themſelves at leiſure Times in private reading of the Scriptures, and Meditation and Prayer.

Sect. 11. *Their Publick Behaviour in the Church Expreſſive of great Reverence.*

As to their Publick Behaviour in the Church, it was generally ſuch as expreſſed great Reverence for it, as the Sanctuary of God, and the Place of his immediate Preſence. They entered it as the Palace of the Great King, where the Angels attended, and Heaven opened it ſelf, and Chriſt ſat upon his Throne, and

[*i*] Athanaſ Epiſt ad Serapion. p. 671. [*k*] Socrat. Lib. 1. c. 27. Ruffin Lib. 1. c. 12. [*l*] *See Chap.* 5. *Sect.* 8.

and all was filled with Incorporeal Powers, as *Chryſoſtom* words it [*l*] in ſome of his elegant Deſcriptions. 'Tis particularly remarked by *Gregory Nazianzen* [*m*] of his own Mother *Nonna*, that the Zeal of her Devotion was always ſo Flaming and Fervent, that ſhe never ſpake a Word in the Church, but what was neceſſary to be done in joining in the Sacred Service; ſhe never turn'd her Back upon the Altar, nor ever allow'd her ſelf to ſpit upon the Pavement of the Church. But I cannot ſay theſe were neceſſary Laws for all to obſerve; for *Nazianzen* intimates ſhe did ſomething above the common Pitch, and conſequently that it was Choice and Zeal, and not any binding Rules of the Church, that obliged her to it. We might here have conſidered farther their reverent Poſtures of Devotion, ſtanding, kneeling, and proſtration; and have expos'd the Practice of ſitting at Prayers and at the Communion-Service, which *Perron* and ſome others for different Reaſons contend for, as a Poſture of Devotion us'd in the ancient Church; but I ſhall have a more proper Occaſion to ſpeak of theſe Things hereafter, when we come to the particular Offices and Services of the Church.

Sect. 12.

Churches the ſafeſt Repoſitory for Things of any Value, and the beſt Retreat in times of Diſtreſs.

The laſt Inſtance of their Reverence for Churches which I ſhall take notice of, is, That the Sacredneſs of them made them commonly the ſafeſt Repoſitory for Things of Value, and the beſt Security and Retreat in times of common Calamity and Diſtreſs. The Church had not only her own Private Archives, her Treaſury, and her *Cemeliarchium*, for preſerving her own Writings,

[*l*] Chryſoſt. Hom. 3. in Epheſ. & Hom. 15 in Hebr. [*m*] Naz. Orat. 19. in Fun. Patris. Tom. 1. p. 292.

ings, her Utenſils and her Treaſures, but was a Place of common Tuition and Defence, both for Things and Perſons, in many other Caſes. Thus is noted by *Ruffin* (*n*) and *Socrates* (*o*) and *Sozomen*, That the Cubit wherewith they were us'd to meaſure the increaſe of the Waters of *Nile*, when it overflow'd, having been before uſually kept in the Temple of *Serapis*, was by the Order of *Conſtantine* laid up in the *Chriſtian* Church, where it continu'd till *Julian* the Apoſtate caus'd it to be remov'd to the Temple of *Serapis* again. But Perſons, as well as Things, found a ſafe Retreat and Security in the Sacredneſs of Churches, when many times in barbarous Invaſions no other Places would protect them againſt the Inſolence and Fury of a Conquering Enemy. Nay, the very Heathens themſelves, often found their Account in flying to the *Chriſtian* Churches, as St. *Auſtin* glories over them, beginning his famous Book againſt the *Pagans*, *De Civitate Dei*, with this Obſervation. There he tells them what Ungrateful Wretches they were to the Religion of Chriſt to clamour and inveigh ſo bitterly againſt it, when yet, had it not been for the Protection of their Lives in Places dedicated to Chriſt, whither they [*p*] fled from the Swords of their Enemies, they had never been able at that Day to have mov'd their Tongues againſt it. For when *Alarick* the *Goth* took and ſack'd *Rome*, he gave Orders that all the Churches ſhould be inviolable, and whoever fled thither ſhould be ſpar'd; The Sanctity of the Place ſhould be their Protection: By which means the Heathens

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[*n*] Ruffin. lib. 2. c. 30. [*o*] Socrat. lib. 1. c. 18. Sozom. lib. 1. c. 8. [*p*] Aug. de Civ. Dei, lib. 1. c. 1. Hodie contra eam Linguas non moverent, niſi ferrum hoſtile fugientes, in ſacratis ejus Locis vitam, de qua Superbiunt, invenirent, &c.

thens eſcap'd as well as the Chriſtians. For the Soldiers inviolably obſerv'd their General's Commands, and when they had barbarouſly Plunder'd and Murder'd in all other Places, they did not pretend to meddle with Churches, or offer the leaſt Violence to any who betook themſelves thither for Safety and Protection. Nay, they carry'd ſome into Churches themſelves, whom they intended to ſpare, and ſo ſecur'd them from the Violence of others that might have Aſſaulted them. So great a Veneration had even the Barbarous *Arian Goths* for Churches, in the midſt of all their Anger and Fury againſt the *Romans*, as not only St. *Auſtin*, but *Oroſius* [q], and St. *Jerom* [r] and *Caſſiodore* [s] and *Sozomen* [t] with other ancient Writers relate the Story. And it can hardly be doubted then, but that the *Catholicks* had the ſame Veneration for Churches; eſpecially when it is conſider'd alſo, how both by general Cuſtom and Law under the *Chriſtian* Emperors, every Church was inveſted with the Privilege of an *Aſylum*, or Place of Sanctuary and Refuge in certain Caſes; Of the Original of which, and the ancient Laws relating to it (becauſe ſome Abuſes have been added in After-ages by the Canon Law) I will give a particular Account in the following Chapter.

[q] Oroſ. lib. 7. c. 39. [r] Hieron. Epiſt. 16. ad Principiam. [s] Caſſiodor. Variar. lib. 12. c. 20. [t] Sozom. lib. 9. cap. 10

CHAP.

CHAP. XI.

Of the first Original of Asylums, *or Places of Sanctuary and Refuge, with the Laws relating to them, in* Christian *Churches.*

Sect. 1. *The Original of this Privilege to be deduced from the Time of* Constantine.

ALL that is necessary to be known of this Privilege, so far as concerns the Use of it in the Ancient Church, either relates to the Original of the Custom, or the Place itself where Sanctuary might be had, or the Persons who were entitled to the Benefit, or Lastly, the Conditions they were to observe in order to obtain and enjoy it. And therefore under these four Heads we will briefly consider it. As to the Original of it, there is no Dispute made by any Author, but that it began to be a Privilege of Churches from the Time of *Constantine*, though there are no Laws about it older than *Theodosius* either in the *Justinian*, or the *Theodosian* Code. But the Law of *Theodosius* is sufficient Evidence itself, that it was the Custom or Practice of the Church before; For his Law was not made to Authorize the thing itself, but to Regulate some Points relating to it, which supposes the thing to be in use before. But whether *Constantine* made any Law to establish it, is very much doubted by Learned Men. *Baronius* [*a*] affirms it upon the Credit of the Acts of Pope *Sylvester*: But those are known to be spurious and forg'd Writings, no older than the 9th or 10th Age, by the acknowledgment of *Pape-*

[*a*] Baron. an. 324 n. 61.

brochius and *Pagi* [*b*] who have accurately examin'd and refuted *Baronius*'s Vindication of them. However, *Gothofred* allows what ſeems to be the Truth of the Caſe, That Practice and Cuſtom eſtabliſh'd this Privilege by degrees even from the time of *Conſtantine*; for before *Theodoſius* made any Law about it, the Thing was certainly in Uſe in the Church, as appears from the Account which *Gregory Nazianzen* gives of it in the Life of *Baſil* [*c*], where he tells us how St. *Baſil* protected a Widow, who fled to the Altar, againſt the Violence that was offer'd to her by the Governor of *Pontus*. The like is reported of St. *Ambroſe* in his Life [*d*] written by *Paulinus*; and St. *Ambroſe* himſelf ſpeaks of the Cuſtom in one of his Epiſtles, where in anſwer to the Emperor *Valentinian junior*, who had commanded him to deliver up one of the Churches of *Milan* to the *Arians*, he tells him, That was a Thing he could never obey him in; but if he commanded him to be carried to Priſon or to Death, That he would voluntarily ſubmit to, and neither uſe Force to defend himſelf, nor fly to the Altar to ſupplicate [*e*] for his Life. Theſe and ſome other ſuch-like Inſtances ſhew, That the Churches enjoy'd this Privilege by ancient Cuſtom, before *Theodoſius* made any Law about it; which he did firſt, *an.* 392. not to authorize the Thing, but to explain and regulate ſome things relating to it, of which more by and by in their proper Place.

Here

[*b*] Papebroch Conatus Chronico-Hiſtor p. 49. Pagi Critic. in Baron. an. 315. n. 4. [*c*] Naz. Orat. 20. de Laud. Baſil. Tom 1. p. 353. [*d*] Paulin. Vit. Ambroſ. p. 9. [*e*] Ambroſ. Ep. 33. ad Marcellin. nec altaria tenebo vitam obſecrans, &c.

Here we are next to examin what part of the Church was more peculiarly assigned to be the Place of Sanctuary and Refuge. *Gothofred* thinks, that at first only the Inner Buildings and Apartments of the Church, and especially the Altar, were the Places of Refuge: Whence in *Synesius* [h] and other ancient Writers the Altar is so frequently called ἄσυλος τράπεζα, the Table from which no one could be ravished or taken away. But whether this was Originally so or not, it is certain that in the time of *Theodosius junior*, these Limits for taking Sanctuary were enlarged. For in one of his Laws now extant in both the *Codes* [i] not only the Altar and the Body of the Church, but all between the Church and outward Walls, that is, Houses and Lodgings of the Bishop and Clergy, Gardens, Baths, Courts, Cloysters, are appointed to enjoy the same Privilege of being a Sanctuary to such as fled for Refuge, as well as the innermost Part of the Temple. Particularly the Baptisteries, which as I have shewed before, were Places without the Church, were invested with this Privilege equally with the Altar: For *Proterius* Bishop of *Alexandria*, as *Liberatus* [k] and *Evagrius* [l] report, took Sanctuary in the Baptistery of the Church, to avoid the Fury of the

Sect. 2.

At first only the Altar and Inner Fabrick of the Church the Place of Refuge; but afterwards any Outer Buildings or Precincts of the Church invested with the same Privilege.

[h] Synes. Ep. 58. p. 193. [i] Cod. Th. Lib. 9. Tit. 45. de his qui ad Ecclesias confugiunt. Leg. 4. Inter Templum, quod parietum descripsimus cinctu, & post loca publica & Januas primas Ecclesiæ, quicquid fuerit interjacens, sive in Cellulis, sive in Domibus, Hortulis, Balneis, Areis atq; Porticibus, confugas interioris Templi vice tueatur, &c. Vid. Cod. Justin. Lib. 1. Tit. 12. Leg. 3. [k] Liberat. Breviar. c. 15. [l] Evagr. Lib. 2. c. 8.

the *Eutychian* Faction headed by *Timotheus Ælurus*; and though that was a Place which even the *Barbarians* themſelves had ſome Reverence for, yet as the *Egyptian* Biſhops [*m*] complain in their Letter to the Emperor *Leo*, the Malice of the *Eutychians* purſu'd him thither, and there ſlew him, mangled his Body, dragged it about the Streets, and at laſt burnt it to Aſhes, and ſcattered his Aſhes in the Wind; for which unparallel'd Barbarity committed againſt the Laws of Religion, the Emperor *Leo* depos'd *Timotheus Ælurus*, and ſent him into Baniſhment all his Life. There were a great many other Places, which had this Privilege of Sanctuary alſo beſide Churches, as the Statues of the Emperors, of which there is a particular Title [*n*] in the *Theodoſian Code*; alſo the Emperor's Standard in the Camp, the Biſhop's Houſe, the Graves and Sepulchres of the Dead, together with the Croſs, Schools, Monaſteries and Hoſpitals in after Ages, of which, being all foreign to the buſineſs of Churches, I ſay nothing farther, but refer the curious Reader to the elaborate Treatiſe of *Ritterſhuſius* [*o*] upon this Subject among the *London*-Criticks, where each of theſe and ſome other Privileged Places are particularly conſidered.

Sect. 3. *What Perſons allow'd to take Sanctuary.*

Next to the Places of Refuge, we are to conſider the Perſons to whom this Benefit extended, and in what Caſes they were allow'd to take Sanctuary in their Churches. For this Privilege anciently was not intended to patronize Wickedneſs, or ſhelter Men from the due execution of Juſtice, or the force

[*m*] Epiſt. Epiſcoporum Ægypt. ad calcem Concil. Chalced. n. 22. p. 894. [*n*] Cod. Th. Lib. 9. Tit. 44. de his qui ad Statuas Imperatorum confugiunt. [*o*] Ritterſhus. de Aſylis c. 3.

force of the Laws in ordinary Caſes; but chiefly to be a Refuge for the Innocent, the Injured, and Oppreſſed: Or in doubtful Cauſes whether Criminal or Civil, only to give Men Protection ſo long, 'till they might have an equitable and fair Hearing of the Judges, and not be proceeded againſt barbarouſly and rigorouſly under Pretence and Colour of Juſtice; or at moſt, only to give Biſhops opportunity to intercede for Criminals and Delinquents in ſuch Caſes, as it was both Becoming and Lawful for Biſhops to turn Interceſſors. Theſe were the Sanctuaries which *Baſil* [p] pleaded for againſt the Governour of *Pontus*, and *Syneſius* [q] againſt *Andronicus* Governour of *Ptolemais*, and *Chryſoſtom* againſt *Eutropius*, who had prevail'd with *Arcadius* to abrogate by Law all Privileges [r] of this nature belonging to the Church; but by God's Providence, he was the firſt Man that wanted this Privilege, being fall'n under the Emperor's Diſpleaſure, and forc'd to fly to the Altar for that Refuge which he had deny'd to others. This gave *Chryſoſtom* occaſion to make that eloquent and curious Oration upon his Caſe, whereby he artfully wrought the People into a tender Compaſſion for their bittereſt Enemy, that they might go and ſupplicate the Emperor for him, who now lay proſtrate at the Altar, and by their Supplications they obtain'd his Life, for the Sentence of Death was mitigated and turned into Confiſcation and Baniſhment only [s], though afterward by Treachery he loſt his Life. Theſe were chiefly the Caſes which the ancient Privilege of Sanctuary reſpected, and commonly thirty Days Protection was granted to Men in ſuch

[p] Naz. Orat. 20. de Laud. Baſil. [q] Syneſ. Ep. 58. [r] Cod. Th. Lib. 9. Tit. 45. de his qui ad Eccl. confug. Leg. 3. [s] Vid. Cod. Th. Lib. 9. Tit. 40. de Pœnis Leg. 17.

pitiable Circumſtances, which Term was thought ſufficient [*t*] by the Law to end any Controverſies that ſuch Men might have before the Civil Judges. Though the *Saxon* Law of King *Alfred* allow'd but three Days time for this, as both *Rittershuſius* and *Gothofred* have obſerv'd out of *Lambard*'s Account of our ancient [*u*] *Engliſh* and *Saxon* Laws. During this time they were maintain'd by the Church, if they were Poor, out of the Revenues of the Poor; but if they were able to ſubſiſt themſelves, it was ſufficient for the Church to grant them her Protection, and that only in the forementiond Caſes, and no other.

Sect. 4. *What ſort of Perſons and Crimes deny'd this Privilege. Firſt publick Debtors.*

Therefore that no one might preſume upon Indemnity by virtue of this Privilege, who had not a juſt and Legal Title to it, ſeveral Crimes and Caſes were ſpecify'd by the Law, as excepted, for which the Church could grant no Protection. As firſt, Publick Debtors, who either embezel'd or kept back by Fraud the Publick Revenues of the State. By a Law of *Theodoſius the Great*, now extant in both the Codes, ſuch Debtors though they fled to the Church for Sanctuary, were to reap no Benefit by it, but immediately to be taken [*w*] thence by Force: Or if they were conceal'd by the Clergy, the Biſhop and Church in that Caſe were liable to be call'd upon, and made to anſwer the Debt to the Publick. And *Baronius* [*x*] is of Opinion,

[*t*] Vid. Juſtin. Novel. 17. c. 6. [*u*] Lambard de Legibus Angliæ. p. 28. [*w*] Cod. Th. Lib. 9. Tit. 45. de his qui ad Eccleſ confug. Leg. 1. Publicos Debitores, ſi confugiendum ad Eccleſias crediderint; aut illico extrahi de latebris oportebit, aut pro his ipſos, qui eos occultare probantur, Epiſcopos exigi, &c. [*x*] Baron. an. 392. p. 661.

nion, That it was by virtue of this Law, that St. *Auſtin* was oblig'd to pay the Debt of one *Faſtius*, who fled to the Church for Refuge, not being able to anſwer the preſſing Demands of the Publick Exactors; and therefore St. *Auſtin* made a publick Collection for him in his Church, becauſe he would not deliver him up to be tortur'd by his Creditors, as he himſelf informs us [*y*] in one of his Epiſtles. This was the Reaſon, as I have obſerv'd in another place [*z*], why St. *Auſtin* refus'd to accept the Donation of a Man's Eſtate, which was originally ty'd to certain Publick Service in the Corporation of the *Navicularij*, or thoſe who were bound to tranſport the Publick Corn from *Africa* to *Rome*. For it might happen, that the Men whom the Church was to employ in this Service, might by Miſchance of Shipwreck, or other Means, become obnoxious to the Publick: And then the Church muſt either deliver up her Servants to be tortur'd, or elſe pay the Debt; for there was no Refuge or Sanctuary allow'd in this Caſe but upon that Condition. And therefore St. *Auſtin* [*a*] himſelf tells us, he refus'd ſuch an Eſtate, becauſe one way or other it might have involv'd the Church in great Trouble. In private Caſes *Gothofred* ſeems to think, that the Benefit of Sanctuary was allow'd to poor Debtors, that they might have a little reſpite from Torture, and either Compound with their Creditors, or find ſome other Method to diſcharge their Debt, whilſt they were under the Shelter and Protection of the Church.

But

[*y*] Aug. Ep. 215. Ne corporalem pateretur injuriam, ad auxilium Sanctæ Eccleſiæ convolavit, &c. [*z*] *Book* 5. *Chap.* 3. *Sect.* 5. [*a*] Aug. Hom. 49. de Diverſis. Tom. 10. p. 520. Naviculariam nolui eſſe Eccleſiam Chriſti, &c.

Sect. 5. *Secondly*, Jews *that pretended to turn Christians only to avoid paying their Debts, or suffering Legal Punishment for their Crimes.*

But then even this Benefit was not universal; for the *Jewish* Converts were particularly excepted from it. For by a Law of *Arcadius* and *Honorius* extant in both the *Codes*, it was provided, That all *Jews*, who being either in Debt, or under Prosecution as Criminals, pretended to unite themselves to the *Christian* Religion, that thereby they might have the Privilege of taking Sanctuary in the Church, and avoid the Punishment of their [*b*] Crimes or Burden of their Debts, should be rejected, and not receiv'd till they had discharg'd their Debts, or prov'd themselves innocent of the Crimes laid against them. Yet in other Cases, the *Jews* were not deny'd this Benefit, but had the common Privilege of Sanctuary with other Men, if *Gothofred* [*c*] judge right, who cites *Julius Clarus* and *Petrus Sarpus* [*d*] for the same Opinion.

Sect. 6. *Thirdly Hereticks and Apostates.*

Rittershusius [*e*] thinks the Case of Hereticks and Apostates was something worse in this respect, than that of *Jews*, because they who deserted the Church, were wholly excluded from having any Benefit of Sanctuary in it. *Covarruvias* and *Panormitan* and *Sarpus* collect the same before him, but not from any express Law about this Matter, but only from a general Law of *Theodosius* and *Valentinian*,

[*b*] Cod. Th. Lib. 9. Tit. 45. Leg. 2. Cod. Justin. Lib. 1. Tit. 12. Leg. 1. Judæi, qui reatu aliquo vel debitis fatigati, simulant se Christianæ Legi velle conjungi, ut ad Ecclesias confugientes evitare possint crimina, vel pondera debitorum, arceantur, nec ante suscipiantur, quam debita universa reddiderint. [*c*] Gothofred. Tom. 3. p. 361. [*d*] Sarpus de jure Asyli, c. 5. p. 58. [*e*] Rittershusius de Asylis, cap. 6.

an, which excludes Apoſtates and Hereticks from all Society, and many other common Privileges allow'd [*f*] to other Men. From whence they conclude by parity of Reaſon, that they could lay no Claim to the Benefit of Sanctuary in any Caſe, becauſe Deſerters of Religion, which they had once own'd in Baptiſm, were reckon'd worſe than *Jews*, who had never made Profeſſion of it. And therefore by another Law of *Theodoſius*, their Slaves were entitled to the Favour which the Maſters themſelves were deny'd: For if the Slave of an Apoſtate or an Heretick [*g*] fled from his Maſter, and took Sanctuary in the Church, he was not only to be protected, but to have his *Manumiſſion*, or Freedom, granted him likewiſe. There being an equal Deſign in the Law to encourage Orthodoxy, and diſcourage Hereſy and Apoſtacy by Reſpective Rewards and Puniſhments allotted to them.

Sect. 7. *Fourthly, Slaves that fled from their Maſters.*

This was particularly determined in the Caſe of the *Donatiſts* for Re-baptizing their Slaves, to initiate them into their own Religion. But in other Caſes the Slaves of Orthodox Maſters had not ſo large a Privilege. For by a Law of *Arcadius* and *Honorius*, *an.* 398. Slaves are put in the ſame Condition with Publick Debtors, and the *Curiales*, and other Publick

[*f*] Cod. Th. Lib. 16. Tit. 7. de Apoſtat. Leg. 4. Hi qui Sanctam fidem prodiderunt, & ſanctum Baptiſma hæretica ſuperſtitione profanarunt, a conſortio omnium ſegregati ſint, &c.

[*g*] Cod. Th. Lib. 16. Tit. 6. Ne Sanctum Baptiſma iteretur. Leg. 4. His qui forſitan ad rebaptizandum cogentur, refugiendi ad Eccleſiam Catholicam ſit facultas, ut ejus præſidio adverſus hujus criminis auctores attributæ libertatis præſidio defendantur.

lick Officers, whom no Privilege of Sanctuary [a] was to excuſe from the proper Duties of their Station. And therefore though any ſuch one fled to the Church for Refuge, or was ordained a Clerk in the Church, there was no legal Protection allow'd him, but he might be reclaim'd and fetch'd thence immediately to his proper Servitude or Station again, by the Authority of the Civil Judges. I know indeed *Gothofred* takes this to be that Law of *Arcadius*, procured by the Inſtigation of *Eutropius* againſt the Immunities of the Church, which is ſo much reflected on by St. *Chryſoſtom* [b], and *Proſper* [c], and *Socrates* [d], and *Sozomen* [e], and ſome other ancient Writers of the Church, and which *Arcadius* himſelf thought fit to revoke within a Year after, when *Eutropius* was fall'n under his Diſpleaſure: Which whether it be that very Law or not, is a Thing I ſhall not now nicely diſpute; for admitting it to be ſo, I obſerve, that it was never wholly revok'd and diſannull'd, but only in ſome particular Inſtances. For that Part about the Illegal Ordination of the *Curiales* was left in a great meaſure in its full Force, as has been clearly demonſtrated in another Place [f]: And that Part which concerns Slaves taking Sanctuary in the Church, was with a very ſmall Variation renew'd and reinforc'd by

[a] Cod. Th. Lib. 9. Tit. 45. Leg. 3. Si quis in poſterum ſervus, Ancilla, Curialis, Debitor Publicus, Procurator, Murilegulus, quilibet poſtremo publicis privatiſve rationibus involutus, ad Eccleſiam confugiens, vel Clericus ordinatus, vel quocunq; modo fuerit a Clericis defenſatus, nec Statim conventione præmiſſa priſtinæ Conditioni reddatur, Decuriones quidem, & omnes, quos ſolita ad debitum munus functio vocat, vigore & Solertia Judicantum ad priſtinam ſortem revocentur. [b] Chryſoſt. Hom. in Eutrop. Tom. 4. [c] Proſper de Prædict. Lib 3. c. 38. [d] Socrat. Lib. 6. c. 5. [e] Sozom Lib. 8. c. 7. [f] *Book* 4. *Chap.* 4. *Sect.* 4.

by *Theodoſius junior*, Son of *Arcadius*, and compiler of the *Theodoſian Code*. For by one of his Laws [g], which is the laſt upon this Head in that *Code*, No Slave is allow'd to have Sanctuary or Entertainment in any Church above one Day, when Notice was to be given to his Maſter from whom he fled for fear of Puniſhment, that he might reclaim him and carry him back to his own Poſſeſſion, only giving a Promiſe of Indemnity and Pardon for his Faults, if they were not very great and heinous. And *Ritterſhuſius* [h] cites a Law of *Theodorick* King of the *Goths*, and ſome others to the ſame Purpoſe.

Sect. 8. *Fifthly, Robbers, Murderers, Conſpirators, Raviſhers of Virgins, Adulterers, and other Criminals of the like nature.*

But in Caſe Men we guilty of Crimes of a more heinous Nature, ſuch as Theft and Robbery, or Treaſon and Conſpiracy againſt the Government, or Murder and Bloodſhed, or raviſhing of Virgins, or Adultery, or any Crimes of the like nature: Then it mattered not whether the Criminals were Bond or Free, there was not an Hours reſpite allow'd to ſuch Men, but they were to be taken immediately by force of the Civil Magiſtrate, if need required, even from the very Altar; or if they pretended to make any Reſiſtance with Arms, they might with Indemnity be Slain there. This is undeniably evident from the Laws of *Juſtinian*, which ſpecify theſe and all ſuch Criminals

[g] Cod. Th. Lib. 9. Tit. 45. de his qui ad Eccleſ. confug. Leg. 5. Si quidem ſervus cujuſquam Eccleſiam, Altariave, loci tantum veneratione confiſus, ſine ullo telo petierit, is non plus uno die ibidem dimittatur, quin Domino ejus, vel cujus metu pœnam imminentem viſus eſt declinaſſe, a Clericis, quorum intereſt, nuntietur. Iſq; eum, impertita Indulgentia peccatorum, abducat. [h] Ritterſhuſ. de Aſylis c. 8. p. 284.

minals as excepted univerſally from all Benefit of Sanctuary; it being [*i*] wholly againſt the Intent and Deſign of that Privilege to give any Protection to Murderers, Adulterers, Raviſhers of Virgins, or any the like, but rather to the Innocent and Injur'd Parties, who were expos'd to their Violence and Abuſes: Temples were never deſign'd by Law to give Sanctuary both to the Paſſive and the Agreſſors: And therefore if any that were guilty of ſuch Crimes fled to the Altar for Refuge, they ſhould be drawn thence, and puniſhed according to Law with Puniſhments ſuitable to their Offences. This one Law of *Juſtinian*'s, ſhews us plainly the true Intent and Meaning of all other ancient Laws relating to this Privilege of Sanctuary, that the Deſign of them, as I obſerv'd before, was chiefly to protect the Innocent, the Injur'd and Oppreſs'd from Violence, and in ſome hard or dubious Caſes to grant a little Reſpite, till a fair Hearing might be procur'd, or ſome Interceſſion made to the Judges, by the Biſhop or Clergy, for ſuch Perſons as might ſeem to want it. And ſo *Gothofred* [*k*] upon the whole Matter determines, That anciently Legal Refuge was no more but the Clergy's Deprecation or Interceſſion for Men in Diſtreſs. And ſuch as they might laudably and decently Intercede for, they might for ſome time Legally

[*i*] Juſtin. Novel. 17. c. 7. Neque autem homicidis, neque Adulteris, neque Virginum raptoribus, vel talia delinquentibus, terminorum cuſtodies cautelam: ſed etiam inde extrahes, & ſupplicium eis inferes. Non enim talia delinquentibus parcere competit, ſed hoc patientibus, ut non talia a præſumptoribus patiantur. Deinde Templorum cautela non nocentibus, ſed læſis datur a Lege, & non erit poſſibile utrumque tueri cautela Sacrorum locorum, & lædentem & læſum. [*k*] Gothofred. Com. in Cod. Th. Lib. 9. Tit. 45. Leg. 5. p. 373. Nihil ad Eccleſiam Perfugium erat, quam Clericorum Deprecatio ſeu Interceſſio.

Legally protect from Violence and Torture in the Church; but not obſtruct the due Execution of Juſtice upon other ſort of Criminals, for which it was ſcandalous to Intercede.

Sect. 9.

A juſt Reflection upon the great Abuſe of Modern Sanctuaries, in exempting Men from Legal Puniſhment, and enervating the Force of Civil Laws.

In which Reſpect moſt of the Modern Sanctuaries have been complain'd of by conſidering Men, as guilty of great Abuſes, in giving Protection almoſt to all ſorts of Criminals, and ſo encouraging the Practice of Villany, by exempting Men from Legal Puniſhment, and enervating the Force of Civil Laws. For the Canon Law of *Gratian*, and the Popes Decretals grant Protection to all Criminals, except Night-Robbers, and Robbers on the High-way, and ſuch as commit enormous Crimes in the Church itſelf upon preſumption of its Protection. But all other Criminals have liberty of taking Sanctuary, and it is reckon'd a Violation of the Immunities of the Church to take them thence, unleſs a Promiſe or an Oath be firſt given, That neither Death [*l*] nor any other Corporal Puniſhment, but only a Pecuniary Mulct ſhall be inflicted on them, as Pope *Innocent* III. determin'd in one of his Letters to the King of *Scots*, which *Gregory* IX. inſerted into the Body of his Decretals. The Council of *Orleans* [*m*] has ſome Canons to the ſame purpoſe, which though contrary to all other ancient Laws, *Gratian* [*n*] thought

[*l*] Decretal. Gregor. Lib. 3. Tit. 49. de Immunit. Eccleſ. c. 6. Quantumcunque gravia, maleficia perpetraverit, non eſt violenter ab Eccleſia extrahendus: Nec inde damnari debet ad mortem vel ad pœnam, ſed Rectores Eccleſiarum ſibi obtinere debent membra & vitam. Super hoc tamen quod inique fecit, eſt alias legitime puniendus. [*m*] Conc. Aurelian. 1. can. 3, & 4. [*n*] Gratian. Cauſ. 17. Q. 4. c. 36. It. Cauſ. 36 Q. 1. c. 3.

thought fit to adopt into his own Collections. And ſo the Modern Canon Law under pretence of Eccleſiaſtical Immunities, open'd a wide Gap to Licentiouſneſs, by taking off thoſe Reſtraints which the ancient Laws had juſtly ſet upon this Matter, when they granted Refuge to Innocent and Injur'd Men, but not to Notorious Criminals. Which Difference is not only noted and complain'd of by all Proteteſtant Writers, but alſo by ſome of the Romiſh Church. *Polydore Virgil* [o] makes no ſcruple to condemn them all over the Chriſtian World, but more eſpecially here in *England*, where Protection was given, not to the Innocent and Oppreſſed, but to all ſorts of Criminals, ſuch as were guilty of Treaſon and Rebellion not excepted. Whence he thinks it very apparent, that the Thing, as then practiſed, was not to be deriv'd from *Moſes*, who allow'd Refuge to none but ſuch as kill'd a Man unawares and againſt their Will, but from *Romulus*: Which was the Cauſe that ſo many Villains took heart and encouragement to practiſe Wickedneſs, there being Churches every-where ready to receive and protect them; though nothing was more directly contrary to the Eſtabliſhment of *Moſes*, whoſe Law was guarded with this Sanction, *Exod.* xxi. 14. *If a Man come preſumptuouſly upon his Neighbour, to ſlay him with guile, thou ſhalt take him from my Altar, that he may die.* This was the Difference in the Opinion of that Author,

[o] Polydor. Virgil. de Inventor. Rerum. Lib. 3. c. 12. Sunt hodie in orbe noſtro Chriſtiano, præſertim apud Anglos, paſſim Aſyla, quæ non modo inſidias timentibus, ſed quibuſvis ſontibus, etiam Majeſtatis reis patent: Quod facit ut manifeſte appareat, nos id inſtitutum non a Moſe, qui illis duntaxat qui nolentes hominem occidiſſent, Aſylum poſuit, ſed a Romulo eſſe mutuatos. Quæ nempe res haud dubie in cauſa eſt, cur bene multi a maleficiis minus abſtineant manus, &c.

thor, between the Modern Sanctuaries, and thoſe of *Moſes* and the ancient Church.

Sect. 10.
Conditions anciently to be obſerv'd by ſuch as fled for Sanctuary, 1ſt *No one to fly with Arms into the Church.*

There is one thing more to be obſerv'd concerning the Privilege of Sanctuary in the Laws of the Ancient Church, which is, That ſuch Perſons as were allow'd this Benefit, were oblig'd to obſerve certain Conditions in taking Refuge, otherwiſe they forfeited all their Right and Title to it. As firſt, They were not to fly with Arms into the Church, nor into any Place or Building adjoyning to it, as the Gardens, Houſes, Courts, Cloyſters, to which the Privilege of Sanctuary was annex'd. This is particularly ſpecify'd and provided by a Law [*p*] of *Theodoſius* Junior, which has this Sanction added to it, That if any one pretended to act otherwiſe, and being admoniſh'd by the Church refus'd to lay aſide his Arms, that then it ſhould be lawful for the Magiſtrate, by the conſent of the Biſhop, to ſend his Officers with Arms into the Church upon ſuch an Exigency, and take him thence by Force; and if the Refugee ſtill perſiſted in his oppoſition, and chanc'd to be ſlain in the Engagement, it was to be reckon'd purely his own Fault, and no Violation of the Church's Privilege in that Caſe, becauſe he refus'd to obſerve this neceſſary Condition of Safety. The Emperors themſelves laid aſide their Arms and Crowns when they enter'd into the Church, and therefore *Theodoſius* ar-

U gues

[*p*] Cod. Th. Lib. 9. Tit. 45. de his qui ad Eccleſ. confug. Leg. 4. Si Eccleſiæ voce moniti, noluerint arma relinquere— armatis, ſi ita res exegerit, intromiſſis, trahendos ſe abſtrahendoſque eſſe cognoſcant, & omnibus caſibus eſſe ſubdendos, &c.

gues [q], that it was but reasonable all Refugees should do the same, and trust only to the Laws and Sacredness of the Place for their Protection.

Sect. 11. *2ly. No one to raise a seditious Clamour or Tumult, as he fled thither.*

A Second Condition to be observ'd in this Case, was, That Men should betake themselves silently and modestly to the Church, and not by any rude and indecent Clamours endeavour to raise any popular Tumult. Learned Men collect this from a Law in the *Greek* Constitutions, and the *Justinian* Code [r], which forbids Refugees to make any clamorous Petitions to the Emperor on such Festivals as he came to the great Church, but if they had any Request to be preferr'd, they should do it privately by the Archbishop or Defensors of the Church: Otherwise they should forfeit their Privilege, and be cast out of the Church, and be deliver'd over to the City-Magistrate to be punish'd.

Sect. 12. *Thirdly, No one to eat or lodge in the Church, but to be entertain'd in some outward Building.*

Thirdly, Though Refugees might fly to the Church, and even to the very Altar; yet they were neither to eat nor lodge there; but the Clergy were oblig'd to prohibit them from doing either of these by an expres Law of *Theodosius* Junior [s], who to cut off all pre-

tences

[q] Edict. Theodos. ad calcem Concil. Ephesin. *cited before Chap.* 10. *n.* 8. [r] Cod. Justin. Lib. 1. Tit. 12. de his qui ad Eccles. confug. Leg. 8. Qui Imperatore ad magnam Ecclesiam in Festo procedente, exclamatione usus fuerit, excidet re Spe rata, & per Præfectum ejectus castigabitur, &c. [s] Cod. Th Lib. 9. Tit. 45. de his qui ad Eccles. confug. Leg. 4. Hanc au tem Spacii latitudinem ideo indulgemus, ne in ipso Dei Tem plo & sacrosanctis altaribus confugientium quenquam man vel vespere cubare vel pernoctare liceat; ipsis hoc Clericis Re ligionis causa vetantibus, &c.

tences for the contrary Practices, as if Men could not be ſafe but within the Walls of the Church, made not only the Church and the Altar Places of Refuge, but all other Buildings and Places belonging to the Church; giving this Reaſon for allowing ſuch an ample Space for the Benefit of Sanctuary, that Men might not have the excuſe of Fear to make them eat or lodge in the Church, which he thought to be things not ſo decent in their own Nature, nor agreeable to the State of Religion, and the Reſpect and Reverence that was due to Churches, as Places appropriated to GOD, and ſet a-part for his Service.

BOOK IX.

A Geographical Deſcription of the Ancient Church, or an Account of its Diviſion into Provinces, Dioceſes, and Pariſhes: And of the firſt Original of theſe.

CHAP. I.

Of the State and Diviſion of the Roman *Empire, and of the Church's Conforming to that in Modelling Her own External Polity and Government.*

Sect. 1. *The State of the* Roman *Empire in the Days of the Apoſtles.*

HAVING thus far ſpoken of Churches, as they ſignify the Material Buildings, or Places of Convention ſet a-part for Chriſtian Worſhip, I come now to conſider them in another Notion, as they are put to ſignify any Number of Chriſtian People within a certain Diſtrict, as in a Pariſh, Dioceſe, Province, Patriarchate: Which are Names that we frequently meet with in ancient Writers, though they are not all equally of the ſame Antiquity: And therefore I ſhall here enquire both into the Nature and Original of them. Something has already been ſaid upon this Head, in ſpeaking of the ſeveral Officers of the Church that were plac'd in thoſe Diſtricts, as Patriarchs, Metropolitans,

politans, Biſhops, and Presbyters, ſo far as was neceſſary to explain the Powers and Duties of thoſe Miniſters in the Church: Yet there are many things to be noted farther, which could not then come under Conſideration; for which reaſon I now make them the Subject of a peculiar Enquiry. And here to underſtand the State and Diviſion of the Church aright, it will be proper to take a ſhort View of the State and Diviſion of the *Roman* Empire: For it is generally thought by Learned Men, that the Church held ſome conformity to that in her External Policy and Government, both at her firſt Settlement, and in the Changes and Variations that were made in After-ages. In the Time of the Apoſtles every City among the *Greeks* and *Romans* was under the immediate Government of certain Magiſtrates within its own Body, commonly known by the Name of Βελὴ or *Senatus*, its Common-Council or Senate, otherwiſe call'd *Ordo* and *Curia*, the States and Court of the City: Among which there was uſually One Chief or Principal above the reſt, whom ſome call the Dictator, and others, the *Defenſor Civitatis*; whoſe Power extended not only over the City, but all the Adjacent Territory, commonly call'd the περάσεια, the Suburbs, or leſſer Towns belonging to its Juriſdiction. This was a City in the Civil Account, a Place where the Civil Magiſtrate and a ſort of leſſer Senate was fix'd to order the Affairs of that Community, and govern within ſuch a Precinct.

Sect. 2. *The State of the Church conformable to it.*

Now much after the ſame manner, the Apoſtles in firſt Planting and Eſtabliſhing the Church, whereever they found a Civil Magiſtracy ſettled in any Place, there they endeavour'd to ſettle an Eccleſiaſtical one, conſiſting of a Senate or Preſbytery, a Common-Council of Presbyters, and

one chief President above the rest, commonly call'd the πρόεδρος, or the Apostle, or Bishop, or Angel of the Church; whose Jurisdiction was not confin'd to a single Congregation, but extended to the whole Region or District belonging to the City, which was the πρόεδρια, or παροικία, or as we now call it, the Diocese of the Church. According to this Model most probably St. *Paul* directed *Titus* to ordain Elders in *Crete* κατὰ πόλιν, in every City, that is, to settle an Ecclesiastical Senate and Government in every Place where there was before a Civil one: Which from the subsequent History of the Church, we learn, was a Bishop and his Presbytery, who were conjunctly call'd the Elders and Senate of the Church. The Cities of the Empire had also their Magistrates in the Territory or Country round them; but these were subordinate to the Magistrates of the City, and generally chosen by them, as Learned Men [t] have observ'd out of *Frontinus de Limitibus Agrariis*, and other *Roman* Antiquaries. In like manner, every City-Church had Spiritual Officers in all Towns and Villages belonging to the City-Region; and these depending on the Mother-Church both for the Exercise of their Power and their Institution; they being both Subordinate and Accountable to the City-Church, as the subordinate Magistrates were in the Civil Disposition

Sect. 3. *The Division of the* Roman *Empire into Provinces and Dioceses.*

Another Division of the *Roman* Empire was into Provinces and Dioceses. A Province was the Cities of a whole Region subjected to the Authority of one chief Magistrate, who resided in the Metropolis, or chief City of the Province. This was commonly a Prætor, or a Proconsul, or some Magistrate of the like Eminence and Dignity. A Diocese

[t] *See* Dr. Maurice *Dioces. Episc.* p. 390.

Dioceſe was ſtill a larger Diſtrict, containing ſeveral Provinces within the compaſs of it: in the Capital City of which Diſtrict a more General Magiſtrate had his Reſidence, whoſe Power extended over the whole Dioceſe, to receive Appeals, and determine all Cauſes that were referr'd to him for a new Hearing from any City within the Diſtrict. And this Magiſtrate was ſometimes call'd an *Eparchus*, or *Vicarius* of the *Roman* Empire, and particularly a *Præfectus Auguſtalis* at *Alexandria*. When firſt this Diviſion was made, it is not ſo certainly agreed among Learned Men; but it is generally own'd, that the Diviſion of Provinces is more ancient than that of Dioceſes. For the Diviſion into Dioceſes began only about the Time of *Conſtantine*. But the Cantonizing of the Empire into Provinces was long before; by ſome referr'd to *Veſpaſian*, by others reckon'd ſtill more ancient, and *Coæval* to the firſt Eſtabliſhment of the *Chriſtian* Church.

Sect. 4. *The ſame Model follow'd by the Church.*

However this was, it is very plain, that the Church took her Model, in ſetting up Metropolitical and Patriarchal Power, from this Plan of the State. For as in every Metropolis, or chief City of each Province, there was a ſuperior Magiſtrate above the Magiſtrates of every ſingle City: So likewiſe in the ſame Metropolis there was a Biſhop, whoſe Power extended over the whole Province, whence he was call'd the Metropolitan or Primate, as being the principal Biſhop of the Province. And in all Places therefore the See of this Biſhop was fix'd to the Civil Metropolis, except in *Africk*, where the Primate was commonly the Senior Biſhop of the Province, as has been ſhew'd in another place. In like manner, as the State had a *Vicarius* in every Capital City of each Civil Dioceſe; ſo the Church in proceſs of

time came to have her *Exarchs*, or Patriarchs in many, if not in all the Capital Cities of the Empire.

Sect. 5. *This evidenced from the Civil Notitia of the Empire.*

This will appear plainly from the Civil Notitia of the Empire, when compar'd with the Eccleſiaſtical; which, becauſe it not only gives light in this Matter, but is of ſingular Uſe in many other Reſpects to all that Study Eccleſiaſtical Hiſtory, I will here inſert it out of the Book call'd, *Notitia Imperij*, ſaid to be written about the time of *Arcadius* and *Honorius*, where the whole Empire is divided into Thirteen Dioceſes under four *Præfecti-Prætorio*; and about an Hundred and Twenty Provinces contain'd in them, in the Manner and Form following.

The Præfectus-Prætorio Orientis *and under him five Dioceſes*, viz. *The* Oriental, Egyptian, Aſiatick, Pontick, *and* Thracian *Dioceſes*.

I. In the *Oriental* Dioceſe are contain'd Fifteen Provinces. 1 *Palæſtina*. 2 *Phœnice*. 3 *Syria*. 4 *Cilicia*. 5 *Cyprus*. 6 *Arabia*. 7 *Iſauria*. 8 *Palæſtina Salutaris*. 9 *Palæſtina Secunda*. 10 *Phœnice Libani*. 11 *Euphratenſis*. 12 *Syria Salutaris*. 13 *Oſrhoena*. 14 *Meſopotamia*. 15 *Cilicia Secunda*.

II. In the Dioceſe of *Egypt* Six Provinces. 1 *Libya Superior*. 2 *Libya Inferior*. 3 *Thebais*. 4 *Ægyptus*. 5 *Arcadia*. 6 *Auguſtanica*.

III. In the *Aſiatick* Dioceſe Ten Provinces. 1 *Pamphylia*. 2 *Helleſpontus*. 3 *Lydia*. 4 *Piſidia*. 5 *Lycaonia*. 6 *Phrygia Pacatiana*. 7 *Phrygia Salutaris*. 8 *Lycia*. 9 *Caria*. 10 *Inſulæ Cyclades*.

IV.

IV. In the *Pontick* Dioceſe Eleven Provinces. 1 *Galatia.* 2 *Bithynia.* 3 *Honorias.* 4 *Cappadocia Prima.* 5 *Paphlagonia.* 6 *Pontus Polemoniacus.* 7 *Hellenopontus.* 8 *Armenia Prima.* 9 *Armenia Secunda.* 10 *Galatia Salutaris.* 11 *Cappadocia Secunda.*

V. In the Dioceſe of *Thrace* Six Provinces. 1 *Europa.* 2 *Thracia.* 3 *Hæmimontis.* 4 *Rhodope.* 5 *Mæſia Secunda.* 6 *Scythia.*

The Præfectus-Prætorio *of* Illyricum, *and under him Two Dioceſes,* Macedonia *and* Dacia.

VI. In the Dioceſe of *Macedonia* Six Provinces. 1. *Achaia.* 2 *Macedonia.* 3 *Creta.* 4 *Theſſalia.* 5 *Epirus Vetus* 6 *Epirus Nova,* and *pars Macedoniæ Salutaris.*

VII. In the Dioceſe of *Dacia* Five Provinces. 1 *Dacia Mediterranea.* 2 *Dacia Ripenſis.* 3 *Mæſia Prima.* 4 *Dardania.* 5 *Pars Macedoniæ Salutaris,* and *Prævalitana.*

The Præfectus-Prætorio *of* Italy, *and under him Three Dioceſes, viz.* Italy *or the* Italick *Dioceſe,* Illyricum, *and* Africa.

VIII. In the *Italick* Dioceſe are contain'd Seventeen Provinces. 1 *Venetiæ.* 2 *Æmylia.* 3 *Liguria.* 4 *Flaminia* and *Picenum Annonarium.* 5 *Tuſcia* and *Umbria.* 6 *Picenum Suburbicarium.* 7 *Campania.* 8 *Sicilia.* 9 *Apulia* and *Calabria.* 10 *Lucania* and *Brutii.* 11 *Alpes Cottiæ.* 12 *Rhætia Prima.* 13 *Rhætia Secunda.* 14 *Samnium.* 15 *Valeria.* 16 *Sardinia.* 17 *Corſica.*

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VII. In the Dioceſe of *Dacia* Five Provinces. 1 *Dacia Mediterranea.* 2 *Dacia Ripenſis.* 3 *Mæſia Prima.* 4 *Dardania.* 5 *Pars Macedoniæ Salutaris,* and *Prævalitana.*

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IX. In the Dioceſe of *Illyricum* Six Provinces. 1 *Pannonia Secunda.* 2 *Savia.* 3 *Dalmatia.* 4 *Pannonia Prima.* 5 *Noricum Mediterraneum.* 6 *Noricum Ripenſe.*

X. In the Dioceſe of *Africa* Six Provinces. 1 *Byzacium.* 2 *Numidia.* 3 *Mauritania Sitifenſis.* 4 *Mauritania Cæſarienſis.* 5 *Tripolis.* 6 *Africa Proconſularis.*

The Præfectus Prætorio Galliarum, *and under him Three Dioceſes, viz.* Hiſpania, Gallia, Britannia.

XI. In the *Spaniſh* Dioceſe Seven Provinces. 1 *Bætica.* 2 *Luſitania.* 3 *Gallæcia.* 4 *Tarraconenſis.* 5 *Carthaginenſis.* 6 *Tingitania.* 7 *Baleares.*

XII. In the *Gallican* Dioceſe Seventeen Provinces. 1 *Viennenſis.* 2 *Lugdunenſis Prima.* 3 *Germania Prima.* 4 *Germania Secunda.* 5. *Belgica Prima.* 6 *Belgica Secunda.* 7 *Alpes Maritimæ.* 8 *Alpes Penninæ & Graiæ.* 9 *Maxima Sequanorum.* 10 *Aquitania Prima.* 11 *Aquitania Secunda.* 12 *Novem Populi.* 13 *Narbonenſis Prima.* 14 *Narbonenſis Secunda.* 15 *Lugdunenſis Secunda.* 16 *Lugdunenſis Tertia.* 17 *Lugdunenſis Senonia.*

XIII. In the *Britannick* Dioceſe Five Provinces. 1 *Maxima Cæſareenſis.* 2 *Valentia.* 3 *Britannia Prima.* 4 *Britannia Secunda.* 5 *Flavia Cæſareenſis* Thus far the *Notitia* of the Empire.

Now

Sect. 6.
Compar'd with the most ancient Accounts of the Division of Provinces in the Church.

Now though we have no *Notitia* of the Church so ancient as this: (for that of *Leo Sapiens*, which is exhibited hereafter, is of later Date:) Yet by comparing the broken Fragments that remain in the Acts and Subscriptions of the Ancient Councils, with this *Notitia* of the Empire, and conferring both with the later *Notitia's* of the Church, it plainly appears that the Church was divided into Dioceses and Provinces much after the same manner as the Empire; having an Exarch or Patriarch in almost every Diocese, and a Metropolitan or Primate in every Province. The most probable Account of which, conform'd to the foresaid Civil *Notitia*, is presented in the following Table, according as the Division of the Church seems to have stood in the latter end of the IVth Century.

I. *In the* Oriental *Diocese.* *Patriarch of* Antioch.

Provinces.	Metropoles.
1 *Palæstina Prima.*	1 *Cæsarea.*
2 *Phœnice.*	2 *Tyrus.*
3 *Syria.*	3 *Antiochia.*
4 *Cilicia Prima.*	4 *Tarsus.*
5 *Cyprus.*	5 *Constantia.*
6 *Arabia.*	6 *Bostra.*
7 *Isauria.*	7 *Seleucia.*
8 *Palæstina Salutaris.*	8 *Jerusalem* or *Ælia.*
9 *Palæstina Secunda.*	9 *Scythopolis.*
10 *Phœnice Libani.*	10 *Emissa.*
11 *Euphratensis.*	11 *Hierapolis.*
12 *Syria Salutaris.*	12 *Apamea.*
13 *Osrhoene.*	13 *Edessa.*
14 *Mesopotamia.*	14 *Amida.*
15 *Cilicia Secunda.*	15 *Anazarbus.*

II. In

II. *In the Dioceſe of* Egypt. *Patriarch of* Alexandria.

Provinces.	Metropoles.
1 *Libya Superior.*	1 *Ptolemais.*
2 *Libya Inferior.*	2 *Dranieon.*
3 *Thebais.*	3 *Antinoe*, or *Lycopolis.*
4 *Ægyptus.*	4 *Alexandria.*
5 *Arcadia.*	5 *Oxirinchus.*
6 *Auguſtanica.*	6 *Peluſium.*

III. *In the Dioceſe of* Aſia. *Exarch of* Epheſus.

Provinces.	Metropoles.
1 *Pamphylia.*	1 *Perga*, or *Sida.*
2 *Helleſpont.*	2 *Cyzicus.*
3 *Lydia.*	3 *Sardes.*
4 *Piſidia.*	4 *Antiochia.*
5 *Lycaonia.*	5 *Iconium.*
6 *Phrygia Pacatiana.*	6 *Laodicea.*
7 *Phrygia Salutaris.*	7 *Synada.*
8 *Lycia.*	8 *Myra.*
9 *Caria.*	9 *Amphrodiſias*, or *Stauropolis.*
10 *Inſulæ Cyclades.*	10 *Rhodus.*
11 *Aſia Proconſularis.*	11 *Epheſus.*

IV. *Dioceſe of* Pontus. *Exarch of* Cæſarea.

Provinces.	Metropoles.
1 *Galatia.*	1 *Ancyra.*
2 *Bithynia.*	2 *Nicomedia.*
3 *Cappadocia Prima.*	3 *Cæſarea.*
4 *Cappadocia Secunda.*	4 *Tyana.*

Provinces.

Provinces.	Metropoles.
5 *Honorias.*	5 *Claudiopolis.*
6 *Paphlagonia.*	6 *Gangra.*
7 *Pontus Polemoniacus.*	7 *Neocæſarea.*
1 *Helenopontus.*	8 *Amaſea.*
9 *Armenia Prima.*	9 *Sebaſtia.*
10 *Armenia Secunda.*	10 *Melitine.*
11 *Galatia Salutaris.*	11 *Peſſinus al. Juſtiniano-polis.*

V. *Dioceſe of* Thrace. *Exarch of* Heraclea *firſt, afterward* Conſtantinople.

Provinces.	Metropoles.
1 *Europa.*	1 *Heraclea.*
2 *Thracia.*	2 *Philippopolis.*
3 *Hæmi montis.*	3 *Adrianople.*
4 *Rhodope.*	4 *Trajanople.*
5 *Mæſia Secunda.*	5 *Marcianople.*
6 *Scythia.*	6 *Tomi.* But the Biſhop of *Tomi* is rather to be reckon'd an Autocephalus than a Metropolitan, becauſe he had no Suffragan Biſhops under him.

VI. *In the Dioceſe of* Macedonia. *The Exarch of* Theſſalonica.

Provinces.	Metropoles.
1 *Achaia.*	1 *Corinthus.*
2 *Macedonia.*	2 *Theſſalonica.*
3 *Creta.*	3 *Gortyna.*
4 *Theſſalia.*	4 *Lariſſa.*
5 *Epirus Vetus.*	5 *Nicopolis.*
6 *Epirus Nova.*	6 *Dyrrachium.*

Provinces.

VII. *Dioceſe of* Dacia. *Exarch perhaps firſt at* Sardica, *afterwards at* Acrida *or* Juſtiniana Prima, *erected by* Juſtinian.

Provinces.	Metropoles.
1 *Dacia Mediterranea.*	1 *Sardica.*
2 *Dacia Ripenſis.*	2 *The ſame.*
3 *Mæſia Prima.*	3 *The ſame.*
4 *Dardania.*	4 *Scupi.*
5 *Prævalitana.*	5 *Acrida.*

VIII. The Dioceſe of *Italy* is by ſome reckon'd but one Dioceſe, by others divided into two, The Dioceſe of *Italy*, and Prefecture of *Rome.*

In the Italick *Dioceſe.* *Exarch of* Milan.

Provinces.	Metropoles.
1 *Flaminia* and *Picenum Annon.*	1 *Ravenna.*
2 *Venetia* and *Hiſtria.*	2 *Aquileia.*
3 *Æmilia.*	3 *Ravenna.*
4 *Liguria.*	4 *Mediolanum, Milan.*
5 *Alpes Cottiæ.*	5 *Milan.*
6 *Rhætia Prima.*	6 *Milan.*
7 *Rhætia Secunda.*	7 *Milan,* others *Rhætiopolis,* call'd *Auguſta Tiberij,* now *Ratisbone*

In the Roman *Prefecture.*	*Patriach of* Rome.
Provinces.	Metropoles.
1 *Picenum Suburbicarium.*	1 *Rome.*
2 *Campania.*	2 *Rome*, others *Capua.*
3 *Tuscia* and *Umbria.*	3 *Rome.*
4 *Apulia* and *Calabria.*	4 *Rome.*
5 *Brutij* and *Lucania.*	5 *Rome.*
6 *Samnium.*	6 *Rome.*
7 *Valeria.*	7 *Rome.*
8 *Sicilia.*	8 *Syracuse.*
9 *Sardinia.*	9 *Calaris.*
10 *Corsica.*	10 *Uncertain.* Others say *Rome.*
IX. *Dioceſe of* Illyricum Occidentale.	*Exarch of* Sirmium.
Provinces.	Metropoles.
1 *Pannonia Pirma* or *Superior.*	1 *Laureacum.*
2 *Pannonia Secunda.*	2 *Sirmium.*
3 *Salvia.*	3 *Sirmium.* Others, *Vindomana.*
4 *Dalmatia.*	4 *Salona.*
5 *Noricum Mediterraneum*	5 Some ſay, *Saltzburg.*
6 *Noricum Ripenſe.*	6 Some ſay, *Laureacum:* Others leave theſe two uncertain.
X. *Dioceſe of* Africa.	*Exarch of* Carthage.
Provinces.	Metropoles.
1 *Africa Proconſularis.*	1 *Carthago.*

Provinces.

Provinces.	Metropoles.
2 *Byzacium.*	2 Civil Metropolis, *Adrumetum.* But the Eccleſiaſtical follow'd the See of the Senior Biſhop. So in all the reſt.
3 *Numidia.*	3 *Cirta Julia* or *Conſtantina.*
4 *Tripolis.*	4 *Tripolis.*
5 *Mauritania Sitifenſis.*	5 *Sitifi.*
6 *Mauritania Cæſarienſis.*	6 *Cæſarea.*

XI. *Dioceſe of* Spain. *Exarch uncertain.*

Provinces.	Metropoles.
1 *Bætica.*	1 *Hiſpalis.*
2 *Luſitania.*	2 *Emerita Auguſta.*
3 *Gallicia.*	3 *Bracara.*
4 *Tarraconenſis.*	4 *Tarraco.*
5 *Carthaginenſis.*	5 *Carthago Hiſpanica.*
6 *Tingitana.*	6 See of the *Sen.* Biſhop
7 *Inſulæ Baleares.*	7 Uncertain; ſome ſay *Palma.*

XII. *Dioceſe of* Gallia. *Exarch uncertain.*

Provinces.	Metropoles.
1 *Viennenſis.*	1 *Arelate.* others ſay, *Vienna.*
2 *Lugdunenſis Prima.*	2 *Lugdunum.*
3 *Germania Prima.*	3 *Treviris.* Since *Mentz*
4 *Germania Secunda.*	4 *Treveris.* Since *Colen.*
5 *Belgica Prima.*	5 *Treveris.*
6 *Belgica Secunda.*	6 *Rhemi.*

Province

Provinces.	Metropoles.
7 *Alpes Maritimæ.*	7 *Ebrodunum.*
8 *Alpes Penninæ & Graiæ*	8 *Vienna.*
9 *Maxima Sequanorum.*	9 *Veſontio. Beſanſon.*
10 *Aquitania Prima.*	10 *Bituriges. Bourges.*
11 *Aquitania Secunda.*	11 *Burdigala.*
12 *Novem Populorum.*	12 *Eluſa.* or *Auguſta Auſciorum.*
13 *Narbonenſis Prima.*	13 *Narbo.*
14 *Narbonenſis Secunda.*	14 *Aquæ Sextiæ. Aix.*
15 *Lugdunenſis Secunda.*	15 *Rothomagus. Rouen.*
16 *Lugdunenſis Tertia.*	16 *Turones. Tours.*
17 *Lugdunenſis Senoniæ.*	17 *Senonæ. Sens.*

XIII. *Dioceſe of* Britain. *Exarch of* York, *if any.*

Provinces.	Metropoles.
Maxima Cæſarienſis, which was at the firſt all from the *Thames* to the Northern Borders.	1 *Eboracum. York.*
Flavia Cæſarienſis, taken out of the former, and containing all from the *Thames* to the *Humber.*	2 *York.*
Britannia Prima. all on the South of *Thames.*	3 *London.*
Britannia Secunda, or all beyond *Severn.*	4 *Caerleon.*
Valentia, beyond the *Picts Wall.*	5 *York.*

This in the main was the State and Diviſion of the Church into Provinces, and Exarchates, or Metropolitical and Patriarchal Dioceſes, in the latter end of the IVth Century: From which it appears, that a very near Correſpondence was obſerv'd between the Church and State in this Matter both in the Weſtern and Eaſtern Empire.

Sect. 7. *This evidenc'd farther from the Rules and Canons of the Church.*

And this may be evidenc'd farther both from the Rules and Canons, and the known Practice of the Church in this Caſe. For when any Provinces were divided in the State, there commonly follow'd a Diviſion in the Church alſo: And when any City was advanc'd to a greater Dignity in the Civil Account, it uſually obtain'd a like Promotion in the Eccleſiaſtical: So when Controverſies aroſe about Primacy between two Churches in the ſame Province or Diſtrict, the way to end the Diſpute was to enquire, Which of them was the Metropolis in the State, and order the ſame to be the Metropolis in the Church. Of all which there are manifeſt Proofs in ancient Hiſtory. It was by this Rule that the Biſhop of *Conſtantinople* was advanc'd to Patriarchal Power in the Church, who before was not ſo much as a Metropolitan, but ſubject to the Primate of *Heraclea* in *Thrace*. And this very Reaſon is given by two General Councils, which confirm'd him in the Poſſeſſion of this new acquir'd Power. The firſt of *Conſtantinople* decreed [*a*], That he ſhould have the next Place of Honour after the Biſhop

[*a*] Concil. Conſtant. c. 3. Τὸν Κωνσανσινυπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν Ρώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ρώμην.

Biſhop of *Rome*, becauſe *Conſtantinople* was *New Rome*. Which was thus again confirm'd and ratify'd in the Council of *Chalcedon*, Which ſays, Foraſmuch as we think it proper to follow the Decrees of the Holy Fathers, and allow the Canon made by thoſe Hundred and fifty Biſhops aſſembled under the Emperor *Theodoſius* in the Royal City *Conſtantinople*, we ourſelves order [*b*] and decree the ſame concerning the Privileges of the moſt Holy Church of the ſaid City, which is *New Rome*. For our Fore-fathers gave *Old Rome* her Privileges in regard that ſhe was the Royal City: And thoſe Hundred and fifty Biſhops were mov'd with the ſame Conſideration to grant equal Privileges to the Epiſcopal Throne of *New Rome*; judging it but reaſonable, that the City Which was honour'd with the Royal Seat of the Empire and Senate, and enjoy'd the ſame Privileges with *Old Rome* in all Matters of a Civil Nature, ſhould alſo be advanc'd to the ſame Dignity in Eccleſiaſtical Affairs, and be accounted the Second in Order after her. Accordingly they determin'd now, that the three whole Dioceſes of *Aſia*, *Pontus* and *Thrace* ſhould be ſettled under the Juriſdiction of this new Patriarch of *Conſtantinople*. Which plainly ſhews, they had a particular Regard to the Model of the State in ſettling the Bounds and Limits of Juriſdiction in the Church. The Council of *Antioch* aſſigns this for the Reaſon of paying Deference to Metropolitan Biſhops in general, becauſe they were plac'd in the Metropolis of the Province [*c*] whither all Men that had Buſineſs or Controverſies, had recourſe. And therefore if any Diſpute happen'd, as ſometimes there did, between two Biſhops in the ſame Province about Metropolitical Power, each

[*b*] Concil. Chalced. c. 28. [*c*] Concil. Antioch. c. 9.

laying a Claim to it: The way to end this Controverſy was to enquire, Which of their Sees was the true Metropolis in the State? and adjudge the ſame to have the true Legal Right and Privilege in the Church. By this Rule the Council of *Turin* [*d*] determin'd the Controverſy about Preſidency betwixt the two Churches of *Arles* and *Vienna*, decreeing, That that Biſhop ſhould be the Primate, who could prove his City to be the Metropolis of the Province. It ſometimes happen'd, that an Ambitious Spirit would petition the Emperor to grant him the Honour and Power of a Metropolitan in the Church, when yet the Province to which he belong'd, had but one Metropolis in the State: Which was ſo contrary to the foreſaid Rule of the Church, that the great Council of *Chalcedon* [*e*] made it Depoſition for any Biſhop to attempt it. But on the other hand, if the Emperor thought fit to divide a Province into two, and erect a new Metropolis in the ſecond Part; then the Church many times allow'd the Biſhop of the new Metropolis to become a Metropolitan in the Church alſo. By this means *Tyana* in *Cappadocia* came to be a Metropolitical See, as well as *Cæſarea*, becauſe the Province was divided into two by Imperial Edict. And the like happen'd upon the Diviſion of many other Provinces, *Galatia*, *Pamphylia*, &c. As may be ſeen in the Notitia of the Church, which follows in the end of this Book. The Canons of the Church were made to favour this

[*d*] Concil. Taurin. c. 1. Illud inter Epiſcopos urbium Arelatenſis & Viennenſis, qui de Primatus apud nos honore certabant, a Sancta Synodo definitum eſt, ut qui ex eis comprobaverit ſuam Civitatem eſſe Metropolim, is totius Provinciæ honorem Primatus obtineat, & ipſe juxta præceptum Canonum, Ordinationum habeat poteſtatem. [*e*] Concil. Chalced. c. 12.

this Practice in the Erection of new Biſhopricks alſo. For the Council of *Chalcedon* [*f*] has another Canon which ſays, That if the Imperial Power made any Innovation in the Precincts or Pariſhes belonging to any City, then the State of the Church-Precincts might be alter'd in Conformity to the Alterations that were made in the Political and Civil State. Which Canon is repeated and confirm'd in the Council [*g*] of *Trullo*. So that if any Place was advanc'd to the Privilege of a City, and govern'd by a Civil Magiſtracy of its own, which was not ſo before, it might then alſo be freed from the Eccleſiaſtical Juriſdiction of its former Biſhop, and be govern'd by one of its own. Thus when *Maiuma* in *Paleſtine*, a Dependant on *Gaza*, was advanc'd by *Conſtantine* to the Privilege of a City, and govern'd by a Magiſtracy of its own; that was preſently follow'd with the Erection of a new Biſhop's See, which continu'd ever after, notwithſtanding that *Julian* in ſpite to Chriſtianity disfranchiz'd the City, and annex'd it to *Gaza* again. *Sozomen* is our Author for this, and he adds farther [*h*], that in his Time the Biſhop of *Gaza*, upon a Vacancy of *Maiuma*, laying Claim to it as only an Appendage of his own City; and pleading, that one City ought not to have two Biſhops; the Cauſe came to an hearing before a Provincial Synod, which determin'd in favour of the *Maiumitans*, and ordain'd them another Biſhop. For they thought it not proper, that they who for their Piety had obtain'd the Privilege of

[*f*] Conlil. Chalced. c. 17. εἴ τις ἐκ βασιλικῆς ἐξουσίας ἐφαυίσθη πόλις, τοῖς πολιτικοῖς καὶ δημοσίοις τύποις καὶ τῆς ἐκκλησιαστικῶν παροικιῶν ἡ τάξις ἀκολουθέτω. [*g*] Concil. Trul. c. 38. *which inſtead of* παροικιῶν, *reads*, πραγμάτων.

[*h*] Sozom. Lib. 5. c. 3.

being made a City, and were only depriv'd of their Right by the Envy of a Pagan Prince, ſhould loſe their other Rights, which concern'd the Prieſthood and the Church. So it always continu'd an Epiſcopal See, and has its place among the reſt in the Notitia of the Church. The like may be obſerv'd of *Emmaus*, which at firſt was but a Village belonging to the Dioceſe and City of *Jeruſalem*. But being afterward Re-built by the *Romans*, and call'd *Nicopolis*, from their great Victories over the *Jews*, it became a City and a Biſhop's See, under which Character the Reader may alſo find it in the Notitia of the Church. Theſe are evident Proofs, that in ſettling the Limits of Dioceſes and other Diſtricts, and modelling the External Polity of the Church, a great Regard was had to the Rules of the State, and many things order'd in Conformity to the Meaſure obſerv'd in the *Roman* Empire.

Sect. 8.

Yet the Church not ty'd preciſely to obſerve this Model, but us'd her Liberty in varying from it.

Yet theſe being Matters only of Conveniency and outward Order, the Church did not tye herſelf abſolutely to follow that Model, but only ſo far as ſhe judg'd it expedient and conducive to the Ends of her own Spiritual Government and Diſcipline. And therefore ſhe did not imitate the State-Model in all things: She never had one Univerſal Biſhop in imitation of an Univerſal Emperor; nor an Eaſtern and a Weſtern Pontificate, in Imitation of an Eaſtern and Weſtern Empire; nor four Grand Spiritual Adminiſtrators, anſwering to the four great Miniſters of State, the *Præfecti-Prætorio* in the Civil Goverment; not to mention any other Forms or Miniſters of State-Affairs, multitudes of which may be ſeen in the Notitia of the Empire. Nay in thoſe things wherein ſhe follow'd the Civil Form, her Liberty ſeems to have been preſerv'd both by the Laws

Laws of Church and State; And nothing of this nature was forc'd upon her, but as she thought fit to order it in her own Wisdom and Discretion. This may be collected from one of *Justinian*'s Novels, where having divided the two *Armenias* into four Provinces, he adds [*i*] That as to what concern'd the State of the Church, his Intent was to leave every thing in its ancient Form, and make no Alterations in the Rights of the old Metropolitans, or their Power of Ordaining their Suffragans, *&c.* And this appears farther from the Answer of Pope *Innocent* Bishop of *Rome*, or one under his Name given to *Alexander* of *Antioch*, who had put the Question [*k*] Whether upon the Division of a Province, and the Erection of two Civil Metropoles in it by a Royal Decree, there ought also to be two Metropolitan Bishops in the Church: To this he answers, That there was no reason the Church should undergo Alterations upon every necessary Change that was made in the Civil State, or have her Honours and Dignitaries multiplied or divided according to what the Emperor thought fit to do in his own Affairs. This shews, that the Church was at Liberty in this Matter, to follow the Model and Divisions of the Civil State or not, as she judg'd most expedient for herself: And when any Alterations of this nature were made, they were generally done by the Direction or Consent of a Provincial or General Council, or the Tacit Consent and Approbation of the Church.

[*i*] Justin. Novel. 31. Quæ vero ad sacerdotia spectant, ea volumus in pristina manere Forma, ut neque circa Jus Metropoliticum, neque circa Ordinationes quicquam innovetur. Vid. 28. c. 2. [*k*] Innocent. Ep. 18. ad Alex. Antioch. Quod sciscitaris, utrum divisis Imperiali Judicio Provinciis, ut duæ Metropoles fiant, sic duo Metropolitani Episcopi debeant nominari: Non visum est ad mobilitatem necessitatum mundanarum Dei Ecclesiam commutari, honoresque aut divisiones perpeti, quas pro suis causis faciendas duxerit Imperator.

Sect. 9.
An Account of the Ecclesiæ Suburbicariæ *in the District of the* Roman *Church.*

Whilst we are upon this Head relating to the ancient Division of the Church, it comes properly to be enquir'd, What the Primitive Writers mean by the Term *Ecclesiæ Suburbicariæ*, Suburbicary Churches, in the District of the *Roman* Church. *Ruffinus* in his Translation and Abstract of the *Nicene* Canons, gives us the Sixth of them in these Words [*l*], "The ancient Custom of *Alexandria* "and *Rome* shall still be observ'd, that the one shall "have the Care or Government of the *Egyptian*, "and the other that of the Suburbicary Churches". A great many Questions have been rais'd by Learned Men in the last Age concerning this, which I shall not clog this Discourse with, but only resolve two Questions, which are most material for a Reader to know. 1. What was the Extent of this District? 2 Whether it was the Limits of his Metropolitical or Patriarchal Power? To know what was the Extent of this District, we cannot take a surer way, than to consider what is meant by the Suburbicary Regions in other Places. For this is a Term that often occurs in the *Theodosian Code* [*m*] where *Gothofred* [*n*] and our Learned Dr. *Cave* [*o*] and many others take it to signify the District of the *Præfectus Urbis*, or Jurisdiction of the Provost of *Rome*, which was a Circuit of about an Hundred Miles next to *Rome*; as is evident from the ancient Law, which says, His Government extended not only to *Rome*, but to an

[*l*] Ruffin. Hist. Lib. 1. c. 6. Ut apud Alexandriam, & in Urbe Roma, vetusta Consuetudo servetur, ut vel ille Ægypti, vel hic Suburbicariarum Ecclesiarum sollicitudinem gerat. [*m*] Cod. Th. Lib. 11. Tit. 1. de Annona. Leg. 9. Vid. plura apud Gothofred. in Locum. [*n*] Gothofred. in Cod. Th. Lib. 11. Tit. 1. de Annona. Leg. 9. [*o*] Cave *Anc. Church Gov.* c. 3. p. 115.

an Hundred Miles [p] round it, where the Limits of his Juriſdiction ceas'd. Which is noted alſo by *Caſſiodore* [q], and *Dio* [r], who inſtead of *Centeſimus Lapis*, uſes the Phraſe of Seven hundred and fifty *Stadia*, or Furlongs, which is not much ſhort of the Legal Computation. Others reckon the *Regiones Suburbicariæ* to be the ſame Ten Provinces of the *Italick* Dioceſe which were under the *Vicarius Urbicus*, who with the other *Vicarius* of *Italy* divided the *Italick* Dioceſe between them: So that the *Roman Vicarius* had Seven Provinces in *Italy* (mention'd before in the Notitia) and the three Iſlands of *Sicily*, *Sardinia*, and *Corſica*, under his Juriſdiction; which they reckon the Suburbicary Provinces of *Rome*. So our Learned Mr. *Brerewood* [s] and *Sirmond* [t] and *Du Pin*, and ſome others, who extend the Eccleſiaſtical Juriſdiction of the Biſhop of *Rome* to all thoſe Ten Provinces under the Inſpection of the *Vicarius Urbis*. Either of theſe Opinions may be admitted, as having at leaſt their Arguments of Probability to defend them: Whereas they who confine the Suburbicary Churches to a ſingle Dioceſe, or extend them ſo far as to include all the Provinces of the Weſtern Empire, run into contrary Extremes, for which there is no Ground either in the *Nicene* Canon itſelf, or any other part of the Hiſtory of the Church in that Age. For it is evident the Canon ſpeaks of the Power of the Three great Biſhops, *Rome*, *Alexandria* and *Antioch*, as extending farther than a ſingle Dioceſe: But that the Authority of the Biſhop of *Rome* in thoſe Days extended

[p] Digeſt. Lib. 1. Tit. 12. Leg. 1. Si quid intra Centiſimum Milliarium admiſſum ſit, ad Præfectum Urbi pertinet, &c. [q] Caſſiodor. Form. Lib. 5. p. 207. [r] Dio Lib. 52. p. 548. [s] Brerewood of Patriarch. Gov. Q. 1. p. 99. [t] Sirmond. Cenſur. Conjectur. Lib. 1. c. 4.

tended over the whole Weſtern Empire, is not once ſo much as hinted in the *Nicene* Canon, but is contrary to all the common Senſes of Suburbicary Churches, and refuted by the known Diſtinction between *Italick* and *Roman* Churches or Provinces, and the conſtant Oppoſition that was made by the *African* Churches, and thoſe of *Britain*, *Milan* and others, to the leaſt Pretences of Patriarchal Power over them. From which it is rational to conclude, That the notion of Suburbicary Churches ought not to be extended beyond the Limits either of the *Præfectus Urbis*, which was an Hundred Miles about *Rome*; and, as Dr. *Cave* and ſome others think, was alſo the Limits of the Pope's Metropolitical Power: Or at moſt not beyond the Limits of thoſe Ten Provinces, which were immediately ſubjected to the Civil Diſpoſition and Juriſdiction of the *Vicarius Urbis*, viz. 1 *Campania*. 2 *Tuſcia* and *Umbria*. 3 *Picenum Suburbicarium*. 4 *Valeria*. 5 *Samnium*. 6 *Apulia* and *Calabria*. 7 *Lucania* and *Brutij*. 8 *Sicilia*. 9 *Sardinia*. 10 *Corſica*. Which Dr. *Cave* [*u*] ſuppoſes to have been the exact and proper Limits of the Pope's Patriarchal Power, as he thinks the other were the Bounds of his Metropolitical Juriſdiction.

Sect. 10.

This moſt probably the true ancient Limits of the Biſhop of Rome's *both Metropolitical and Patriarchal Juriſdiction.*

But it matters not much, I think, whether we call this Diſtrict of theſe Ten Provinces the Biſhop of *Rome*'s Metropolitical or Patriarchal Dioceſes or Provinces. For after all the Diſputes that have been rais'd about this Matter, theſe ſeem to have been in a great Meaſure the true ancient Limits both of his Metropolitical and

[*u*] Cave Anc. Church Gov. c. 5. p. 256.

and Patriarchal Power. Many, I know, will take this for a Paradox: But I have ſhew'd it to be true [*] in the Caſe of the Biſhop of *Alexandria*, the Bounds of whoſe Juriſdiction were the ſame, *viz.* The Six Provinces of the *Egyptian* Dioceſe, both when he was a Metropolitan and Patriarch: And why then might not the Caſe be the ſame with the Biſhop of *Rome*, whoſe Privileges are preſcrib'd as a Model for the Biſhop of *Alexandria* by the Council of *Nice*, whoſe Words [*x*] are theſe: Let ancient Cuſtoms prevail; In *Egypt*, *Libya*, and *Pentapolis*, let the Biſhop of *Alexandria* have Authority over all, becauſe the ſame is cuſtomary with the Biſhop of *Rome*: In like manner at *Antioch*, and in other Provinces, let the Privileges be ſecur'd to the Churches. Some think the Biſhop of *Rome* was only a Metropolitan, when this Canon was made, as *Launoy*, Biſhop *Beveridge*, Biſhop *Stillingfleet*, Dr. *Cave*; according to whoſe Sentiments it muſt follow, that the Suburbicary Churches were the Diſtrict or Subject of his Metropolitical Power. Mr. *Brerewood* [*y*] and *Spalatenſis* after St. *Jerom* think he was properly a Patriarch; And I have ſhew'd elſewhere [†] that there are ſome Reaſons to countenance their Opinion: But then the Limits of his Patriarchal Power were ſtill the ſame (according as it was at *Alexandria*) and the Ten Provinces of the *Roman* Dioceſe were the Legal Bounds of his Juriſdiction. And ſo *Du Pin* [*z*] amongſt the *Romaniſts* makes no ſcruple ingenuouſly to confeſs; exempting *Germany*, *Spain*, *France*, *Britain*, *Africa*, *Illyricum*, and Seven of the *Italick* Provinces from any ſubjection to the Juriſdiction of the *Roman* Patriarch in thoſe firſt and primitive Ages. This

[*] *Book* 2. *Chap.* 17. *Sect.* 11. [*x*] Conc. Nic. c. 6. [*y*] Brerewood *of* Patriarchal Power, Q. 1. [†] *Book* 2. *Chap.* 17. *Sect.* 8. [*z*] Du Pin De Diſciplin. Eccleſ. Diſſert. 1. n. 14. p. 92.

Sect. 11. *Some evident Proofs of this.*

This is contrary to the general Stream and Current of the *Romiſh* Writers, one of which is ſo angry with *Du Pin* upon this Account, that he treats him with all the Scorn and Bitterneſs imaginable for making ſuch a bold Conceſſion, and endeavours to anſwer [*a*] both what he and Biſhop *Stillingfleet* had advanc'd againſt the Pope's pretence to Patriarchal Power over the whole Weſtern Empire: But with what ſucceſs, the Reader may eaſily judge from theſe few Inſtances, which are evident Proofs of the Senſe that has been given of the Extent and Limits of the Pope's Patriarchal Juriſdiction. 1. *Ruffinus*, who was an *Italian*, and Presbyter of *Aquileia*, and therefore could not be ignorant of the Bounds of the Pope's Patriarchal Power, in interpreting the 6th Canon of the Council of *Nice* confines his Juriſdiction to the [*b*] Suburbicary Provinces: and other ancient Verſions publiſh'd by *Sirmondus* and *Juſtellus*, agree with his Interpretation. 2. The other Seven Provinces of *Italy*, which properly conſtituted the *Italick* Dioceſe as diſtinct from the *Roman* Provinces, with *Milan* their Metropolis at the Head of them, were not anciently ſubject to the Juriſdiction of the Biſhop of *Rome*. For *Milan* is frequently ſtyl'd the Metropolis of *Italy* by *Athanaſius* [*c*] and *Theodoret* [*d*], taking *Italy* in its ſtrict and peculiar Notion, as diſtinct from the Provinces ſubject to *Rome*. The Biſhop of *Milan* was never ordain'd by the Biſhop of *Rome* (which yet he muſt have been, had he been ſubject to his Patriarchal Power) but by the Biſhop of *Aquileia*, as the Biſhop of

[*a*] Schelſtrate's *Diſſertation of Metropolitical and Patriarchal Power againſt* Stillingfleet. Lond. 1688. [*b*] Ruffin. Hiſt. Lib. 1. c. 6. *See before Sect.* 9. [*c*] Athanaſ. Ep. ad ſolitar. Tom. 1. p. 831. [*d*] Theod. Lib. 2. c. 15.

of *Aquileia* and other places were ordain'd by *Milan*, which is evident from the Epiſtle of Pope *Pelagius* [*e*], and *De Marca* [*f*] does not pretend to deny it. The like has been obſerv'd by Learned Men concerning *Ravenna*, and other places in *Italy*, which frequently conteſted the Point of Superiority and Subjection with the Biſhops of *Rome*, of which Dr. *Cave* [*g*] gives the Reader a particular Hiſtorical Account for many Ages ſucceſſively, too long to be here inſerted. 3. For the *African* Provinces (which are pretended to be part of the Pope's Patriarchal Dominions) they had always an Exarch or Patriarch of their own, the Primate of *Carthage*, who was Abſolute and Independent [*h*] of any other, as *Juſtinian* declares in one of his Novels. And it is plain the *African* Councils always thought ſo: For as they never ſent to *Rome* for Ordinations, ſo they prohibited all Appeals thither upon any Account whatſoever. Which is evident beyond all Contradiction from the Council of *Milevis* [*i*], which orders every *African* Clerk, that appeals from the Sentence of his own Biſhop, or a Synod of Select Judges, to appeal to none but *African* Synods or the Primates of the Provinces. And if any preſum'd to appeal beyond Seas, meaning to *Rome*, he ſhould be excluded from all Communion in the *African* Churches. This Decree was farther confirm'd by ſeveral Acts of their General Synods, made upon the famous Caſe and Appeal of *Apiarius* an *African* Presbyter,

[*e*] Pelag. Ep. 17. Conc. Tom. 5. p. 805. [*f*] Marca de Concord. Sacerdot. Lib. 6. c. 4. n. 7, 8. [*g*] Cave Anc. Church Gov. c. 5. [*h*] Juſtin. Novel. 131. c. 4. [*i*] Conc. Milevit. c. 22. Quod ſi & ab eis appellandum putaverint, non provocent niſi ad Africana Conſilia, vel ad Primates Provinciarum ſuarum. Ad Tranſmarina autem qui putaverit appellandum, a nullo intra Africam in Communione ſuſcipiatur.

Presbyter, whom *Zosimus* Bishop of *Rome* pretended to restore to Communion, after he had been depos'd by an *African* Council. *Zosimus* alledg'd for himself a pretended Decree of the Council of *Nice*, giving him Authority to receive Appeals: But this the *African* Fathers prov'd to be a Forgery, by sending for Authentick Copies of the *Nicene* Decrees from *Constantinople*, *Antioch*, and *Alexandria*, where no such thing appear'd. Upon this the *African* Fathers write a very sharp Letter to Pope *Celestine*; (for *Zosimus* and *Boniface* his Successor were both dead whilst this Controversy was depending:) Where among other things they desire him, that he would not for the future give ear to any that came from *Africk*, nor admit those to Communion, whom they had excommunicated, which he might easily perceive to be prohibited by the Council of *Nice*, according to whose Decrees both the Inferior Clergy, and the Bishops themselves were committed to the Judgment of their own Metropolitans: For the *Nicene* Fathers very justly and wisely conceiv'd, that all Controversies ought to be ended in the Places where they arose. And it was very unreasonable in itself to think, that GOD should enable a single Person to examine the Justice of a Cause, and deny his Grace to a vast Number of Persons assembled in Council. Therefore upon the whole Matter they desire him henceforth to forbear sending any of his Clerks into *Africk*, to execute his Sentence there, lest they should seem to introduce the smoaky Pride of the World into the Church of CHRIST. With abundance more to the same purpose, which the Reader may find at large inserted [*k*] among the Canons of the *African Code*. From which it is as plain

[*k*] Cod. Can. Afric. a cap. 135. ad cap. 138.

plain as the Sun at Noon-day, that in the time of St. *Auſtin* the Pope could lay no juſt Claim to Patriarchal Power over any of he *African* Churches. 4. *Baluzius* has farther demonſtrated for the *Gallican* Churches (in his excellent Preface to *Antonius Auguſtinus*'s Book *De Emendatione Gratiani*) that for Eight hundred Years the *French* Synods never allow'd of any Appeals from their own Determinations to the Pope. They always ordain'd their own Metropolitans, as is evident from the 2d Synod of *Orleance* [*l*] *an.* 533. And many times ſtoutly reſiſted the Encroachments of the Popes, for which I refer the Reader to the foreſaid *Baluzius* and Dr. *Cave* [*m*], the Particulars being too long to be inſerted here. 5. Laſtly, For the *Britannick* Churches, it is evident, that for Six hundred Years they never acknowledg'd any Dependance upon *Rome*. When *Auſtin* the Monk came into *England*, and pleaded with the *Britiſh* Biſhops (Seven in Number) for Subjection to the Biſhop of *Rome*, and Conformity to the *Roman* Rites in the Obſervation of *Eaſter*, and ſome other things: He was anſwer'd poſitively [*n*], That they ow'd no Obedience to the Pope of *Rome*, but were under the Government of the Biſhop of *Caerleon* upon *Uske*, who was their Overſeer under GOD. And for the Buſineſs of the Paſchal Controverſy, they were ſo far from paying any Deference to the *Roman* Cuſtom, that they continu'd their ancient Practice of obſerving *Eaſter* on a different *Sunday* from *Rome* for ſome Ages after, notwithſtanding all the Arguments that the Pope or his Party could urge againſt them. For which Reaſons they were treated as Schiſmaticks by the Agents and

[*l*] Conc. Aurel. 2. c. 7. [*m*] Cave Anc. Church Gov. c. 5. p. 220. [*n*] Spelman. Concil. Britan. an. 601. Tom. 1. p. 108.

and Emiſſaries of *Rome*: Which is an evident Demonſtration, that they did not then acknowledge any thing of the Pope's Patriarchal Power over them. All this is clear from *Bede* [o] who repeats it in ſeveral places. And *William* of *Malmsbury* [p] and *Stephen Heddius* [q], and *Eadmerus* [r] and other Writers of the Life of *Wilfrid* Archbiſhop of *York*, (a great Zealot for the *Romiſh* Cauſe againſt the *Britiſh* Cuſtoms) tell us the very ſame Story. For they ſay, *Wilfrid* refus'd to receive Ordination from the *Scottiſh* or *Brittiſh* Biſhops, or from any ordain'd by them, becauſe the Apoſtolical See had rejected their Communion. So that as Biſhop *Stillingfleet* has obſerv'd [s] out of theſe Authors, it is plain, The *Brittiſh* and *Scottiſh* Churches ſtood Excommunicate at that time by the Church of *Rome*, becauſe they would not ſubmit to her Rites and Cuſtoms about *Eaſter*, and her pretended Power over them. A great deal more has been alledg'd by our Learned Antiquaries Mr. *Brerewood* [t] Mr. *Watſon* [u] Dr. *Cave* [w] and Biſhop *Stillingfleet* [x], to ſhew the ancient Liberty and Independency of the *Britannick* Churches, which I ſhall not here repeat, but only conſider an Exception or two, which are made by *Schelſtrate* in his Diſſertation concerning the Patriarchal Power of the Biſhop of *Rome*, in Anſwer to Biſhop *Stillingfleet*'s Antiquities of the *Brittiſh* Church.

He

[o] Bede Hiſt. Lib. 2. c. 2. & 19. Lib. 3. c. 25. Lib. 5. c. 16, & 22. [p] Malmsbur. de Geſtis Pontific. Anglor. Lib. 3. [q] Steph. Heddius Vit. Wilfrid. c. 12. [r] Eadmer. Vit. Wilfrid. [s] *Stillingfleet*'s Anſwer to *Creſſy*, p. 300. [t] *Brerewood* of Patriach. Gov. Qu. 3. [u] Watſon De Eccleſ. Britan. Antiqua Libertate. Theſ. 2. [w] Cave Anc. Church Gov. c. 5. p. 244. [x] Stilling. Origin. Britan. c. 5.

Sect. 12.
The contrary Exceptions of Schelſtrate, *relating to the* Britannick *Church, conſider'd.*

He ſays [y] the Manuſcript ſet out by Sir *H. Spelman*, containing the Anſwer of *Dinothus* to *Auſtin*, is ſpurious and forg'd: For the ſtyle manifeſtly diſcovers it to be Modern. Which is a weighty Argument indeed from a Perſon, who was ſo competent a Judge of the *Brittiſh* Style, in which that Manuſcript was written, that he profeſſes he did not underſtand even the *Engliſh* Tongue without the help of an Interpreter. And how then ſhould he be able to judge of a *Brittiſh* Writing by its Style, without knowing a Syllable of the Language? But, he adds, the Matter of it alſo diſcovers it to be a Forgery: For it is manifeſt there was no Archbiſhop of *Caerleon* upon *Usk* at that time, as the Writing pretends; but that the Metropolitan Juriſdiction had for above a Hundred Years before been transferr'd to *Menevia*. As if it was not as manifeſt to all the World, that the Archbiſhop of *Menevia* or St. *Davids* might retain the Title of *Caerleon*, though the See was remov'd, becauſe *Caerleon* was the Original Seat; as well as the Biſhop of the Iſle of *Man* now retains the Title of *Epiſcopus Sodorenſis*, becauſe *Sodera* and all the *Hebrides*, or Iſlands on the *Weſt* of *Scotland*, were once part of his Dioceſe, though now for many Ages they have been ſeparated from it. Or to give an Inſtance nearer *Rome*, we are told by Geographers [z], that *Oſtia* and *Porto* ſtill give Title to two Biſhops, one whereof is always a Senior Cardinal, and the other Dean of the College of *Cardinals*, though both Places are now in ſuch Ruins, that there is ſcarce an Inhabitant in either. We ſhall ſee

[y] Schelſtrat. Diſſert. c. 6. p. 130. [z] Ferrar. Lexicon Geogr. voce, Oſtia, & Portus Auguſti.

hereafter in the 5th Chapter of this Book, that many times three or four ancient *Italian* Biſhopricks were united into one, as *Holſtenius* [a] has obſerv'd *of Tarquina*, *Cornetum*, and *Graviſca*; In which Caſe no Abſurdity is committed, which ever of the Titles the Biſhop of the United Dioceſe was call'd by. Why then muſt it be an Objection againſt the Validity of this Teſtimony, that it calls the Biſhop of *Menevia* by the Title of *Caerleon*, when that was the Original Title? But 2dly, he ſays, It appears from *Bede*, that the Queſtion was not concerning the Primacy of the *Roman* Biſhop, but about *Auſtin*'s Metropolitical Juriſdiction over them. But how then came the *Britiſh* Biſhops to be reckon'd Schiſmaticks, if the Pope's Authority was no ways concern'd in the Diſpute? Would they be Schiſmaticks for rejecting *Auſtin*'s Metropolitical Juriſdiction, had he unwarrantably uſurp'd that Power of his own Head, and without a Legal Commiſſion from ſome ſuperior obtruded himſelf upon them? It is plain therefore the one was included in the other, and the rejecting *Auſtin* was rejecting the Power that ſent him. But they alſo conteſted the Pope's Supremacy in another Reſpect, refuſing to comply with the *Romiſh* Rites and Uſages in the Obſervation of *Eaſter*, the Adminiſtration of Baptiſm, St. *Peter*'s Tonſure, and ſome other Cuſtoms; which was an Argument, that as they had no dependence upon the Church of *Rome* heretofore, nor much Communication with her, but rather with the *Eaſtern* Churches; ſo now they intended not to ſubmit to her Dictates, but to follow their own ancient Cuſtoms as a free Church, and Independent of her. Can any one ſuppoſe, that had the *Brittiſh* Biſhops look'd upon the Pope as

[a] Holſten. Annot in Geograph. Carol. a S. Paulo. p. 8.

as inveſted with a Legal Supremacy over them, that they would have ſcrupled complying with Directions in ſuch Matters, as the Obſervation of *Eaſter* and the like, when ſuch Things were but the ſmalleſt part of Patriarchal Juriſdiction? Even our Author himſelf, when he comes to conſider the Matter a little farther, is not ſo hardy as to ſtand by his own Aſſertion, but comes to call them Names at laſt with *Baronius* and others of his own Party, telling us [*b*] that after the *Saxons* had broken in upon them, they deſerted the Doctrines and Rites of the Catholick Church, and receded as Schiſmaticks from the Center of Eccleſiaſtical Communion: And that it ought to be concluded, that GOD was willing to ſhew the Falſhood of the Schiſmatical Church of *Britain*, by the Miracle which He wrought upon *Auſtin*'s Interceſſion. This is home to our Point, and gives up the Cauſe in Queſtion, which is, Whether the *Brittiſh* Church own'd the Pope's Supremacy at the coming of *Auſtin* hither? Which our Author, after ſome ſmall Bickerings with his Learned Adverſary, is forc'd to deny, and joyn Iſſue with him, and then betakes himſelf to their laſt and common Refuge, Ill Names and Miracles, which being no Arguments in this Caſe, I ſhall not ſtand to give them any Anſwer; but only enquire into one thing more, How it appears, that the *Britains* had deſerted any ancient Doctrine relating to the Pope's Patriarchal Power, upon the coming of the *Saxons*? To evidence this, our Author muſt give us very plain Proofs, that before that time the *Brittiſh* Church always own'd the Biſhop of *Rome*'s Patriarchal Juriſdiction over them. And this indeed is the pretended Deſign of his whole Diſſertation: But his Proofs

[*b*] Schelſtrat. Diſſert. c. 6. p. 106.

amount to no more than a few ſlight Conjectures, by which he would be thought to have demonſtrated theſe Four Things. 1. That St. *Peter* was the Founder of the *Britiſh* Church [*c*], which any one that reads Biſhop *Uſher de Primordiis* [*d*], will as readily attribute to St. *Paul* or Twenty others: So little Reaſon is there for grounding the Pope's Patriarchal Power upon the firſt Converſion of the *Britiſh* Church. 2. He argues from ancient Tradition, that Patriarchal Power is an Apoſtolical Inſtitution, and that thereby [*e*] the *Britiſh* Church was made ſubject to the *Roman*, whoever was the firſt Converter of it. But this Tradition is involv'd in greater Obſcurity, and proceeds upon more precarious Proofs than the former. 3. He ſays, The *Britiſh* Biſhops in the Council of *Arles* own'd the Pope's [*f*] Patriarchal Power over them, and all the *Weſtern* World. 4. And Laſtly, That this Power, in this full Extent and Latitude, is both acknowledg'd and confirm'd [*g*] by the Sixth Canon of the Council of *Nice*. How far the Council of *Nice* allow'd or confirm'd this Power, has been already ſhew'd in Diſcourſing of the Suburbicary Churches. So that the only Thing remaining, is to examine what weight there is in his Argument from the Council of *Arles*. This Council was ſummon'd by *Conſtantine*, and not by the Pope, againſt the *Donatiſts*, *An.* 314. Here were preſent three *Britiſh* Biſhops, *Eborius* from *York*, *Reſtitutus* from *London*, and *Adelphius* from *Lincoln* (*Colonia Lindi*) as I ſhall ſhew hereafter it probably ought to be read. Now in their Synodical Epiſtle to Pope *Sylveſter* there is a Paſſage (but by all acknowledg'd to be a very corrupt one) which ſpeaks

[*c*] Schelſtrat. Diſſert. c. 1, & 2. [*d*] Uſſer. de Antiquit. Eccleſ Brit. c. 1. [*e*] Schelſtrat. Diſſert. c. 3. [*f*] Ibid. c. 4. [*g*] Schelſtrat. Diſſert. c. 5.

ſpeaks ſomething of his holding the Greater [*b*] Dioceſes. Which our Author interprets to mean his having a Patriarchal Power over all the Great Dioceſes of the *Weſtern* Empire, *Macedonia*, *Dacia*, *Illyricum*, *Italy*, *Africa*, *Spain*, *France* and *Britain*. But one Queſtion may be here ask'd, which will ſpoil all this Flouriſh of a Comment. Did the *African* Fathers, many of which were preſent at this Council, ſo underſtand the Words, Greater Dioceſes? If they did, How came it to paſs, that within an Age after they ſo ſtifly oppos'd three Popes ſucceſſively, and vindicated their own Liberties in this very Point (as we have ſeen before [*] they did) denying them abſolutely all Power of Receiving Appeals from any of the *African* Churches? Had St. *Auſtin* and all the reſt of them forgot what their Forefathers had ſo lately ſubſcrib'd at *Arles*, that *Africa* was one of the Pope's larger Dioceſes? Or had they been haraſs'd out of their Senſes, like the poor *Britains*, by ſome *Saxon* Invaſion, and were now run into Schiſm, as the other are reproachfully and falſly ſaid to have done? Nothing of all this can be pretended in the preſent Caſe: And therefore that is Demonſtration to me, that neither the *African* Fathers, nor the *Britains*, nor any others then preſent in Council, took the Words Greater Dioceſes, in the Senſe which this Author puts upon them. So that whatever Meaning they muſt have, it is plain this cannot be their Meaning: And then all the Argument, which our Author has built upon

[*b*] Conc. Arelat. 1. Epiſt. Synod. Conc. Tom. 1. p. 1426. Placuit etiam antequam a te, qui majores Diœceſes tenes, per te potiſſimum omnibus inſinuari. Schelſtrate *and* Perron *correct it thus*: Placuit etiam hæc juxta antiquam conſuetudinem a te, qui majores Diœceſes tenes, & per te potiſſimum omnibus inſinuari. [*] *See Sect.* 11.

this Suppoſition, in order to ſubject the *Britains* to the Pope, at once falls to the Ground. I will not now ſtand diſputing with him, Whether the Word, Dioceſe, was never about this time taken in any Author for one of the great Dioceſes of the *Roman* Empire. He ſays *Conſtantine* [*i*] ſo uſes it in one place, ſpeaking of the *Aſiatick* and *Pontick* Dioceſes: And if that will do him any ſervice, I can help him to another; For *Conſtantine* alſo ſpeaks of a Civil Officer, call'd, Καθολικὸς διοικήσεως, or Rationalis of the Dioceſe [*k*], where I agree with *Valeſius*, we are to underſtand one of the great Dioceſes of the *Roman* Empire. Nay I have ſaid before, that I think there were Patriarchs too in the Church at that time, and that they had the great Dioceſes of the *Roman* Empire divided among them. But does it hence follow, that becauſe the Word, Dioceſe, is ſometimes ſo uſed, that therefore it muſt needs ſignify ſo in this place, when there is plain Demonſtration to the contrary? All the World knows that about the ſame time the Name Dioceſe was given to ſingle Epiſcopal Churches alſo, and they too were call'd Greater Dioceſes in oppoſition to the *Tituli* or Pariſhes, which were *quaſi Diœceſes*, the leſſer Dioceſes under them, as the Pontifical Words is [*l*] in the Life of Pope *Marcellus*, who was one of *Sylveſter*'s Predeceſſors. So that *Sylveſter*'s holding greater Dioceſes, may mean no more than his being a Metropolitan, or having ſeveral Epiſcopal Dioceſes under his Juriſdiction, to whom he was to ſignify according to Cuſtom the Time of keeping *Eaſter*, and other things decreed in the Council

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[*i*] Conſtant. Ep. ad omnes Eccleſias ap. Euſeb. de Vit. Con. Lib. 3. c. 19. [*k*] Ibid. Lib. 4. c. 36. [*l*] Pontifical. Vit. Marcelli. Viginti quinque Titulos in Urbe Roma conſtitui quaſi Diœceſes, &c.

Or if we ſuppoſe him to have been a Patriarch at that Time, then his greater Dioceſes may ſignify thoſe Ten Suburbicary Provinces, which were the ancient Bounds of his Patriarchal Juriſdiction. But whatever meaning they have, it is certain they cannot be underſtood in our Author's Senſe, of the great Dioceſes of the *Roman* Empire: Becauſe it were abſurd to think, that *Africa* ſhould acknowledge itſelf to be one of the Pope's Dioceſes, which never was reckon'd among the Suburbicary Provinces, and what is more, always reſolutely oppos'd the Pope's Pretences to the leaſt ſhadow of Power over it, claiming an abſolute and independent Power within itſelf in all Matters of Eccleſiaſtical Cognizance and Juriſdiction. And the Caſe of the *Britannick* Church being the ſame with that of *Africk*, it follows, That it was as independent of *Rome* as the other was, notwithſtanding any pretended Confeſſion of Subjection made by its Biſhops in the Council of *Arles*, upon which our Author lays the main ſtrength of his Cauſe, though there is nothing in it, when fairly canvaſs'd and examin'd, as I doubt not I have made it appear to every unprejudic'd Reader. I was the more willing to conſider here ſome of the chief Exceptions of this celebrated Writer againſt the Liberties of the *Britannick* Church, becauſe I know not whether any one elſe has made a Reply to them; And theſe Strictures will ſerve to ſuggeſt at once to the Reader the true Grounds upon which our ancient Liberties were founded, and the contrary Pretences, which would ſubject us to the Power of the Biſhop of *Rome*, as Patriarch of the *Weſtern* Empire, though the *Britannick* Dioceſe had as juſt Title to be Independent at that time as *Rome* itſelf, or *Africk*, or any other Dioceſe in the Empire. I make no farther enquiry here into the Bounds of other Patriarchs or Metro-

politans, or their Dioceſes, becauſe no ſuch momentous Diſputes have been rais'd about them, and they may be eaſily learn'd from the *Notitia* of the Church here ſubjoyn'd in the latter part of this Book. Therefore I proceed in the next place to examine the ordinary Extent of the ancient Epiſcopal Dioceſes, or as we now call them, Dioceſan Churches.

CHAP. II.

A more particular Account of the Number, Nature and Extent of Dioceſes, or Epiſcopal Churches in Africa, Egypt, *and other* Eaſtern *Provinces.*

Sect. 1. *Dioceſes anciently call'd παροικίαι, Paræchiæ.*

IT is evident from what has been Diſcourſed in the laſt Chapter, that the moſt ancient and Apoſtolical Diviſion of the Church was into Dioceſes, or Epiſcopal Churches, that is, ſuch Precincts or Diſtricts, as ſingle Biſhops govern'd with the Aſſiſtance of their Presbyters. But yet we are to make a little farther Enquiry into the Nature and Extent of theſe, becauſe great Errors have been committed by ſome late Writers about them. There are who pretend, that a Dioceſe for the three firſt Ages was never more than ſuch a Number of People as could meet, and ordinarily did meet in a ſingle Congregation. Others extend the Limits of ancient Dioceſes farther than this at firſt, to include a City and the whole Region about it: But then they reckon that upon the general Converſion of Heathens to Chriſtianity

ANTIQUORUM AFRICÆ
Episcopatuum Geographica Nova Descriptio.

15 20 25 30 35

Fretum Gaditanum
MARE INTERNUM
AFRICUM.
MAURITANIA TINGITANA.
MAURITANIA CÆSARIENSIS.
NUMIDIA.
NUMIDIA PARS.
SITIFENSIS.
Atlas Minor Mons
Atlas Major Mons
Durdus Mons
Garaphi Mons
Phruresius Mons
Buzara Mons
Agna Fl.
Lux Fl.
Zilia Fl.
Subur
Sibur Fl.
Phocra Mons
Malua Fl.
Amaurensa
Sala Fl.
Oppinum
Ryssadirum
Gypsaria
Tasaccora
Castra Noua
Mina
Regia
Arsenaria
Timici
Quidium
Tipasa
Rusconium
Rusazus
Rusubbicarium
Rusguniæ
Caldis
Usafabath Fl.
Julia Cæsarea
Cissi
Tigi
Bida
Aqua
Sufasar
Rusubbica
Tamuramusa
Caput cillanum
Carthena
Castra
Garra
Zuchabary
Oppidum norum
Tigaua
Vagal
Manliana
Byren Mons
Badea
Præsidium Augusti
Cartenus Fl.
Tenissa
Vaga
Zalacus Mons
Chylemath Fl.
Chalcorychy Mons
Iabdia
Saus Fl.
Cartenna
Egilgili
Oliua
Sat afa
Ficus
Tucca
Asafa
Tubusuptu
Zarai
Zabi
Arae
Macri
Amsaga A.
Lamasba
Lambiri
Sitifi
Zarathe
Forto
Zallatta
Perdices
Cidamus
Thubuna
Mons
Germania
Vesoestbra
Zama
Cubui Fl.
Tabudium
Carus Fl.

LIBIÆ INTERIORIS PARS

35 40 45

Ægathes I.
MARE INTERNUM AFRICUM Quot et
Cossura I.
Gaulos I.
Melite I.
Ethusa I.
Lopadusa I.
MEDITERRANEUM
MARE.
Hadrumeticus Sinus
Hadrumetum
Leptis minor
Thapsus
Acholla
Ruspæ
Vsula
Cercina
Abidos
Byzacena
Amurdasa
Thænæ
Madasuma
Thasbalta
Septimmicia
Tices
Cella
Gyrba
Taca pe
Sabrata
Oea
Leptis Magna
Gilli us Mons
Gyrtiphus Fl.
Missyus I.
Pontia I.
Gaia I.
Phileni villa
Thizibi Mons
Chuzambari Mons
Pallas palus
Libya palus
Tritia Fl.
Capsa
Telepte
Putea
Tysurus
Mampsanus Mons
Buzaa Mons
Usaletus Mons
Thambes Mons
Zama
Ampsaga Fl.
Bagrada Fl.
Cillium
Suffestula
Nara
Thabraca
Ubilitana
Madaurus
Musti
Sicca
Thagaste
Tipasa
Thabraca
Thuburbo minus
Thuburbo maius
Abdera
Vtica
Membro
Carthago
Carpi
Casula
Hippo Zarytus
Thaudalis
Sicilibra
Thisica
Hemesa
Thubursicu
Vchi minus
Vchi maius
Horrea
Piui
Vtica
Khisa
Horta
Maxula
Tuca
Vtica
Abitina
Vzuppa
Thamugadi
Lambæsis
Mascula
Thubursicu
Numidarum
Thabraca
Tusca Fl.
Tritonius Fl.
Samus Fl.
Cirtha
Rusicada
Germania
Thambes Mons
Zama
Buzaa Mons
Ampsaga Fl.
Bagrada Fl.
Tritia Fl.
Abrotani Fl.
Cubui Fl.
Suffestula Fl.
Cillium Fl.
Tusca Fl.
Tritonius Fl.
Samus Fl.
Rusicada
Thabraca
Ubilitana
Madaurus
Musti
Sicca
Thagaste
Tipasa
Thuburbo minus
Thuburbo maius
Abdera
Vtica
Membro
Carthago
Carpi
Casula
Hippo Zarytus
Thaudalis
Sicilibra
Thisica
Hemesa
Thubursicu
Vchi minus
Vchi maius
Horrea
Piui
Vtica
Khisa
Horta
Maxula
Tuca
Vtica
Abitina
Vzuppa
Thamugadi
Lambæsis
Mascula
Thubursicu
Numidarum
Abidos
Byzacena
Amurdasa
Thænæ
Madasuma
Thasbalta
Septimmicia
Tices
Cella
Gyrba
Taca pe
Capsa
Telepte
Putea
Tysurus
Pallas palus
Libya palus
Usaletus Mons
Mampsanus Mons
Buzaa Mons
Thambes Mons
Zama
Ampsaga Fl.
Bagrada Fl.
Tritia Fl.
Cillium
Suffestula
Nara
Germania
Thambes Mons
Zama
Buzaa Mons
Ampsaga Fl.
Bagrada Fl.
Tritia Fl.
Abrotani Fl.
Cubui Fl.
Suffestula Fl.
Cillium Fl.
Tusca Fl.
Tritonius Fl.
Samus Fl.
Rusicada

LIBIÆ INTERIORIS PARS

30 35 40 45

Christianity such Dioceses ought to have been divided into single Congregations, and a new Bishop and Clergy set over every one. There is no difference betwixt these two Opinions save only this, that the one wholly mistakes the Church's first and primitive Model, and the other Quarrels with her Practice. But the truth of the Matter was, that the Church in settling the Bounds of Dioceses went by another Rule, not that of single Assemblies or Congregations, but the Rule of Government in every City, including not only the City itself, but the Suburbs, or Region lying round about it within the Verge of its Jurisdiction. Which seems to be the plain Reason of that great and visible Difference which we find in the extent of Dioceses; some being very large, others very small, according as the Civil Government of each City happen'd to have a larger or lesser Jurisdiction. There are two things indeed that commonly impose upon unwary Readers in this matter. One is, That the ancient Name of an Episcopal Diocese for Three hundred Years is commonly παροικία, which they mistake for a Parish-Church, or single Congregation: whereas, as Learned Men [a] have rightly observ'd, it signify'd then not the Places or Habitations near a Church, but the Towns or Villages near a City, which together with the City was the Bishop's παροικία, or as we now call it, his Diocese, the Bounds of his ordinary Care and Jurisdiction. That thus it was, appears evidently from this, that the largest Dioceses, such as those of *Rome*, *Antioch*, and *Alexandria*, which had many particular Churches in them, were call'd by the same Name, as the Reader may find an Hundred Passages in *Eusebius* [b], where he uses the Word

[a] Brerewood *of Patriarch. Gov. Q.* 1. *p.* 102. [b] Euseb. Lib. 1. c. 1. Lib. 2. c. 24.

Word παροικία, when he ſpeaks of thoſe large and populous Cities, which had many particular Churches in them. The City of *Alexandria* in the time of *Alexander* and *Athanaſius* was divided into ſeveral Diſtricts call'd *Laura*, in every one of which there was a Church, with a Presbyter fix'd upon it: And yet all theſe were but one παροικία, as *Alexander* calls it in his *Circular Epiſtle* [c] againſt *Arius*. The Reader may ſee the Word ſo us'd by *Epiphanius* [d], St. *Jerom* [e], the Councils of *Antioch* [f], *Ancyra* [g] and many others in After-ages, when it is certain Epiſcopal Dioceſes were ſomething larger than Pariſh-Churches, as thoſe are taken to ſignify ſingle Congregations. So that nothing can be plainer than the uſe of the Word παροικία, for a Dioceſe to the IVth Century.

Sect. 2. *When the Name, Dioceſe, began firſt to be us'd.*

And now about this time the Name Dioceſe, began to be us'd likewiſe. For the Council of *Arles*, which was held in the beginning of the IVth Century, writing to the Biſhop of *Rome*, ſays, that he did *Majores Diœceſes tenere* [h], poſſeſs greater Dioceſes; which though *Schelſtrate* and othe Romiſh Writers interpret Patriarchal Dioceſes, to aggrandize the Pope's Juriſdiction; yet it is more probable, as Dr. *Cave* [i] obſerves, that it means only ſingle Biſhopricks; though I grant *Conſtantine* might have made the Diviſion of the Empire into

[c] Alex. Ep. Encycl. ap. Socrat. Lib. 1. c. 6. [d] Epiph. Ep. ad Joh. Hieroſol. Ad meæ Parochiæ videbantur eccleſiam pertinere, &c. [e] Hieron. Ep. 53. ad Ripar. Miror Sanctum Epiſcopum, in cujus Parochia eſſe Presbyter dicitur Vigilantius, acquieſcere furori ejus, &c. [f] Concil. Antioch. c. 9. [g] Concil. Ancyr. c. 18. Auguſt. Epiſt. 261. Baſil Ep. 264. [h] Concil. Tom. 1. p. 1429. [i] Cave's *Anc. Ch. Gov.* c 3. p. 130.

into Civil Dioceſes, from whence Patriarchal Dioceſes took their Name in the following Ages. The Word is us'd frequently for a ſingle Dioceſe in the *African* Councils, as where it is ſaid [*k*], A Biſhop ſhall not leave his principal Seat, and betake himſelf to any other Church in the Dioceſe: So likewiſe often in the *African Code*, and the Collation of *Carthage*. From which it appears, that the Words *Parochia* and *Diœceſis*, were of the ſame import in thoſe Times, and the calling of a Dioceſe by the Name of *Parochia*, does not make it a ſingle Congregation.

Sect. 3. *What meant by the* Προάστεια, *or Suburbs of a City.*

Another thing that impoſes upon Men in this matter, is the Ambiguity of the Names, Προάστεια, and *Suburbia*, the Suburbs of a City; which in the Modern acceptation ſignifies no more than the Houſes or Habitations next adjoining without the Walls of a City; but anciently it denoted all the Towns or Villages, which lay round the City in a certain Diſtrict, which were therefore reckon'd as belonging to that City, though many times at ſeveral Miles diſtance from it. Thus *Canopus* was Twelve Miles diſtant from *Alexandria*, and yet in the Acts of the Council of *Chalcedon* we find it call'd by one *Athanaſius* [*l*], the Προάστειον, or Suburbs of that City. So *Sozomen* [*m*] calls *Daphne* the Suburbs of *Antioch*, though it was Forty Furlongs or Five Miles diſtance from it. And *Pancirol* [*n*] notes of the famous Suburbs of *Conſtantinople*, call'd Ἕβδομον, or *Septimum*, that it was

[*k*] Concil. Carthag. 5. c. 5. Nemini ſit facultas, relicta Principali Cathedra, ad aliquam Eccleſiam in Diœceſi conſtitutam ſe conferre. Vid. Cod. Can. Afric. c. 117 118, 119, 123. [*l*] Concil. Chalced. Act. 3. Tom. 4. p. 408. [*m*] Sozom. Lib. 5. c. 19. [*n*] Pancirol. Com. in Notit. Imper. Lib. 1. c. 72.

was ſo denominated from its being Seven Miles off from the City at firſt, though afterward by the ſtrange Growth and Increaſe of that City it came to be reckon'd a more immediate part of it. So there was in the Suburbs of *Carthage*, a Place call'd *Decimum*, becauſe it was Ten Miles diſtant from the City, as *Procopius* [o] informs us. And ſome think the *Ager Sexti*, in which *Cyprian* ſuffer'd Martyrdom, was ſo nam'd from its being Six Miles off from the City. For the *Roman* Martyrology puts *Sextum Milliare* inſtead of *Ager Sexti* Now in all ſuch Suburbs as theſe there were particular Aſſemblies, diſtinct from thoſe of the City-Churches; as appears from what *Euſebius* [p] obſerves out of the Epiſtle of *Dionyſius* of *Alexandria*, who ſays, when he was baniſh'd to *Colluthion*, a Place in the Region of *Mareotes*, that he ſhould ſtill hold particular Aſſemblies, as they were us'd to do in thoſe Suburbs that were ſomething more remote from the City. So that theſe ancient Words, παροικία and περάσεια, when taken in their true ancient and primitive Senſe, do not make a Biſhop's Dioceſe to be only a ſingle Pariſh in the modern Senſe, but a City with all the Towns or Villages within the Region or Diſtrict, to which the City-Magiſtrate extended his Juriſdiction. For that *Juſtellus* [q] has ſhew'd out of good Authors, is the difference between πόλις and κώμη a City and a Village: A City is a Place that is govern'd by a Magiſtracy and Laws of its own, and exerciſes Authority over the Region or Territory that lies about it: But a Village is a Dependent only on a City, and has no Magiſtrates of its

[o] Procop. Vandalic Lib. 2. [p] Euſeb. Lib. 7. c. 11. ὡς ἐν τοῖς παροικίοις πεπερασμένοις, καὶ μέρος ἔσον συναγωγαί.
[q] Juſtel. Not. in Cod. Canon. &c. Concil. Antioch. c. 9.

its own, but ſuch as belong to the City whereof it is a Dependent. According to which Notion an Epiſcopal Church was generally a City and a whole Region, of the very ſame Extent with the Power of the Civil Magiſtrate, whoſe Bounds for the moſt part were the Bounds of the Biſhop's Dioceſe; though the Rule was not ſo univerſal, but that it admitted of ſome particular Exceptions. And from hence it will appear, that though there was great difference in the Extent of Dioceſes, as there was in City-Regions and Diſtricts, and many of them were but ſmall in compariſon of others; yet they were generally ſo large as to admit both of a Biſhop and a Presbytery in the City-Church, and Presbyters and Deacons in the Country-Regions.

Sect. 4. *Dioceſes not generally ſo large in Nations of the firſt Converſion, as in thoſe converted in the middle Ages of the Church.*

To clear this whole Matter (which is of great Uſe upon ſeveral Accounts towards underſtanding rightly the State of the ancient Church) I will here make a particular Enquiry into the Extent both of the largeſt and narroweſt Dioceſes, and diſtinctly conſider the State of each. For though they differ'd much in Extent, yet they all agreed in the ſame Species of Government; the Eſſence of which conſiſted not in being confin'd preciſely to ſuch or ſuch Limits; for that was but accidental to the Conſtitution: The ſame Species of Government is ſtill preſerv'd in moſt Parts of the Church, and yet any one that will allow himſelf the Liberty of making juſt Obſervations, may eaſily diſcern a difference between ſome of the firſt Converſions, and thoſe that follow'd in the middle Ages of the Church: For in the former, it is evident, Dioceſes were generally more numerous, and not ſo large as in the later. The whole Extent of *Aſia Minor* from the *Helleſpont*

to

to the River *Euphrates* is eſtimated by the beſt Geographers at 630 Miles; the breadth from *Sinus Iſſicus* in *Cilicia* to *Trabezond* at 210: Yet there were almoſt 400 Dioceſes in this Tract of Land, as the Reader may ſatisfy himſelf from the *Notitia* of the Church in the end of this Book. But now if we look into any middle Age Converſions, we ſhall find the number of Dioceſes very ſmall in compariſon of theſe, and their Extent very great. For in *Germany*, which is computed above twice as large as *Aſia Minor* (being 840 Miles in length, and 740 in breadth) there are but Forty Biſhopricks; in all *Belgium* but 18; in *Denmark* but 15; in *Swedeland* but 10; in *Ruſſia* 21; in *Poland* 30; as Dr. *Heylin* and other Geographers have computed them. And our number in *England*, being alſo a later Converſion, bears no Proportion to thoſe of *Aſia Minor*, though the Iſle of *Great Britain* is not much inferior to it in Bigneſs. I leave the Curious and the Learned to enquire into the Reaſons of this Difference, whilſt I go on to ſhew the different Extent of Dioceſes in the Primitive Church, where we ſhall meet with ſome very large, others very narrow, but the ſame Species of Epiſcopacy preſerv'd in all, and none confin'd abſolutely to a ſingle Congregation.

Sect. 5. *A particular Account of the Dioceſes of* Africk.

I ſhall begin with the Dioceſe of *Africk*, which ſome by miſtake have reckon'd the leaſt Biſhopricks in the World; whereas upon a juſt Computation they will appear to be far larger than many others. The whole Extent of *Africk* (comprehending the Six *Roman* Provinces, *Tripolis*, *Byzacena*, *Africa Proconſularis*, *Numidia*, and the two *Mauritanias*) is computed by *Procopius* [r] to be Ninety Days Journey

[r] Procop. Vandalic. Lib. 1. c. 2. p. 177.

in length: which, reckoning as he does, that a Day's Journey was 210 *Stadia*, or Twenty-six Miles and a quarter, amounts to above 2360 Miles: The Breadth was in some places 200, and in others 500 Miles: Which makes it by Computation twice as big as *Germany* or *France*. Now there were in this Compass, in St. *Austin* s time, about 466 Bishopricks, as appears both from the Collation of *Carthage* [s], and the Abstract of St. *Austin* [t], and the *Notitia* of the *African* Church, made about 50 Years after St. *Austin*'s Death, and publish'd [u] by *Sirmondus*. The present Dioceses in *France*, if compar'd with these, will appear to be as large again, and those of *Germany* much larger: Yet the *African* Bishopricks, as a Learned Man [w] rightly calculates, might one with another notwithstanding be reckon'd to contain each of them Threescore or Fourscore Towns and Villages. It is certain at least that many of them were of a very large Extent. St. *Austin*'s Diocese of *Hippo* was above Forty Miles long: For he himself tells us [*], that *Fussala*, a Place in his Diocese, which he erected into a new Bishoprick, was Forty Miles distant from him. Some other Churches in his Diocese are also mention'd in his Epistles [x] and other Writings, which Bishop *Stillingfleet* [y] has collected together: To which the Reader may add other Epistles [z], where he mentions the Churches of *Subsana*, *Turres*, *Ciza*, *Verbalis*, *Fundus Strabonianensis*, and *Gippitanus*, as parts of his Episcopal Care also. In *Hippo* itself there were several

[s] Collat. Carthag. Die 1. [t] Aug. Brevic. Collat. Die. 1. c. 14. [u] Notit. Afric. ap. Sirmond. Miscellan. [w] Maurice's *Defence of Dioces. Episc.* p. 163. [*] Aug. Ep. 221. ad Cælestin. [x] Id. Ep. 74, 203, 212, 236. It. de Cura pro mortuis, c. 12. [y] Stillingfleet's *Unreasonableness of Separat.* Part 3. n. 9. p. 251. [z] Aug. Ep. 236, 240.

ral Churches, Three of which are occaſionally mention'd by St. *Auſtin*, one call'd *Eccleſia Pacis* [*a*], another [*b*] *Baſilica Leontij*, and a third, *Ad viginti Martyres*, The Church of the Twenty Martyrs [*c*], whoſe Memory was famous at *Hippo* [*d*], as being in all probability *African* Martyrs, and of that particular Church whereof St. *Auſtin* was Biſhop. In the other *Hippo*, call'd *Hippo Diaretorum* for diſtinction ſake, the *African* Canons [*e*] ſpeak of ſeveral Churches. And in the Collation of *Carthage* we often meet with Complaints of the Catholick Biſhops, that the *Donatiſts* had ſet up Anti-Biſhops, not only in their Cities, but in other Places [*f*] of their Dioceſes: And the *Donatiſt* Biſhops return the Charge, telling the *Catholicks* particularly, that at *Conſtantina* [*g*] they had not only ſet up a Biſhop in the City, but another in the middle of the Dioceſe: And that at *Milevis* they had done the ſame, making one Biſhop in the Place, another at *Tunca*, a City in the ſame Dioceſe, and a third at *Ceramuſſa*. From which it is eaſy to conclude, that thoſe Dioceſes were then ſo large, as not only to have a Country-Region, but ſometimes more Cities than one within their Diſtrict. The like may be inferr'd from that Canon [*h*] of the *African* Councils, which

[*b*] Aug. Ep. 110. [*c*] Ser. 11. de Diverſ. [*d*] Ser. 10. de Diverſis. [*e*] Id. de Civ. Dei Lib. 22. c. 8. [*f*] Cod. Can. Afric. c. 78. [*g*] Collat. Carth. Die. 1. c. 181. Alypius dixit, Scriptum ſit iſtos omnes in Villis vel in Fundis eſſe Epiſcopos ordinatos, non in aliquibus Civitatibus. [*h*] Collat. Carth. ibid. c. 65. Petilianus dixit, In Plebe mea, id eſt, Civitate Conſtantinenſi, adverſarium habeo Fortunatum. In medio autem Dioceſis meæ nunc inſtitutum habeo, imo ipſi habent nomine Delphinum — Etiam in Plebe fratris mei Adeodati, id eſt in Civitate Milevitana, ita commiſſa res eſt, ut unum ibidem habeat adverſarium, alterum in Tuncenſi Civitate, qui ad hujus Plebem antiquitus pertinet. — Tertius vero ſit in loco qui dicitur Ceramuſſa.

which ſays, [*b*] No Biſhop ſhall leave his Principal Cathedral, and reſide in any other Church of his Dioceſe. That manifeſtly implies, that their Dioceſes had other Churches in the Country, beſide the City Cathedral in them. And indeed Inſtances of this kind would ariſe without number to any one that would make a curious Search into the Hiſtory and Antiquities of the *African* Church. I ſhall only add two things more relating to it. 1. That *Carthage* is well known to have had a great number of Churches belonging to its Dioceſe in the IVth Century. Mr. *Sirmond* [*i*] in his Notes upon St. *Auſtin*'s Sermons gives us the Names of Seven of them, which are mention'd in the Titles of his Sermons, *viz.* The Cathedral Church, call'd *Baſilica Major & Reſtituta*, *Baſilica Fauſti*, *Baſilica Leontiana*, *Baſilica Celerinæ*, *Baſilica Novarum*, *Baſilica Petri* in the third Region, and *Baſilica Pauli* in the Sixth Region. To which Biſhop *Stillingfleet* [*k*] adds two Churches without the City, one where St. *Cyprian* ſuffer'd Martyrdom, and another where his Body was bury'd at a Place call'd *Mappalia*, both which are mention'd by *Victor Uticenſis*. Dr. *Maurice* [*l*] who examin'd a little farther, adds ſtill to thoſe within the City the Church call'd *Florentia*, and *Baſilica Gratiani*, and *Theodoſiana*, and *Honoriana*, and *Tricillarum*: And doubtleſs there were many others not mention'd, ſince *Victor* [*m*] reckons about Five Hundred Clergy belonging to the Church of *Carthage*

[*b*] Concil. Carth. 5. c. 5. Nemini ſit facultas, relicta Principali Cathedra, ad aliquam Eccleſiam in Diœceſi conſtitutam ſe conferre. [*i*] Sirmond. Not. in Ser. 14. a ſe edit. Tom. 10. p. 851. [*k*] Stillingfleet's *Unreaſonableneſs of Separation*, p. 249. [*l*] Maurice's *Defence of Dioceſ. Epiſc.* p. 51. [*m*] Victor. de Perſec. Vandal. Lib. 3. Bibl. Patr. Tom. 7. p. 613.

thage. The other thing I would note concerning the *African* Church, is, That in *Tripolis*, one of the Six Provinces of the *Roman Africa*, there were but Five Biſhops, which we learn both from the Canons of the *African* [*n*] Councils, and the ancient *Notitia* of that Church, which names their Sees, *Leptis Magna* OEea, *Tacapa*, *Sabrata*, and *Girberis*; from Three of which there were Biſhops in the Council under *Cyprian* at *Carthage*: And the Preſence of no more was requir'd becauſe of the Paucity of them. But now this was a large Tract of Ground, as *Blondel* [*o*] himſelf proves out of *Ptolemy*, who names many other Cities, *Chuzis*, *Sumucis*, *Piſinda*, *Sydedenis*, *Azuis*, *Geriſa*, *Iſcina*, *Amuncla*, *Butta*, and others. So that whether we compare the whole Extent and Dimenſions of *Africk* with the number of Dioceſes contain'd therein, or conſider any particular Province or Dioceſe by itſelf, it plainly appears, that every Biſhop had a City, and a Region or large Territory for his Dioceſe; ſome two Cities or more; and none ſo ſmall a People, as to deſerve the Name that ſome have beſtow'd upon them, of Country Pariſhes or ſingle Congregations.

Sect. 6. *Of the Dioceſes of* Egypt, Libya, *and* Pentapolis.

Out of the *African* Provinces let us paſs into thoſe of the *Egyptian* Dioceſe, as it is call'd in the Civil Account of the *Roman* Empire, under which are comprehended all the Regions of *Libya*, *Pentapolis*, and *Egypt* from *Tripolis* to the *Red-Sea*. Theſe Countries all together are juſtly computed by a Learned Man [*p*] to be three times as great as *England*: Yet they never had above an Hundred Biſhops in them

[*n*] Concil. Carth. 3. c. 39. In Tripoli, ut aſſeritur, Epiſcopi ſunt quinq; tantummodo Vid. Cod. Can. *Afric.* c. 49. al. 50. [*o*] Blondel. Apol. p. 185. ex Ptolom. Lib. 4. c. 3. [*p*] Maurice's *Defence of Dioceſ. Epiſc.* p. 71.

PATRIARCHATUS ALEXANDRINI.

Geographica Nova descriptio.

LIBYCUM MARE

AEGYPTIUM PELAGUS

Lea seu Veneris Insula

Aedonis

Tyndarij Scopuli tres

Phacusæ Insulæ duæ

Pharos In.

Zenulai C. Canobus

Agatho de mon Fl.

Bolbiticum & Taly Fl.

Archia

Canopicum & Pharmuthiacus Fl.

Sebennyticum & Pharmuthiacus Fl.

Septimj Pseudostomum & Athribiacus Fl.

PTUS SECUNDA

Rhacotis

Mendesius & Phatmeticum & Busiricus Fl.

Reliquacum & Bubasticus Fl.

Gerrum

Casium

Ostracina

Rhinocorura

AUGUSTAMNICA PRIMA

Sirbonis Palus

ARABIA PETRÆA PARS

SINUS ARABICI PARS

Aptuchus ats Aptuchi

fanum Erythra

Cyrenaica

Palibrica

Darnis

Antipyrgus

Zygris

Zagylis

Paratonium

Antiphra

Alexandria

Schedia

Hermopolis Parva

Phcbes

Copritbis

Cleopatris

Mareotis Nomus

Nitria

Andromena ats Andrapolis als. Lemnis

Memphis

Babylon

Scenæ Mandrorum

Heliopolis

Aphroditopolis

Heraclea Superior

Theodosiopo

Arsinoe

Paraltus

Thamiatis diver. su a Damiata

Nilopolis seu Nilus

Clysma

Cynopolis Superior

Oxyrinchus

Hermopolis Magna

Chusa

Lycopolis

Hypsele

Apollinis C. parua

Antinoe

Antinoum

Panopolis

Oasis Magna

Libyca

Ptolemais

This

Diospolis parua

THEBAIS PRIMA

THEBAIS

Tentyra

Coptus

Tathyris

Diospolis magna quæ Thebæ

Hermontis

Maximianopolis

Latopolis

Therenuthis

SECUNDA

Poj

Ombi

Phylæ

Pnups

Carothus

Thintis ats Dysthis

Arsinoe ats Teuchira

Ptolemais

Tricha

Barce

Lemnadus

Olbia

Hydrax

LIBYA

Lathon Fl.

LIBIA

Aspis Mons

Asiphus Mons

Bascise Mons

Marmarica

Mæridis Lacus

Ogdamus Mons

Solis Fons

MARMARICA

HAMMONIACA

PENTAPOLIS

Velpi Montes

CYRENAICA

REGIO

Anagombri Mons

Bæcolicus Mons

Cleartus Palus

Lacci Palus

Arenosius Mons

Lycomedis Palus

ÆTHIOPIÆ sub ÆGYPTO PARS

them all. For *Alexander* and *Athanaſius*, who were very competent Judges, reckon ſcarce ſo many. *Athanaſius* [q] ſays, there was ἐγγὺς ἑκατὸν, near an Hundred in *Egypt*, *Libya*, and *Pentapolis*; and *Alexander* [r] uſes the ſame Expreſſion in his Circular Epiſtle againſt *Arius*, ſaying, That he and the reſt of the Biſhops of *Egypt* and *Libya*, being near an Hundred met together in Council, had condemn'd *Arius* and his Followers. And after this the *Notitia's* of the Church reckon no more. That which the Reader will find at the end of this Book, has but Ninety-ſeven, excluding thoſe of *Tripoli*, which have been ſpoken of before: And others in *Carolus a Sancto Paulo* never exceed an Hundred and one. So that the number of Dioceſes ſeems to have continu'd near the ſame without Alteration for ſeveral Ages. *Carolus a Sancto Paulo* has collected their Names out of the ancient Writers, and Subſcriptions of Councils, and other Monuments of the Church, which I ſhall here ſubjoyn, as I ſhall for all other Countries as we paſs on, that ſuch Readers as pleaſe to compare the Names with the Maps of Eccleſiaſtical Geography, which I have caus'd to be publiſh'd with ſome Corrections to attend this Work, may the better underſtand the Extent of Dioceſes, and the true ancient State and Geography of the Church. The *Egyptian* Patriarchate was ſometimes divided into Three Provinces, ſometimes into Six, ſometimes into Nine, but the Limits of the whole were the ſame, including *Egypt*, *Libya* and *Pentapolis*: *Carolus a Sancto Paulo* follows the largeſt Diviſion, and ſo makes Seven Provinces in *Egypt*, reckoning the Dioceſes in this order.

[q] Athan. Apol. 2. p. 788. [r] Alex. Ep. Encycl. ap. Socrat. Lib. 1. c. 6.

In Egyptus Prima.

1 *Alexandria.* 2 *Hermopolis Parva.* 3 *Meteli*
4 *Coprithis.* 5 *Sais.* 6 *Letus, al. Latopolis.* 7 *Nau*
cratia. 8 *Andromena,* or *Andropolis.* 9 *Nicium*
10 *Onuphis.* 11 *Taua.* 12 *Cleopatris.* 13 *Mareo*
tis. 14 *Schedia* and *Menelaites.* 15 *Phthenegus, a*
Phthenoti Nomus. 16 *Nitria.*

In Auguſtamnica Prima.

1 *Peluſium.* 2 *Heraclea* in *Sethræte Nomo.* 3 *Ta*
nis. 4 *Rhinocurura.* 5 *Thmuis.* 6 *Oſtracina.* 7 *Pha*
cuſa. 8 *Caſſium.* 9 *Aphnæum,* which he think
Antonines's Itinerary calls *Daphnis.* 10 *Hephæſtu*
11 *Panæphyſus.* 12 *Gerus.* 13 *Thenneſus.* 14 *Sela.*

In Auguſtamnica Secunda.

1 *Leontopolis.* 2 *Atribis.* 3 *Onium, al. Ilium*
4 *Babylon.* 5 *Bubaſtus.* 6 *Pharbæthus.* 7 *Heliopo*
lis. 8 *Scenæ Mandrorum.* 9 *Thou.* 10 *Antithou.*

In Egyptus Secunda.

1 *Cabaſa.* 2 *Phragonea.* 3 *Pachneumonis.* 4 *Eleat*
chia. 5 *Dioſpolis.* 6 *Sebennythus.* 7 *Cynopolis In*
ferior. 8 *Buſiris.* 9 *Paralus.* 10 *Xoes.* 11 *Butus.*

In Arcadia.

1 *Oxyrinchus.* 2 *Heraclea Superior.* 3 *Arſinoe, al.*
Civitas Crocodilorum. 4 *Theodoſiopolis.* 5 *Aphrodito*
polis. 6 *Memphis.* 7 *Clyſma.* 8 *Nilopolis.* 9 *Pa*
rallus. 10 *Thamiate,* now call'd *Damiata.* 11 *Cy*
nopolis Superior; which, as *Holſtenius* obſerves, is n
the *Notitia* of *Hierocles* made the Metropolis of thi
Province.

In Thebais Prima.

1 *Antinoe.* 2 *Hermopolis Magna.* 3 *Cuſa.* 4 *Ly*
copolis

opolis. 5 *Oasis Magna.* 6 *Hypsele.* 7 *Apollinis Civitas Parva.* 8 *Antæum.* 9 *Panopolis.*

In Thebais Secunda.

1 *Ptolemais.* 2 *Thinis.* 3 *Coptus.* 4 *Tentyra.* *Holstenius* corrects it, *Teuchira*, from the *Greek.* 5 *Maximianopolis.* 6 *Latopolis.* 7 *Hermetes, al. Hermonthes.* 8 *Diospolis Magna, al. Thebais Magna.* 9 *Thenunthis.* 10 *Phylæ.* 11 *Thoi.* 12 *Ombi.* 13 *Tabyris.* 14 *Diospolis Parva.*

In Libya Cyrenaica, *otherwise call'd* Pentapolis.

1 *Ptolemais*, where *Synesius* was Bishop. 2 *Sozusa.* 3 *Lemandus.* 4 *Cyrene.* 5 *Teuchira.* 6 *Berenice.* 7 *Ticelia, al. Pisila.* 8 *Aptuchi Fanum.* 9 *Erythra.* 10 *Barca.* 11 *Hydrax.* 12 *Disthis.* 13 *Palæbisca.* 14 *Olbia.* To which *Holstenius* adds *Boræum.*

In Libya Marmarica, *al.* Libya Secunda.

1 *Darnis.* 2 *Parætonium.* 3 *Antipyrgus.* 4 *Antiphra.* 5 *Marmarica.* 6 *Zagula.* Which *Holstenius* observes to be sometimes corruptly read *Gazula.* 7 *Zygris.*

Beside these, *Carolus a S. Paulo* reckons Seven others in *Egypt* of uncertain position. *Vantena, Gauæa, Flagonita, Cotenopolis, Gazula, Elesma*, and *Psynchus*: But *Holstenius* rightly observes, that Five of these are but corruptions of others nam'd before. *Vantena* is put for *Antinoe*; *Flagonita* for *Fragonitæ*; *Elesma* for *Clysma*; *Gazula* for *Zagula*; and *Psynchus* for *Oxyrinchus.* And I observe, that *Paralus*, and perhaps one or two more, seem to be nam'd twice. So that we cannot reckon the whole number of Dioceses much above an Hundred in these Nine Provinces. Now, to make a tolerable Estimate of the

Largeneſs and Extent of theſe Dioceſes, we muſt conſider a little the State of theſe Countries, together with the Extent of them. And by this means we ſhall find this Obſervation to be true (which I am alſo to make upon *Paleſtine*, *Aſia Minor*, and *Italy*) that here were ſome of the largeſt and ſome of the ſmalleſt Dioceſes in the World under the ſame Form of Epiſcopal Government. In *Libya* and *Pentapolis* the Dioceſes ſeem to have been very large; for the whole number in both Provinces was but Twenty-two: And yet theſe Provinces were of great Extent, as appears from what *Pliny* [*s*] delivers out of *Eratoſthenes*, That from *Alexandria* in *Egypt* to *Cyrene* in *Pentapolis* was Five hundred twenty-five Miles, the greateſt part of which muſt be divided among theſe Biſhopricks; which is ſome ground to conjecture that they were of the largeſt Size. *Beronice* was the moſt *Weſtern* Border of *Pentapolis*, from whence to *Arſinoe* or *Teuchira*, the next Neighbouring-Seat, *Pliny* [*t*] reckons Forty three Miles and from *Arſinoe* to *Ptolemais* Twenty two. And it is certain ſeveral others lay at greater diſtances from each other. But ſome may fancy perhaps, they were ſmall inconſiderable Dioceſes for all this, becauſe *Syneſius* [*u*] ſpeaking of his own City *Ptolemais*, the Metropolis of *Pentapolis*, ſays it was but a ſmall City. To obviate this, I will note a few things out of *Syneſius* concerning the Cities and Dioceſes of this Region. That *Ptolemais*, where *Syneſius* was Biſhop, had a Territory and Country Churches in its Dioceſe, is evident from *Syneſius* himſelf, who writing to his Presbyters upon his firſt Conſecration, deſires them to pray for him, and

enjoy

[*s*] Plin. Lib. 5. c. 6. [*t*] Plin. Lib. 5. c. 5. [*u*] Syne
Ep. 58.

enjoyn the People both in the City and Country-Churches [*] both publickly and privately to pray for him likewiſe. This is evident Proof, that though *Ptolemais* itſelf might not be a very large City, yet it had a Dioceſe of ſome extent, and Village-Churches in the Circuit of it. In another place he complains, that all the Churches [†] of *Ampelitis*, that were under him, were burn'd down and deſtroy'd. There were two Regions of this Name in *Pentapolis*, one belonging to *Cyrene*, the other to *Ptolemais*: And it is probable there were in both of them Towns and Villages depending reſpectively upon thoſe Mother-Churches. Indeed *Carolus a Sancto Paulo*, out of *Syneſius*, ſpeaks of one or two Dioceſes in this Province, which ſeem to be leſs. For *Hydrax* and *Palæbiſca* were but Villages, once belonging to the Dioceſe of *Erythros*, from which they were ſeparated in the time of the Emperor *Valens*, and had a diſtinct Biſhop of their own. But there was none before him, nor any after; for it was united by *Theophilus* Biſhop of *Alexandria* [w] to *Erythros* again. So that it rather proves the largeneſs of the Dioceſes, that they were of ſuch an Extent as to admit of others being taken out of them. In another place *Syneſius* [x] ſpeaks of the *Olbiatæ*, whom he ſtyles δῆμον χωμήτης, a Country-People, and ſays they had a Biſhop. But a Learned Man obſerves [y] rightly, that this may ſignify a People or Nation living in many Villages, of which ſort there were ſeveral in the Region of *Pentapolis* and other Parts of *Africk*, where there were but few Cities: For, as he ſhews out of

(*) Syneſ. Ep. 11. τῷ τε ἐν ἄσει δήμῳ, καὶ ὅσοι καὶ ἀγρὸς, κωμητικὰς ἐκκλησίας αὐλίζον), &c. [†] Syneſ. Cataſtas. p. 301. [w] Syneſ. Ep. 67. [x] Id. Ep. 76. [y] Maurice's *Defence of Dioc. Epiſc.* p. 60.

Pomponius Mela and *Pliny*, these Country-People generally inhabited in great Numbers together, and were under the denomination of little Nations, though they dwelt in Cottages, or *Mapalia*, as they call'd them in the Language of those Countries. So that though a Bishop's Seat was in a Village, he might have a large Region for his Diocese, as we shall find in pursuing the History of other Nations. In the Neighbouring Province of *Libya*, *Zygus* was a Village, and a Bishop's Seat: Yet, as the same Learned Person [z] observes out of *Ptolemy* [a], it was such a Village as had a Territory along the Sea-side; and the whole Sea-coast of *Libya* was divided between that and two or three other such Villages or Cities, call them which you please. For there were but Seven Dioceses in all this *Libya*, which extended Three hundred Miles along the Sea-shore, so that the Bishops Sees were at least Fifty Miles from each other. And yet perhaps being a Desert Country, and inhabited by very Barbarous People, the Dioceses might be less than many others, if computed by the Number of Christians, rather than the Extent of Ground; As if we compare them with some in *Egypt*, their next Neighbours. In *Egypt* the Dioceses cannot be reckon'd so large as those of *Libya* and *Pentapolis*, because here were Eighty Bishopricks; and yet the Extent of *Egypt* was not more than the other two, but the Country was infinitely more Populous, and so capable of more Bishopricks in a less compass. Dr. *Heylin* computes the Length of it to be only Five hundred sixty two Miles, and the Breadth One hundred and sixty: Which comes pretty near the Computation of *Pliny* [b], who reckons it Five hundred

[z] Maurice ibid. p. 61. [a] Ptolem. Lib. 4. [b] Plin. Lib. 5. c. 9.

hundred eighty ſix Miles long, and One hundred and ſeventy broad from *Peluſium* to *Canopus*. This divided into Eighty Dioceſes, will allow above Thirty Miles length and breadth to every Dioceſe; which is a competent Space for an Epiſcopal Dioceſe conſiſting of many Towns or Pariſhes, but too large for any ſingle Congregation. We may judge of the Extent of ſome of theſe Dioceſes by that of *Alexandria*, which had firſt a great many Churches with Presbyters fix'd upon them in the City itſelf, in the time of *Alexander* and *Athanaſius*, as *Epiphanius* [c] more than once informs us, naming beſide the great Church, commonly call'd *Cæſarea*, thoſe of *Dionyſius*, *Theonas*, *Pierius*, *Serapion*, *Dizyas*, *Mendidius*, *Annianus*, *Abias* and *Baucalis*, where *Arius* was Presbyter. Then again it had the large Region of *Mareotes* belonging to it. For *Athanaſius* [d] ſays, there never had been either Biſhop or Chorepiſcopus in all that Region, but only Presbyters under the Biſhop of *Alexandria*; and that they were Fourteen in number, (beſides Thirteen Deacons) ſome of which had Two Villages, and others more within their reſpective Pariſhes. *Canopus* alſo was once in this Dioceſe, being reckon'd one of the Suburbs of *Alexandria* (as has been noted before) though a large Place, and Twelve Miles diſtant from it. *Nicopolis* alſo was in this Dioceſe, which *Strabo* equals [e] to a City. So that there muſt be particular Aſſemblies in the remoter Suburbs of this Dioceſe, which could not poſſibly meet with the Mother-Church. We have not ſo particular an Account of any other Dioceſe in *Egypt*, but from this we may make ſome Eſtimate of the reſt, ſince it appears that a competent

[c] Epiph. Hær. 68. Melet. n. 4. Hæret. 69. Arian. n. 1.
[d] Athan. Apol. 2. p. 802. [e] Strabo, Lib. 17.

competent Territory of Twenty or Thirty Miles might be allow'd to every Dioceſe upon a rational Computation. Nor is it any juſt Exception to this, that here were ſometimes Biſhops Seats in Villages as well as Cities. For many Villages were equal to Cities, and had alſo large Territories belonging to them. As *Strabo* particularly notes of *Schædia*, which was but a Village in his time [*f*], yet ſuch an one as might compare with a City; and in *Athanaſius*'s time it ſeems to have been advanc'd into a City, or was at leaſt the Head of a *Nomus* or Region call'd *Menelaites*: For *Athanaſius* ſtyles *Agathodæmon* [g] Biſhop of *Schædia* and *Menelaites* together. So that though we find in the *Greek Notitia* of this Province ſeveral Biſhopricks denominated from Villages, as *Vicus Pſaneos*, and *Cotrideos*, *Rhicomerium*, *Pariana*, and *Anaſſa*; yet we are not to imagine the Biſhops of theſe Places were Paſtors only of a private Village, but that they had each a larger Territory, after the Example of *Schædia*, for their Juriſdiction. In the Dioceſe of *Arſinoe*, it is plain, there were Country-Pariſhes in the middle of the IIId Century: For *Dionyſius* Biſhop of *Alexandria* ſpeaks of them in one of his Epiſtles, where he diſcourſes of *Nepos* the *Millenary*, who was Biſhop of the Place. After his Death, he ſays, he went into the Region of *Arſinoe*, and having call'd together the Presbyters and Teachers of the Country-Villages [*b*], he held a Conference with them for Three Days together about *Nepos*'s Opinions, which it ſeems had infected ſome of their Churches, and drawn them into Factions and Schiſms. The like Obſervation

[*f*] Strabo, Lib. 17. [g] Athan. Ep. ad Antioch. p. 580. [*b*] Dionyſ. Ep. ap. Euſeb. Lib. 7 c. 24. Συγκαλέσας τοὺς πρεσβυτέρους καὶ διδασκάλους τῆς ἐν ταῖς κώμαις ἀδελφῶν.

Observation is made by *Cassian* [*i*] upon *Panæphysus* in the Province of *Augustamnica Prima*, that it had many Towns and Villages under it, till they were swallow'd up with the Inundation of the Sea and an Earthquake. And *Carolus a Sancto Paulo* rightly observes out of *Athanasius* [*k*] that *Phragonea* in *Ægytus Secunda* had the whole *Nomus* of *Elearchia* for its Diocese. And excepting *Thennesus* in the Province of *Augustamnica*, which *Cassian* [*l*] seems to make an Island, without any Territory about it, it may be generally affirm'd of all the *Egyptian* Cities, that they had their παροικία, or Country-Towns and Villages about them, some more, some less, where, as *Dionysius* Bishop of *Alexandria* words it [*m*], They had their Holy Assemblies distinct from those of the Mother-Churches.

Yet, not to put a Fallacy upon my Readers, I must observe one thing, which will much diminish the Largeness of those Dioceses in one Part of *Egypt*; that is, that as it was the most Populous Country in the World in some Parts of it, so it was absolutely Desert and Uninhabited in others. The Cities were generally placed pretty near the Banks of the *Nile*, but on both sides within Ten or Twenty Miles from them were vast Mountains and Deserts, where no Mortal dwelt, till, as *Orosius* observes [*n*], the Monks first took up their Abode there, leaving the Cities, to inhabit those vast Tracts

[*i*] Cassian. Collat. 11. c. 3. [*k*] Athan. Ep. ad Antiochenos. [*l*] Cassian. Collat. 11. c. 1. Thennesi accolæ ita vel mari vel stagnis salsis undique circumluuntur, ut solis, quia terra deest, Negociationibus dediti, &c. [*m*] Dionys. ap. Euseb. Lib. 7. c. 11. [*n*] Oros. Hist. Lib. 7. c. 33. Vastas illas tunc Ægypti solitudines, arenasque diffusas, quas propter sitim ac sterilitatem, periculosamque serpentum abundantiam conversatio humana non nosset; magna habitantium Monachorum multitudo compleverat.

Tracts of Wilderneſſes and Sands, which for their Barrenneſs and want of Water, and multitudes of Serpents, had never before ſeen any thing of Human Converſation. This Account of the *Egyptian* Deſerts is confirm'd by *Joſephus* [o] where he ſpeaks of *Moſes* making an incredible Expedition with an Army through them, to ſurprize and come unexpectedly upon the *Ethiopians*. And the Chriſtian Writers, who treat of the Monaſtick Life, give a more particular Deſcription of them. *Sulpicius Severus* makes the entrance on theſe Deſerts in *Thebais* [p] to be only Twelve Miles from the River *Nile*. But the Deſerts themſelves were vaſtly greater. For *Caſſian* ſpeaking of the Wilderneſs of *Scethis*, where *Paphnutius* was Abbot, ſays, there was one of the Monks who had his Cell [q] Eighteen Miles from Church. But the Deſert of *Porphyrion*, he ſays, was abundantly larger than this: For a Man might travel Seven or Eight Days Journey in it [r] without coming near any Houſe or Town, before he came to the Cells of the Monks, which had their Habitation therein. So that by this Account, 'tis probable almoſt one half of *Egypt* was cut off in Sands and Deſerts, which could not be cultivated, and therefore were not inhabited, till the Monks, who found out a new way of Living, left the Cities, to become here and there

[o] Joſeph. Antiquit. Lib. 2. c. 5. [p] Sulpic. Dial. 1. c. 7. Ubi prima Eremi ingreſſus ſum, duodecim fere a Nilo millibus, &c. [q] Caſſian. Inſtitut. Lib. 5. c. 40. Decem & octo millibus longe ab Eccleſia commanebat. [r] Id Collat. 24. c. 4. Calami & Porphyrionis Eremus longioris ſolitudinis intervallo ab univerſis Urbibus & habitaculis hominum, quàm Eremus Scythij dividitur: Septem ſiquidem vel octo Manſionibus vaſtiſſimæ ſolitudinis deſerta penetrantes, vix ad Cellularum ſuarum ſecreta perveniunt, &c. Vid. Inſtit. Lib. 10. c. 24.

there ſcatter'd Inhabitants of the Wilderneſs. And by this means the Dioceſes of *Egypt*, if we ſpeak properly of the Habitable Part of them, will be reduc'd to a much narrower compaſs, and Fifteen Miles may perhaps paſs for a general Meaſure of their Extent in this Senſe one with another. But as *Alexandria* and others might be larger, ſo it is certain *Thenneſus* and *Panephyſus* and others were much leſs: Which makes good the Obſervation and Reflection I at firſt paſs'd upon them, That here were ſome of the largeſt and ſome of the ſmalleſt Dioceſes in the World, under the ſame Species and Form of Epiſcopal Government, for any thing that we find to the contrary.

Sect. 7. *Of the Dioceſes of* Arabia. *And why theſe more frequently in Villages than in other Places.*

Out of the Patriarchate of *Alexandria* we ſhould next have gone into that of *Jeruſalem*, but *Arabia* coming between, we will take a view of it here, though it belong'd to the Patriarch of *Antioch*. *Carolus a Sancto Paulo* calls it by miſtake *Arabia Petræa*, which, as *Holſtenius* obſerves, was a diſtinct Province under the Patriarch of *Jeruſalem*, and commonly known in ancient Church-Records by the Name of *Palæſtina Tertia*. But *Arabia* here is taken only for that Part which was under the Metropolis of *Boſtra*, and ſometimes call'd *Philadelphia* in ancient Writers. In this Province we have Accounts of Twenty-one ancient Dioceſes, whereof Eighteen are recounted by *Car. a S. Paulo*. 1 *Boſtra*. 2 *Adra*. 3 *Medaba*. 4 *Geraſa*. 5 *Nibe* or *Nive*. 6 *Philadelphia*, whence in *Epiphanius* and others the Region is call'd *Arabia Philadelphiæ*. 7 *Eſbus*. 8 *Neapolis*. 9 *Philippopolis*. 10 *Conſtantine*. 11 *Dionyſias*. 12 *Maximianopolis*. 13 *Awara*. 14 *Elana*, *al. Neela*. 15 *Zerabena*. 16 *Erra*. 17 *Anitha*, or, as *Holſtenius* reads it, *Eutimia*. 18 *Parembola*. To which

which *Holſtenius* adds Three more, *Canotha*, *Phæno*, and *Bacatha*, mention'd by *Epiphanius* and *Euſebius*. In After-ages, when the *Notitia* was made which is publiſh'd in the 7th Chapter of this Book, the number of Dioceſes was augmented to Thirty-four, whereof Twelve are call'd Villages. And it appears from *Sozomen* [*s*] that this was no new thing in this Country; for he takes notice that it was uſual in ſome Provinces to conſecrate Biſhops in Villages, and he particularly ſpecifies *Arabia* and *Cyprus* for it. But then we are not to imagine, that theſe Dioceſes were confin'd to a ſingle Village, as ſome have vainly concluded, to favour the Hypotheſis of Congregational Epiſcopacy. For theſe Villages were what the Ancients commonly call'd *Metrocomiæ*, Mother-Villages, which had many other Villages depending on them; ſo that they were the chief Villages of a certain Diſtrict. This is evident from *Epiphanius* [*t*], who ſpeaking of *Bacathus*, one of the Village-Biſhopricks, ſtyles it μητροκωμίαν ἀραβίας, a Mother-Village in *Arabia*, which implies, that there were others depending on it. So that theſe Dioceſes might be as large as any other, having not only that Village, but whole Tracts and Regions ſometimes depending on them, as may be ſeen in the foreſaid *Notitia*, where ſome of them are call'd *Clima Orientalium*, and *Clima Occidentalium*; denoting not only a particular Village, but a little People or Nation of ſuch a Combination or Diſtrict, under a Mother-Village, from which the whole Dioceſe or Circuit had its Denomination. The *Arabians* were a People that choſe rather to live in Villages, and had but few Cities in compariſon of others; And that ſeems to be the Reaſon

[*s*] Sozom. Lib. 7. c. 19. [*t*] Epiphan. Epitom. Panarij.

PATRIARCHATUS HIEROSOLYMITANI GEOGRAPHICA Nova Descriptio.

MARE

SYRIA

CUM

PATRIARCHATUS ANTIOCHENI

PHOENICIA

Jordanis Fl.

Samochonites Lacus

Saron

Torrens

Caparcotia ats Capharnaum

Pella

Gadara

Capitolias

Sicaminum

Porphyria

Zabulon

Tiberias

Mare Galilæ

Hippus

PALÆSTINA SECUNDA

Labus Fl.

Amathus

Araclia ats Heraclea

Scytopolis Maximianopolis

Jordanis Fl.

Laboc Fl.

Dora

Mont es Galboe

Torrens

Semeron Fl.

Sozuza

Samaria ats Sebaste

Mennyith

Cæsarea stratonis

Antipatris

Sichem als Neapolis

Amma Torr.

Petra

PALÆSTINA PRIMA

Lidda ats Diospolis

Archelais

Rhinocorura

Joppe

Elia

Emaus als Nicopolis

Hierico

Pisga Torr.

Libias

Arroer ats Areopolis

AEGYPTIVM

Mauma

Ascalon

Nephtoa Torr.

Hamnia

Torrens Cedron

Debon Torr.

Ostracina

Raphia

Anthedon

Eleutheropolis

Azotus

IERUSALEM

MARE MORTUUM sive Lacus Asphaltitis

Sorret Torr.

Gaza

PALÆSTINA SALUTARIS

Besor Torr.

Bascath

Bacatha

MATERTIA

Bostra

Pelusium

Philadelphia

Sirbonis Palus

Arad

Maliatha

Eluſa

Sodoma

AEGYPTUS INTERIOR

Bubasticus Fl.

Arindela

Phenon

Medaua

SARRACENI

Zoara ats Segor

PATRIARCHATUS ALEXANDRINI PARS

Nilus Fl.

Augustopolis

Petra

PALÆSTINA

Civitas Sarracenorum

SINUS ARABICUS

ARABIA PETRÆA

62 63 64 65 66 67 68 69

34 33 32 31 30

ſon, why Village-Biſhops were allow'd in this Country, which otherwiſe were forbidden by the Canons of the Church, as has been ſhew'd in another [*] Place.

Sect. 8. *Of the Dioceſe of* Paleſtine, *or the Patriarchate of* Jeruſalem.

Out of *Arabia* our next Step is into *Paleſtine*, or the Patriarchate of *Jeruſalem*, which being taken out of the Patriarchate of *Antioch*, had Three Provinces aſſign'd for the Limits of its Juriſdiction, which in the ancient Monuments of the Church are commonly call'd *Palæſtina Prima*, *Secunda*, and *Tertia*, following the Civil Account of the *Roman* Empire. In theſe Three Provinces (compriz'd within the Borders of the Land of *Canaan*, and *Arabia Petræa*) *Carolus a Sancto Paulo* reckons about Forty-ſeven ancient Dioceſes.

In Palæſtina Prima.

1 *Hieruſalem*. 2 *Cæſarea*. 3 *Dora*. 4 *Antipatris*. 5 *Dioſpolis*, in Scripture call'd *Lydda*. 6 *Jamnia*. 7 *Nicopolis*, which is *Emmaus*. 8 *Sozuſa*. 9 *Maiuma*. 10 *Joppa*. 11 *Aſcalon*. 12 *Gaza*. 13 *Raphia*. 14 *Anthedon*. 15 *Eleutheropolis*, anciently ſome Place about *Hebron*. 16 *Neapolis* or *Sichem*. 17 *Elia*. 18 *Sebaſte* or *Samaria*. 19 *Petra*. 20 *Jericho*. 21 *Libias*. 22 *Azotus*. 23 *Zabulon*. 24 *Araclia*, *al. Heraclea*. 25 *Baſchat*. 26 *Archelais*.

In Palæſtina Secunda.

1 *Scythopolis*. 2 *Pella*. 3 *Caparcotia*, or *Capernaum*. 4 *Gadara*. 5 *Capitolias*. 6 *Maximianopolis*. 7 *Tiberias*. 8 *Mennith*. 9 *Hippus*. 10 *Amathus*.

In

[*] Book II. Chap. xii. Sect. 1.

In Palæſtina Tertia.

1 *Petra.* 2 *Auguſtopolis.* 3 *Arindela.* 4 *Arad.* 5 *Areopolis* 6 *Eluſa.* 7 *Zoara.* 8 *Sodoma.* 9 *Phenon.* 10 *Pharan.* 11 *Aila.* *Holſtenius* in his Corrections upon this Catalogue ſtrikes Two out of the Number, *viz.* *Baſchat,* which he reckons to be the ſame with *Bacatha* in *Arabia Philadelphiæ*; and *Phenon,* which he aſſigns to the ſame Province. But inſtead of theſe Two he has found out Three more in *Palæſtina Prima,* viz. *Sycamazon, Gerara,* and another *Lydda* diſtinct from *Dioſpolis* afore-mention'd. So that the whole number of known Dioceſes was Forty-eight.

Now if we look upon all theſe together, and compare them with the Forty Dioceſes in *Germany* at this Day, they will appear very ſmall indeed in compariſon of them. For whereas *Germany* is computed Eight hundred and forty Miles in Length, and Seven hundred and forty in Breadth; the whole Extent of theſe Three Provinces will not amount to a Square of One hundred and ſixty Miles. For the Length of all *Paleſtine,* or the Land of *Canaan,* taking in part of *Phœnicia* as far as *Tyre* and *Sidon,* which yet is excluded from theſe Provinces, is computed by St. *Jerom* [*u*], *Cotovicus* [*w*], *Maſius* [*x*] and others, to be but an Hundred and ſixty Miles; and the Breadth from *Joppa* to *Jordan* not above Sixty: To which if we add about Sixty more beyond *Jordan,* for the Breadth of *Palæſtina Tertia,* to the Borders of *Arabia Philadelphiæ* and *Boſtra,* we have then the compleat Dimenſions of the three Provinces together. By which

[*u*] Hieron. Ep. ad Dardan. [*w*] Cotovic. Itinerar. Hieroſol. Lib. 1. c. 1. p. 327. [*x*] Maſius Comment. in Joſhuam. 12. 24.

which it appears, that Two *German* Dioceſes of One hundred Miles Length, are as large as all thoſe Forty eight Dioceſes put together. Yet there were ſome Dioceſes among them of a competent Bigneſs. *Eleutheropolis*, a City much ſpoken of by St. *Jerom*, not far from the Place where *Hebron* ſtood, in the Borders of *Dan* and *Judah*, ſeems to have had a pretty large Territory. For St. *Jerom* ſpeaks of Villages belonging to it at Seventeen Miles [x] diſtance from it, and mentions a great many other Villages in the ſame Territory, though he does not ſo exactly tell us their diſtance from the City. *Sozomen* names ſome others, as *Beſanduca* [y], where he ſays *Epiphanius* was born: And *Ceila* and *Berathſatia* [z], where the Bones of the Prophets *Micah* and *Habbakuk* were found. Near *Beſanduca Epiphanius* built his Monaſtery, and the Village had a Church in it, where *Epiphanius* ordain'd a Deacon, as he himſelf informs us [a]. From all which it is very evident this City had a large Territory and conſiderable Dioceſe, with many Country-Towns and Churches belonging to them. And there were ſeveral others, eſpecially in *Palæſtina Secunda* and *Tertia*, equal in Extent to the Dioceſe of *Eleutheropolis*. But a Judicious Reader will eaſily conclude from the largeneſs of theſe, that ſome others muſt needs therefore be very ſmall, ſince there were ſo great a number in ſo ſhort a compaſs. If we caſt our Eye upon the Sea-Coaſt of *Paleſtine*, and reckon *Tyre* and *Sidon* and *Ptolemais* and *Sycaminum* and *Porphyria* into the Account (as being within the ancient Bounds of the

[x] Hieron. de Locis Hebra. voce Duma. Duma vicus grandis in finibus Eleutheropoleos, decem & ſeptem ab ea milliaribus diſtans. [y] Sozom. Lib. 6. c. 32. [z] Sozom. Lib. 7. c. 28. [a] Epiphan. Ep. ad Johan. Hieroſol. Eccleſia Villæ quæ eſt juxta Monaſterium noſtrum, &c.

Land of *Canaan*, though they now belong to the Province of *Phœnice* and the Patriarch of *Antioch*) we ſhall find Seventeen or Eighteen Cities in a Line of One hundred and ſixty Miles, and ſome very near Neighbours to one another. *Cotovicus* [*b*] reckons it but Four Miles from *Ptolemais* to *Porphyria*; And *Sicaminum* and *Zabulon* were not farther remov'd from it. But *Ferrarius* reckons it Twenty or Twenty-four; ſo that the Poſition of the two firſt is a little doubtful, but the other Three may be reckon'd within Five or Six Miles of one another. *Baudrand* obſerves [*c*] the like of *Dora* and *Cæſarea* the Metropolis, that they were but Five Miles diſtant from each other. So *Ferrarius* computes *Antipatris* Ten Miles from *Cæſarea*, and *Dioſpolis* Ten more from *Antipatris*. *Dioſpolis* is in the Scripture call'd *Lidda*, and ſaid to be nigh unto *Joppa*. *Baudrand* reckons it but Six Miles, correcting *Ferrarius*, who computes it Ten. *Jamnia* was alſo about Ten Miles from *Joppa*, and but Twelve from *Lidda*, as is collected out of *Antonines's* Itinerary. So that theſe Three Cities were not above Twelve Miles diſtant from each other. But *Gaza*, *Maiuma* and *Anthedon* were ſtill nearer Neighbours, not above Twenty Furlongs or Three Miles from each other, as *Sozomen* particularly [*d*] remarks their diſtance. *Maiuma*, he tells us, was once only a Village belonging to *Gaza*, to which it was the Sea-port, ſeated nearer the Sea upon the River *Beſor*: But when *Conſtantine*, for its Merit in readily embracing Chriſtianity, had granted it the Privilege of a City, it preſently, according to the ancient Rule, became a Biſhop's Seat, and continu'd ever after ſo to be, notwithſtanding

[*b*] Cotovic. Itiner. Lib. 1. c. 20. [*c*] Baudrand. Lexic. Geogr. voce Dora. Sozom. Lib. 5. c. 3. & 9.

ſtanding ſome Attempts made againſt it, of which I have given an Account in the foregoing Chapter. But though theſe Cities lay ſo near together, we are not to think, they were of the Congregational Way, or their Biſhops only Pariſh-Paſtors. While *Maiuma* was joyn'd to *Gaza*, the Church was doubtleſs more than a ſingle Congregation. For *Euſebius* ſpeaking of *Silvanus* Biſhop of *Gaza*, who ſuffer'd Martyrdom in the time of the *Diocletian* Perſecution, ſtyles him [e] Biſhop of the Churches in and about *Gaza*. Which implies, that his Dioceſe was more than a ſingle Congregation. Nay after *Maiuma* was taken from it, *Gaza* had ſtill many other Villages, and a Populous Territory belonging to it. *Sozomen* [f] mentions Three Villages, one call'd *Thabaca*, where *Hilarion* was born; another *Sopharcombra*, where *Ammonius* was born; and a third nam'd *Bethelia*, which he calls πολυάνθρωπον κώμην γαζαίαν, a moſt Populous Village under the Juriſdiction of *Gaza*; which was alſo famous for the Heathen *Pantheon*, beſide other Temples that were in it; whence he conjectures, it had the Name of *Bethelia*, which in the *Syrian* Tongue is the ſame as *Domicilium Deorum*, or the Houſe of the Gods. Now a Village that had ſeveral Heathen Temples in it, had no doubt upon its Converſion ſome Chriſtian Churches alſo, where they had Presbyters to Celebrate Holy Offices, though in Dependance on the Church of *Gaza*. And for *Maiuma*, when it became a diſtinct Dioceſe, its Biſhop was not a ſingle Pariſh-Paſtor, but he had a Clergy under him, and all other things that the Epiſcopal Church of *Gaza* had; as *Sozomen* [g] particularly notes in the Caſe, ſaying,

[e] Euſeb. Lib. 8. c. 13. ἐπίσκοπος τῶν ἀμφὶ τὴν γάζαν ἐκκλησιῶν. [f] Sozom. Lib. 3. c. 14. Lib. 5. c. 15. Lib. 6. c. 32. [g] Sozom. Lib. 5. c. 3.

ſaying, Each City had their own Biſhop and Clergy, and their own proper Feſtivals for their Martyrs, and Commemorations of the Biſhops and Prieſts that had liv'd among them, and their proper Bounds of the Country lying round about them. And that we may not wonder that there ſhould be ſuch Villages as theſe, it will not be amiſs to obſerve what *Joſephus* reports of Two Villages of *Idumea* not far from theſe, *Begabri* and *Caphartophan*, where he ſays [*b*] *Veſpaſian* ſlew above Ten thouſand People, took a Thouſand Captives, and forc'd many others to fly away. He alſo ſays [*i*] in another place, there were many Villages in *Galilee* ſo Populous, that the leaſt of them had above Fifteen thouſand Inhabitants in them. Now a few ſuch Villages as theſe, united under a *Metrocomia*, or Mother-Village, might quickly ariſe into Numbers enough to become a Dioceſe, and have a Biſhop and Clergy of their own, which it would be abſurd to miſtake for the Paſtor of a ſingle Congregation. And this was evidently the Caſe of the ſmalleſt Dioceſes in this Part of *Paleſtine*, where notwithſtanding the Narrowneſs of their Limits, they were under the ſame Species of Epiſcopal Government with other Churches.

The Inland Dioceſes of *Paleſtine* were generally larger; yet ſome of them were ſmall. For *Emmaus* was but Sixty Furlongs, or Seven Miles and a half from *Jeruſalem*, as both the Scripture and Travellers [*k*] inform us: Yet when of a Village it became a City, being Re-built by the *Romans* in the time of *Adrian*, and by them call'd *Nicopolis* in Memory of their Victories over *Jeruſalem*, as *Sozomen* [*l*] and

[*b*] Joſeph. de Bello Jud. Lib. 5. c. 4. [*i*] Idem de Bell. Jud. Lib. 3. c. 2. [*k*] Cotovic. Itiner. Lib. 2. c. 19. [*l*] Sozom. Lib. 5. c. 21.

and *Euſebius* [*m*] and St. *Jerom* [*n*] inform us, It then alſo advanc'd itſelf to an Epiſcopal See, and according to the Rule of the Church had the City-Territory for its Dioceſe; under which Denomination and Quality we find it afterwards in the *Notitias* of the Church. This perhaps brings the Dioceſe of *Jeruſalem* into narrower Bounds one way than is commonly imagin'd; but ſtill it was of ſufficient Extent to have many particular Churches in it. For the Jewiſh Antiquaries commonly tell us, there were above Four hundred Synagogues in the City itſelf. Dr. *Lightfoot* [*o*] reckons Four hundred and fifty. Others [*p*] Four hundred and ſixty, and ſome ſay [*q*], there were Four hundred and eighty for *Jews* and Strangers there. *Optatus* ſays, there were Seven in a very ſmall Plain upon the Top of Mount *Sion*, where the *Jews* [*r*] were us'd to meet and hear the Law of *Moſes* read. And *Epiphanius* [*s*] mentions the ſame, which he ſays were alſo left ſtanding after the Deſtruction of *Jeruſalem* to the time of *Adrian*, and one of them to the time of *Conſtantine*. Now it would be very ſtrange, that a City which had ſo many Synagogues, ſhould not afford above one Church, after it was made Chriſtian, and ſo many Thouſand Converts were in it even in the time of the Apoſtles. But it had alſo a Territory without the City, and Churches at ſome diſtance from it. For *Bethlehem* was

[*n*] Euſeb. Chron. an. 2237. [*o*] Hieron. de Locis Hebr. voce Emaus. [*p*] Lightfoot Horæ Hebr. in Matth. Proœem. [*q*] Otho Lexic. Rabbin. p. 627. [*r*] Sigon. de Repub. Hebr. Lib 2. c. 8. Goodwin Moſ. & Aaron. Lib. 2. c. 2. [*r*] Optat. Lib 3. p. 62. In cujus vertice eſt non magna Planities, in qua fuerant ſeptem Synagogæ, ubi Judæorum populus conveniens, Legem per Moyſem datam diſcere potuiſſet. [*s*] Epiph. de Menſur. & Ponder.

in the Dioceſe of *Jeruſalem*, Six Miles from the Mother-Church; upon which Account it had a Church and Presbyters of its own, but thoſe ſubject to the Biſhop of *Jeruſalem*, as St. *Jerom* [*t*] informs us, who charges *John* Biſhop of *Jeruſalem* for an extravagant Abuſe of his Power, in laying his Injunctions on his Presbyters at *Bethlehem*, that they ſhould not Baptize the *Catechumens* of the Monaſtery, who ſtood Candidates at *Eaſter*, upon which they were ſent to *Dioſpolis* for Baptiſm. St. *Jerom* mentions the Church of *Thiria* [*u*] in the ſame place, where the Biſhop of *Jeruſalem* ordain'd Presbyters and Deacons: And there is no doubt but there were many other ſuch Pariſhes within the Precincts of his Dioceſe, acknowledging his Juriſdiction. We cannot give ſo particular an Account of all the Dioceſes of *Paleſtine*; but thoſe which ſome have thought the leaſt, *Lydda* and *Jamnia*, appear to have been Cities, and to have had their Dependances in the Neigbouring Country round them. So that except *Maiuma*, which was Disfranchis'd by *Julian*, there was no Village in *Paleſtine* that had a Biſhop of its own; but the Villages were all as ſo many Pariſhes to the Neighbouring City in whoſe Territory they lay: Which made theſe Dioceſan Churches ſtill of the ſame Species with the reſt, that had a larger extent of Juriſdiction. *Joſephus* indeed calls *Lydda* a Village, but he ſays, it was a Village not inferior to a City; and afterward it was made a City and call'd *Dioſpolis*, when it was

[*t*] Hieron. Ep. 61. ad Pammach. c. 16. Tu potius ſcindi Eccleſiam qui præcepiſti Bethleem Presbyteris tuis, ne Competentibus noſtris in Paſcha baptiſmum traderent. Vid. Sulpic. Sever. Dial. 1. c. 4. Parochia eſt Epiſcopi qui Hieroſolymam tenet. [*u*] Ibid. Theoſobium Thiriæ Eccleſiæ Diaconum facis Presbyterum, & contra nos armas.

a Biſhop's See: And though its Dioceſe could not extend very far one way, being it was but Six Miles from *Joppa* toward the Sea; yet other ways it extended farther, for St. *Jerom* [w] ſpeaks of *Bethſariſſa* a Village belonging to it, though it was near Fifteen Miles diſtance from it, in the Region call'd *Regio Tamnitica*, which ſeems to have been the Territory belonging to this City.

I have been the more particular in deſcribing the Dioceſes of *Paleſtine*, becauſe here Chriſtianity was firſt Planted, and the true Model of ancient Epiſcopacy may beſt be collected from them. They who reckon theſe Biſhopricks no larger than Country-Pariſhes, are ſtrangely miſtaken on the one hand; and they who extend their Bounds as wide as *German* Dioceſes, are no leſs extravagant on the other. To make the right Eſtimate, the Reader muſt remember that there were never quite 50 Biſhops in all the Three *Paleſtines*. In the middle of the VIth Century there were but Forty-five, who Subſcrib'd in the Council of *Jeruſalem*, *An.* 536. And we do not find upon the niceſt Enquiry they ever exceeded Forty-eight. So that it were the abſurdeſt thing in the World to ſuppoſe, as ſome have done, that theſe Dioceſes were but Pariſh-Churches, or ſingle Congregations. On the other hand, when it is remembred, that the Extent of the whole Country was not above an Hundred and ſixty Miles, it is as evident theſe Dioceſes could not be of the largeſt Size, and if compar'd with ſome others, ſcarce be found to have the Proportion of One to Twenty, which needs no farther Demonſtration.

[w] Hieron. Loc. Hebr, voce Bethſariſſa. Eſt in finibus Dioſpoleos villa, quindecim ferme ab ea millibus diſtans contra Septentrionem in regione Tamnitica.

Sect. 9. *A Catalogue of the Provinces and Dioceſes under the Patriarch of* Antioch.

The next Patriarchate is that of *Antioch*, to which *Carolus a Sancto Paulo* aſſigns theſe Thirteen Provinces: *Syria Prima. Syria Secunda. Theodorias. Cilicia Prima. Cilicia Secunda. Iſauria. Euphratenſis. Oſrhoena. Meſopotamia. Phœnicia Prima. Phœnicia Secunda. Arabia*, and the Iſle of *Cyprus*. One of theſe, *Arabia Philadelphiæ*, has been already ſpoken of; and Three others, *Iſauria* and *Cilicia Prima and Secunda*, lying in *Aſia Minor*, ſhall be conſider'd in the next Chapter among the Provinces of that Country. For the reſt I will here give firſt a particular Catalogue of the Dioceſes in each Province, and then make a few Remarks upon them and ſome other *Eaſtern* Provinces not mention'd by that Writer.

In Syria Prima.

1 *Antiochia*. 2 *Seleucia Pieria*. 3 *Berræa*, by ſome call'd *Aleppo*. 4 *Chalcis*. 5 *Onoſarta*, or rather *Anaſarta*. 6 *Gabbus*. To which *Holſtenius* adds another call'd *Paltus*, which he thinks wrong plac'd in *Theodorias*.

In Syria Secunda.

1 *Apamea* upon the River *Orontes*. 2 *Arethuſa*. 3 *Epiphania*. 4 *Lariſſa*. 5 *Mariama*, or *Mariamne*. 6 *Raphanæa*. 7 *Seleucia juxta Belum*, al. *Seleucobelus*. To theſe alſo *Holſtenius* transfers another, nam'd *Balanea*, out of the Province of *Theodorias*, where he thinks it was wrong plac'd; but he is miſtaken.

In Theodorias.

1. *Laodicea*. 2 *Gabala*. 3 *Paltos*. 4 *Balanæa*.

PATRIARCHATUS ANTIOCHENI GEOGRAPHICA Nova Descriptio.

PATRIARCHATUS CONSTANTINOPOLITANI PARS

CAPADOCIÆ PARS

ARMENIA

ASSYRIA

MESOPOTAMIA

BABYLONIA

SUSIANA

ARABIA DESERTA

ARABIÆ FŒLICIS PARS

CYPRUS INSULA

MARE SYRIUM CUM MARE ÆGYPTICUM

SYRIA PHOENICIA LIBANI CHALYBONITIS

PATRIARCHATUS HIEROSOLYMITANI

PARS PETRÆA

Euphrates Fl. Tigris Fl. Cyrus Fl. Choatras Mons Niphates Mons Caschara Amida Rhesinas Nisibis Cepha Lycus Fl. Caprus Fl. Gorgus Fl. Zagros Mons Parchoatras Mons Macedonopolis Miniza Selevcia Babylon Ctesiphon Maarsares Fl. Begius Fl. Avxvmis Orcatis Fl. Tigris Fl. Eulæus Fl. Euphrates Fl.

Taurus Mons Martyropolis Edessa Daufara Batne Marapolis Germanicia Zeugma Sergiopolis Europus Amphipolis Dolicha Hierapolis Berrœa Onosarta Gindarus Antiochia Platanos Chalcis Gabbus Apamea Alalis Arethusa Cyara Comoara Palmyra Danaba Euaria Corada Arlana Acraba Callinicum Constantina ad Chaboram Sura Circesium Laodicea Abyla Labruda Damascus Abida Berytus Sidon Tyrus Ptolemais Sycaminum Porphirium Cæsarea Paneas area Scytopolis Philadelphia Bostra Hierusalem Sodoma Adra Erra Esbuta ad Esbus Zerabina Zoara Medaua Nibe Petra Maximianopolis Parembola Neapolis Anitha Phillipopolis Constantine Auara Gerasa Elana Dionysias Thamara Orthosia Tripolis Botris Byblus Arca Laodicea Cabala Paltos Apadna Balanea Antaradus Larissa Epiphania Raphanea Mariamne Emesa Heliopolis Arsinoe Lapithus Ledra Constantina Salamis Paphos Theodosia Salamis Sarracenorum Regio Arabicus Sinus Montana Fœlicis Arabiæ Geapolis Montana Fœlicis Arabiæ Sinus Persicus

60 65 70 75 80 85

40 35 30

In Euphrateſia *or* Comagene.

1 *Hieropolis.* 2 *Cyrus.* 3 *Samoſata.* 4 *Doliche.* 5 *Germanicia.* 6 *Zeugma.* 7 *Perre*, by ſome corruptly read *Perga*, and *Pella*, and *Peria*, as *Holſtenius* obſerves. 8 *Europus*, *al.* *Amphipolis* and *Thapſacum.* 9 *Urima.* 10 *Cæſarea*, otherwiſe call'd, *Neocæſarea Euphratenſis.* 11 *Sergiopolis.* 12 *Sura.* 13 *Marianopolis*, which ſome place in *Syria Secunda.*

In Oſrhoena, *or* Meſopotamia Inferior.

1 *Edeſſa.* 2 *Carræ.* 3 *Circeſium.* 4 *Nicephorium.* 5 *Batnæ.* 6 *Callinicus*, *al.* *Leontopolis.* 7 *Marcopolis.* 8 *Himeria.* 9 *Dauſara.*

In Meſopotamia Superior.

1 *Amida*, now call'd *Caramit.* 2 *Niſibis.* 3 *Rheſina.* 4 *Martyropolis.* 5 *Caſchara.* To theſe *Holſtenius* adds Two more, *Cepha*, and *Mniſus* or *Miniza.*

In Phœnicia Prima.

1 *Tyrus.* 2 *Sidon.* 3 *Ptolemais* or *Acon.* 4 *Berytus.* 5 *Byblus.* 6 *Tripolis.* 7 *Arca.* 8 *Orthoſias.* 9 *Botrus.* 10 *Aradus* .11 *Antaradus.* 12 *Porphyrium.* 13 *Paneas*, or *Cæſarea Philippi.* 14 *Sycaminum*, now call'd *Capo Carmelo.*

In Phœnicia Libani.

1 *Damaſcus.* 2 *Laodicea Scabioſa.* 3 *Abyla.* 4 *Heliopolis.* 5 *Jabruda.* 6 *Palmyra.* 7 *Emeſa.* 8 *Danaba.* 9 *Evaria*, *al.* *Euroia*, *al.* *Juſtinianopolis.* 10 *Comoara.* 11 *Corada.* 12 *Saracenoram Civitas*, which rather belongs to *Arabia.* *Holſtenius* adds One more, call'd *Arlana.*

In Cyprus.

1 *Conſtantia.* 2 *Citium.* 3 *Amathus.* 4 *Curium.* 5 *Paphos.* 6 *Arſinoe.* 7 *Lapithus.* 8 *Thamaſſus.* 9 *Chytrus.* 10 *Tremithus.* 11 *Soli.* 12 *Ledra.* 13 *Tiberiopolis.* *Holſtenius* adds, *Carteriopolis*, and *Carpaſia*, where *Philo* was Biſhop, who commonly by a vulgar Error is call'd *Carpathius*, as if he had been Biſhop of *Carpathus* an Iſland in the *Mediterranean*-Sea, whereas he was Biſhop of this *Carpaſia* in the Iſle of *Cyprus*, as *Holſtenius* and Dr. *Cave* have both obſerv'd.

Sect. 10. *Obſervations on the Dioceſes of* Cyprus.

Now to make ſome few Remarks upon theſe Dioceſes diſtinctly, I obſerve that by the ſame Reaſon that *Carolus a Sancto Paulo* places *Cyprus* under the Patriarch of *Antioch*, he might have brought *Aſſyria*, *Perſia*, *Babylonia*, *Adiabene*, *India*, and the Nation of the *Homerites* in *Arabia Felix*, under *Antioch* alſo. For there were Biſhops in all theſe places, as I ſhall ſhew, but independent of any Patriarch except their own Metropolitans. And ſo *Cyprus* was declar'd to be by the Council of *Epheſus*; whence it was always reckon'd an *Autocephalus*, or Independent Province, as has been more fully prov'd [*] in another place. All I have farther to obſerve of it here, is in reference to thoſe Fifteen Dioceſes that we have found there, that they were large ones, if compar'd with thoſe of *Paleſtine*: For *Cyprus* is computed by *Ferrarius* 170 Miles long, and by others 200; which is more than *Paleſtine*, *Baudrand* reckons it 500 Miles in Compaſs; which, without enquiring any farther into the particular diſtance of Places or largeneſs of the Cities, or Villages

[*] *Book* 2. *Chap.* 18. *Sect.* 2.

lages, is sufficient to shew that those Dioceses were none of the least size, though short of some that we shall meet with in the Continent, as we take a view of the other Provinces.

Sect. 11. *Of the Dioceses of* Syria Prima *and* Secunda.

That which lay next to *Cyprus* was *Syria*, which anciently comprehended all the Country betwixt the *Mediterranean* and *Euphrates*; but the *Romans* divided it into Six Provinces, *Syria Prima*, and *Secunda*, *Phœnicia Prima*, and *Secunda*, *Theodorias*, and *Euphratensis*, otherwise call'd *Hagiopolis* and *Comagene*. The Six Provinces together are computed by Geographers to be between Three and Four hundred Miles in length, and Two hundred broad from the *Mediterranean* to the *Euphrates*. And the whole Number of Dioceses in all the Provinces was about Fifty-six, that is, but Eight more than we found in *Palestine*. By which the Reader may easily make a general Estimate of the largeness of these in comparison of the other in *Palestine*, by considering the Dimensions of each Country, and comparing them together. But I will speak a little more particularly of a few Dioceses in these Provinces. *Syria Prima* had anciently but Six Dioceses, and in the later *Notitia's* we find only Five. The Metropolis was *Antioch*, one of the largest Cities in the World. *Chrysostom*, who may be suppos'd to be a competent Judge of its greatness, speaks sometimes of Ten or Twenty *Myriads* [x], that is, an Hundred or Two hundred thousand People in it. And he makes this a part of his Panegyrick upon *Ignatius*, That whereas it is a difficult Matter sometimes to Govern an Hundred or Fifty Men; yet such was his Wisdom

[x] Chrys. Hom. 86, in Matth. It. Hom. 42. in Ignat. Tom 1. p. 567.

dom and Vertue, that St. *Peter* doubted not to commit to his Care a City, which had Two hundred thouſand People in it. The Territory without the City was anſwerable to its greatneſs within: For one way it reach'd Two Days Journey, or Fifty Miles, to the Territory of *Cyrus*, where *Theodoret* was Biſhop: For *Strabo* [y] ſays, theſe two Territories joyn'd one to another. There were many great Villages like Cities in this Compaſs; as *Daphne* in the Suburbs of *Antioch*; *Gindarus* in the Borders of the Dioceſe toward *Cyrus*: In *Strabo*'s time it was a City [z] belonging to *Cyrus*, or *Cyrreſtica*. But I muſt note, that there ſeem to have been two Places of that Name, the one a City, the other a Village. For *Strabo* [*] ſpeaks of a *Gindarus* in the *Regio Cyrreſtica*, which he calls a City: And we find one *Petrus Gindarenſis* ſubſcribing among the Biſhops of *Syria* in the Council of *Nice*; who was alſo among the Biſhops of the Council of *Antioch* which condemn'd *Athanaſius*, as *Holſtenius* [a] and *Schelſtrate* have obſerv'd out of the Subſcriptions of theſe Councils. Whence we may conclude, that *Gindarus* mention'd by *Strabo*, was probably the ſame City, whereof this *Peter* was Biſhop, and that there was another *Gindarus*, a Village in the time of *Theodoret* belonging to *Antioch*, where *Aſterius* the Monk liv'd, of whom *Theodoret* [b] ſpeaks in his Religious Hiſtory; where he alſo mentions other Villages [c] near Mount *Amanus* in the Territory of *Antioch*; which muſt be at a great diſtance from *Antioch*: For Mount *Amanus* was the Northern Limit of *Syria*. *Berræa* and *Chalcis* were large Cities, 20 Miles from

[y] Strabo Lib. 16. p. 751. [z] Strabo, Ibid. [*] Holſten. Annotat Geograph. p. 206. Schelſtrat. de Concil. Antioch. p. 93. [b] Theod. Hiſt. Relig. vit. Julian. p. 777. [c] Ibid. vit. Simeon c. 6. p. 808.

from one another. In the ſa me Province lay *Selecia Pieria* Sixteen Miles from *Antioch* down the River *Orontes*, and Five Miles from Sea; which was Compaſs enough to make a large Dioceſe, though much inferior to the former.

In *Syria Secunda* there were anciently Seven Biſhopricks, and we find the ſame Number in the later *Notitia's* of the Church. Of theſe *Apamea* was the Metropolis, a City which *Theodoret* [*d*] makes to be 75 Miles from *Antioch*: And that it had a large Territory and many Villages, we learn from *Strabo* [*e*] and other ancient Writers. *Lariſſa* in this Province is computed by *Ferrarius* to be Fourteen Miles from *Apamea*; *Arethuſa* Sixteen from *Epiphania*; *Epiphania* Eighteen from *Lariſſa*. So that at leaſt Twenty Miles will be allotted to every Dioceſe in the Province.

Sect. 12. *Of the Dioceſes of* Phœnicia Prima *and* Secunda.

In *Phœnicia Prima* ſome few Cities, as I have obſerv'd before in ſpeaking of *Paleſtine*, lay very near together, as *Sycaminum* and *Porphyrium*, whoſe Dioceſes could not be very large upon that Account. But *Tyre* and *Sidon* and *Berytus* were both large Cities and at a greater diſtance. For *Tyre* was 25 Miles diſtant from *Sidon* on the one ſide, and as much or more from *Ptolemais* on the other ſide. *Cotovicus* [*f*] reckons it but Twenty, but *Ferrarius* ſays it was Two and thirty. And the City itſelf was very large, if we take *Strabo's* Account, for he ſays [*g*] it fill'd an Iſland that was Nineteen Miles in Compaſs. *Pliny* [*h*] agrees as to the bigneſs of the Iſland, but makes the City only Two and twenty Furlongs. *Sidon* was alſo a large City,

[*d*] Theod. Ep. 113. [*e*] Strabo Lib. 16 [*f*] Cotovic. Itinerar. Lib. 1. c. 20. [*g*] Strabo Lib. 16. [*h*] Plin. Lib. 5 c. 19.

City, and not within Twenty-five Miles of any other. *Baudrand* makes it 25 from *Tyre*, and 35 from *Berytus*. *Berytus* was famous for the Study of the Civil-Law, and reckon'd among the great and flouriſhing Cities of the *Eaſt*, and it had no nearer Neighbours than *Sidon* on the South, and *Byblus* on the North, which *Ferrarius* ſets at Thirty-four Miles diſtance from it. The Dioceſes in the other *Phœnicia* toward Mount *Libanus*, were greater than the former. For here were ſome larger Cities and at a greater diſtance from one another. Among theſe was the great City *Damaſcus*, once the Metropolis of the Province, the largeneſs of which may be collected from what *Joſephus* relates [*i*] how that the *Damaſcenes* ſlew there Ten thouſand *Jews* in one Day. *Emiſſa*, the new Metropolis is accounted alſo a large City by *Ammianus Marcellinus* [*k*], who equals it to *Tyre* and *Sidon* and *Berytus*. And for their Territories, we muſt judge of them by their diſtance from other places. *Laodicea* and *Arethuſa* were the neareſt Neighbours to *Emiſſa*, and *Ferrarius* makes them Sixteen Miles diſtant from it. And we do not find *Damaſcus* pent up in narrower Bounds: For it was ſurrounded with *Abyla*, and *Jabruda* and *Cæſarea Philippi*, the laſt of which *Ferrarius* reckons Twenty-ſix Miles from it. *Abyla* was the Head of a Region, thence call'd *Abylene*, which gave the Denomination of a Tetrarch to *Lyſanias*, as St. *Luke* informs us: Whence we may collect there was a conſiderable Territory belonging to it. Here was alſo the great City *Palmyra*, the Head of another Region, thence call'd *Palmyrene*, of which it is reaſonable to make the ſame Concluſion; though I have nothing more particular to remark

[*i*] Joſeph. de Bell. Lib. 2. c. 25. [*k*] Ammian. Lib. 24. c. 2.

mark of the Extent of these Regions, save that *Abyla* is reckon'd Thirty-two Miles from *Heliopolis*, another noted City in this Province, and one of its neareſt Neighbours, as *Ferrarius* out of *Antonines's Itinerary* computes their diſtance. *Vid. Ferrar. voce, Heliopolis.*

Sect. 13. Of Theodorias.

In the Province of *Theodorias* between *Syria Prima* and *Phœnitia* on the Sea-Coaſt there were but three Dioceſes. *Laodicea* the Metropolis, *Balanea* and *Gabala*, and the ſame are mention'd in *Goar's Notitia* and others. Now the diſtance of theſe Places may be ſeen in *Antonines's Itinerary*. *Balanea* was 24 Miles from *Antaradus* in *Phœnicia*; *Gabala* 27 Miles from *Balanea*, which *Ferrarius* calls 24 according to Modern Accounts; and *Laodicea* the Metropolis was 18 from *Balanea*. And their Territories extended farther other ways.

Sect. 14. Of Euphrateſia or Comagene.

In the Province of *Euphrateſia* or *Comagene* there were anciently Thirteen Dioceſes, and but one more in later *Notitia's*. Here were ſeveral large Cities, as *Hierapolis* the Metropolis of the Province, and *Samoſata* on the *Euphrates*, which both *Joſephus* [*l*] and *Ammianus Marcellinus* [*m*] deſcribes as a great and magnificent City. But the largeſt Dioceſe for Extent of Territory in theſe Parts was that of *Cyrus*, where *Theodoret* was Biſhop, who gives a moſt particular Account of it. He ſays in one place [*n*] it was 40 Miles in length and 40 in breadth; and that there were above Six Myriads, or Threeſcore thouſand ζύγα or *Juga* of Land in it. Now a *Jugum* of Land was not a ſingle Acre, as ſome learned Men miſtake;

[*l*] Joſeph. de Bello Lib. 7. c. 27. [*m*] Ammian. Lib. 14. [*n*] Theodor. Ep. 42, & 47.

miſtake; but as much Land as a Yoke of Oxen could Plow in a Year; and the *Roman* Taxes were rais'd by ſuch Proportions of Land, whence the ordinary Tax upon Land was ſtyl'd *Jugatio* in the Civil-Law, as I have had occaſion to note [*o*] in another place. So that Threeſcore thouſand *Juga*, according to this Account, will make a far greater Dioceſe, than if we ſhould underſtand it of ſingle Acres only. And that we may not think this was barren and unoccupy'd Land, *Theodoret* in another place ſpecifies what number of Churches and Pariſhes he had in his Dioceſe, which he ſays [*p*] were Eight hundred: Some of which were over-run with the Hereſies of *Marcion*, *Arius* and *Eunomius* when he came to the Dioceſe; but he converted above Ten thouſand of one Sect only, *viz. Marcionites* [*q*] to the Catholick Faith, and of others ſome Thouſands more. All which Arguments agree to make it one of the largeſt Dioceſes of the *Eaſt*, as *Blondel* [*r*] ingenuouſly confeſſes it to be, though ſome others would fain inſinuate the whole Story to be a Fiction, when yet all Circumſtances concur to give it the cleareſt Evidences of Truth. They who would ſee Objections anſwer'd, may conſult Biſhop *Stillingfleet* [*s*] or Dr. *Maurice* [*t*] who have particularly conſider'd the Exceptions that have been rais'd againſt it. As to the other Cities of this Province, *Doliche*, *Germanicia*, *Nicopolis*, *Zeugma*, *Cæſarea*, &c. Some of them were but ſmall Cities, as *Dolicha*, which *Theodoret* ſpeaks of [*u*] with the diminutive Title

[*o*] *See Book* 5. *c.* 3. *n.* 3. [*p*] Theod. Ep. 113. ad Leon. ἐν ὀκτακοσίαις ἐκκλησίαις ἔλαττον ποιμαίνειν. τοσαύτας γὰρ ὁ Κύρρου παροικίας ἔχει. [*q*] Id. Ep. 145. p. 1026. πλείους ἢ μυρίους, &c. [*r*] Blondel. Apol, p. 185. [*s*] Stillingfl. *of Separat* p. 258. [*t*] Maurice's *Defence of Dioc. Epiſc.* p. 396. [*u*] Theod. Lib. 5. c. 4.

Title of πολίχνη σμικρὰ, a very ſmall City: But they might have large Dioceſes, as *Cyrus* had, which itſelf was neither a great City nor very well inhabited, but had a Dioceſe larger than many other Cities which were ten times the bigneſs of it.

Sect. 15. *Of* Oſrhoena, *and* Meſopotamia.

In the *Roman* Provinces beyond the *Euphrates* (which ſome call by the general Name of *Meſopotamia*, becauſe it lay between the two Rivers *Tigris* and *Euphrates*; but the *Romans* divided it into two Provinces, *Oſrhoena* on the Banks of *Euphrates*, and *Meſopotamia* toward the *Tigris*) there are ſo few Dioceſes to be found in ancient Records, that to me it ſeems probable that our Accounts are very imperfect: For the whole Number in both Provinces is but Sixteen; whereas in the later *Notitia's* there are Sixteen in *Oſrhoena* alone, and in the other Province 35 more; which makes it probable that ancient Accounts are here defective. Otherwiſe we muſt ſay, that theſe Dioceſes were extremely large. For *Baudrand* makes the Country Four hundred and twenty Miles long, and Two hundred and ſeventy broad. Which divided into 16 Dioceſes would make them all of great Extent. But the Country ſeems not to have been all converted, for the *Roman* Cities were only ſuch as lay by the Banks of the Rivers, and chiefly upon the *Euphrates*. I ſhall therefore make no other Eſtimate of them, than by the certain Light we have of them in ancient Hiſtory. From which it is clear, that ſome of them were at leaſt ſuch Epiſcopal Dioceſes as were in all other Parts of the World, that is, Cities with Country-Regions and Village-Churches. This is evident from what *Epiphanius* obſerves of *Chaſcara*, one of the Cities of *Meſopotamia*, that beſide the Biſhop's See it had Village-Churches, and Presbyters incumbent on them in the IIId. Cen-

tury. For ſpeaking [w] of *Manes* the Heretick, the firſt Founder of the *Manichees*, he ſays, When he had been baffled at a publick Diſputation by *Archelaus* Biſhop of *Chaſcara*, and had like to have been Ston'd by the People, he fled to *Diodoris* a Village belonging to *Chaſcara*, where one *Tryphon* was Presbyter, whom he challeng'd to a new Diſputation. And if the leſſer Cities had ſuch kind of Dioceſes, we may readily conclude the ſame of *Niſibis* the Metropolis, which was ſo large a City as to be able to defend itſelf ſometimes againſt all the Power of the *Perſian* Empire; being, as *Sozomen* [x] obſerves of it, in a manner all Chriſtian in the time of the Emperor *Julian*. *Edeſſa* the Metropolis of the other Province of *Oſrhoena*, was alſo a very large City, and the Royal Seat of *Agbarus*, who liv'd in our Saviour's time, and by whoſe means it is generally thought to be converted very early to Chriſtianity; and ſo it might perhaps from the very firſt have ſeveral Churches in it. However, in After-ages we are ſure it had: For *Sozomen* ſpeaking of the Perſecution under *Valens* the *Arian* Emperor, ſays, He took away all the Churches within the City, among which [*] that of St. *Thomas* was one, ſo that the People were forced to Aſſemble in Gardens without the City for Divine-Service.

Sect. 16. *Of* Armenia Perſica.

Beſide theſe provinces mentioned by *Carolus a Sancto Paulo*, there were ſome other Countries out of the Bounds of the *Roman* Empire, which had the ſame Form of Epiſcopal Government; upon which therefore it will not be amiſs to make a few Strictures, whilſt we are ſpeaking of the Eaſtern Provinces. That which we now call *Armenia*

[w] Epiph. Hær. 66. Manichæ. n. 13. [x] Sozom. Lib. 5. c. 3.
[*] Sozom. Lib. 6. c. 18.

Armenia Magna, was anciently call'd *Armenia Persica*, becauſe it belong'd not to the *Roman*, but to the *Perſian* Empire. Here were alſo Biſhops in the time of *Theodoret*, as appears from ſome of his Epiſtles. For writing to one *Eulalius* a Biſhop, he ſtyles him [*y*] for diſtinction ſake, τ περσικῆς Αρμενίας, Biſhop of the *Perſian Armenia*. And another Epiſtle [*z*] is directed to one *Euſebius* a Biſhop of the ſame Region. By which it is plain there were Biſhops in that Country in *Theodoret*'s time; but how many we cannot learn from him or any other ancient Writer. *Otho Friſingenſis* [*a*] and *Baronius* [*b*], and ſome other modern Writers, talk much of the *Catholick* of *Armenia* that ſent to ſubmit himſelf to the Pope in the XIIth Century, having a Thouſand Biſhops under him. But as Mr. *Breerwood* [*c*] rightly obſerves, If the whole Story be not a Fiction, *Otho* muſt needs miſtake Obedience for Communion: For the *Catholick* of *Armenia* might have a great Number of the *Jacobite* Biſhops in his Communion, but there could not be ſo many in *Armenia* under his Juriſdiction. For the Modern *Notitia* mentions but Nineteen Biſhops in this *Armenia*, as the Reader will find in the 7th Chapter of this Book. And it is not probable they ſhould multiply from Twenty to a Thouſand in an Age or two. However this Story has no relation to the State of the Church in the Primitive Ages, about which the preſent Enquiry is only concern'd.

[*y*] Theodor. Ep. 77. ad Eulal. [*z*] Theod. Ep. 78. [*a*] Otho Friſing. Lib. 7. c. 32. [*b*] Baron. an. 1145. [*c*] Breerwood Enquir. c. 24.

Sect. 17. *Of* Assyria *or* Adiabene, *and* Chaldæa.

We have some farther Account of the Churches in other Parts also of the *Persian* Dominions beyond the River *Tigris*, in *Adiabene* which is a Region of *Assyria*, and in *Babylonia* or *Chaldæa*, in which we find two large Cities, *Seleucia* and *Ctesiphon*, under one Bishop. These were the Royal Seats of the *Persian* Kings, and but three Miles from each other, as *Pliny* [*d*] and *Ferrarius* after him compute, though others place them at a greater distance. *Seleucia* is by some said to be the same as *Mosul*, the present Seat of the Patriarch of the *Nestorians*. But anciently they were both but one Diocese, as we learn from *Sozomen* [*e*], who styles *Simeon* Archbishop of *Ctesiphon* and *Seleucia* under *Sapores* King of *Persia*, who liv'd in the time of *Constantine*. There were other Bishops also in these Parts at the same time, some of which suffer'd Martyrdom together with *Simeon*, as the same Author informs us [*f*]. He also mentions one *Acepsimas*, a Bishop in the Region of *Adiabene*, and 2[illegible] more, whose Names are there Recorded, as suffering Martyrdom about the same time [*g*] in several Parts of the *Persian* Empire. And what sort of Dioceses they had, we may conjecture from what *Sozomen* [*h*] says of one of them, nam'd *Bichor*, That he suffer'd Martyrdom together with *Maureandus* his *Chorepiscopus*, and Two hundred and fifty more of the Clergy that were under him. Such a number of Clergy, and a *Chorepiscopus* among them, seem to bespeak a pretty large Diocese; and if the rest were answerable to this, we may conclude the Bishops were all of the same Species as we have seen in all the Eastern Nations.

Theodorus

[*d*] Plin. Lib. 6. c. 26. [*e*] Sozom. Lib. 2. c. 8. [*f*] Ibid. c. 9. [*g*] Ibid. c. 13. [*h*] Sozom. Lib. 2. c. 14.

Sect. 18. *Of the* Immerii *in* Perſia, *and* Homeritæ *in* Arabia Felix.

Theodorus Lector [*i*] ſpeaks of another Nation Converted to Chriſtianity in the time of *Anaſtaſius* the Emperor, whom he names *Immerini*, and ſays, they were Subjects of the *Perſian* Empire, and dwelt in the moſt Southern Parts of their Dominions. Whether they had above one Biſhop is not certain; for only one is mention'd as ſet over them upon their Converſion. And it might be with them, as it was with ſome other Barbarous People, *Goths*, *Saracens*, &c. that One Biſhop ſerv'd the whole Nation. *Valeſius* confounds this People with the *Homeritæ*, whom *Bochart* and others more truly place in *Arabia Felix* toward the South-Sea. *Baronius* [*k*] ſuppoſes the *Homerites* firſt converted to the Chriſtian Faith about the Year 354. at the ſame time that the *Indians* or *Ethiopians* were Converted in the Reign of *Conſtantius*. But we have no Account then of what Biſhops were ſettled among them: But in the beginning of the VIth Age we find the Chriſtian Religion in a flouriſhing Condition there, till one *Dunaan* an Apoſtate *Jew*, having gotten the Kingdom, rais'd a great Perſecution againſt the Church, eſpecially at *Nargan*, where one *Arethas* was a petty King, ſubject, as many other ſmall *Reguli* were, to the Kingdom of the *Homerites*, whom he barbarouſly deſtroy'd with all his People. But this Cloud quickly blowing over by the Aſſiſtance of *Juſtin* the *Roman* Emperor, and *Elesban* King of *Ethiopia*, who conquer'd *Dunaan* [*l*], the Government fell again into the Hands of a Chriſtian King, in whoſe time *Gregentius* Archbiſhop of *Tephra*, the Royal City, is ſaid to have

[*i*] Theodor. Lect. Lib. 2. p. 567. [*k*] Baron. an. 354, & 22. p. 85. [*l*] Acta Martyr. Homeritar. ap. Baron. an. 522, & 523.

have had that famous Diſputation with *Herbanus* the *Jew*, the reſult of which was the Converſion of an incredible number of *Jews* in that Region. Here I chiefly obſerve that *Gregentius* is ſtyl'd Archbiſhop of *Tephra*, which implies, that he had Suffragan Biſhops under him: And in the Relation of his Death at the end [*m*] of the Diſpute, it is added, that both Biſhops, Prieſts, and Deacons were gather'd together to attend his Funeral. By which it appears, that the State of that Church, ſo far as we have any Account of it, was conformable to other Churches.

Sect. 19. *Of Biſhops among the* Saracens *in* Arabia.

We have ſome few Intimations alſo given us of Churches planted anciently among the *Saracens* in *Arabia*, which were never under the *Roman* Empire. *Hilarion* is ſaid by ſome [*n*] to have begun the Converſion of this Nation, but it was not compleated till *Mauvia* Queen of the *Saracens* made it a Condition of her making Peace with the *Romans* in the time of *Valentinian*, that they ſhould ſend her one *Moſes* a famous Monk to be the Biſhop of her Nation; which was accordingly done, and ſo he became the firſt Biſhop of that Region of the *Saracens*, as *Ruffin* [*o*] and *Socrates* [*p*] and the other Hiſtorians inform us. *Sozomen* alſo adds, that one *Zocomos* another *Regulus* or petty Prince of another Region of the *Saracens*, being converted by a Monk, brought over all his Subjects to the Chriſtian Faith. *Theodorus Lector* [*q*] likewiſe mentions another of theſe *Saracen* Princes, nam'd *Alamundarus*, who embrac'd the Faith in the Reign

[*m*] Gregent. Diſput. cum Herban. Bibl. Patr. Gr. Lat. Tom. 1 p. 272. [*n*] Baron. an. 372. p. 344. [*o*] Ruffin. Lib. 2. c. 6. [*p*] Socrat Lib. 4. c. 36. Theodor. Lib. 4. c. 2. Sozom. Lib. 6. c. 38. [*q*] Theodor. Lector. Lib. 2.

Reign of the Emperor *Anaſtaſius*, *An.* 513. And *Cyril* of *Scythopolis*, who wrote the Lives of *Euthymius* and *Sabas*, takes notice alſo of a Plantation of *Saracens* under the *Roman* Government in *Paleſtine*, [r], over whom one *Peter* a converted *Saracen*, who had before been their Captain, was made the firſt Bp. by *Juvenal* Bp. of *Jeruſalem* about the middle of the Vth Century. Now we are to obſerve, that as theſe *Saracens* were thus divided into little Nations (after the manner of the *Arabians*) and had each their *Regulus* or petty Prince: So they ſeem each to have had their proper Biſhop, one to a Nation, and no more. And therefore in Councils we find them uſually ſubſcribing themſelves rather by the Title of their Nation, *Epiſcopus Gentis Saracenorum*, than any other way. Which I take to be an indication, not that all the *Saracens* in the World had but one Biſhop, but that every petty Nation had a Biſhop of its own, though it is hard to diſtinguiſh ſometimes which Family or Tribe of them is meant by that general Title. In the 2d Council of *Epheſus* [s] one *Auxilaus* is ſtyl'd *Epiſcopus Saracenorum Fdeæratorum*, among the Biſhops of *Paleſtine*, whence it is eaſy to conclude, there is meant the ſame *Saracens* that *Cyril* ſpeaks of, who were Confederate with the *Romans*, or under the *Roman* Government. But in other places we are left to gueſs what *Saracens* may be meant, ſince they were divided into ſeveral petty Nations, and more than one Nation of them, as we have ſeen, were converted to the Chriſtian Faith.

[r] Cyril. vit. Euthym. ap. Baron. an. 420. p. 481. [s] Conc. Epheſ. 2. in Act. 1. Conc. Chalcedon. Tom. 4. p. 118.

Sect. 20. *Bishops of the* Axumites *or* Indians *beyond* Egypt.

There is one Eastern Country more, famous for its Conversion by *Ædesius* and *Frumentius* in the time of *Athanasius*, but yet Learned Men are not agreed where to place it. The ancient Historians *Ruffin* [*t*], *Socrates* [*u*] and the rest that relate the Story, commonly call it *India ulterior*, the *Inner India*: Whence *Carolus a Sancto Paulo* [*w*] and *Baronius* [*x*], and many others take it for granted, that they mean *India* within *Ganges*, the other Part without *Ganges* having been converted before (as they think) by the Apostle St. *Bartholomew*. But *Holstenius* [*y*] and *Valesius* [*z*] correct this Mistake, and Bishop *Pearson* [*a*] has more fully prov'd that the *India* they speak of was no part of the *East-Indies*, but *India* beyond *Egypt*, which was part of *Ethiopia*, whereof *Axumis* was the Metropolis. This lay not far from the Mouth of the *Red-Sea* over against the Country of the *Homerites* in *Arabia*, whence *Constantius* in one of his Laws [*b*] joyns these two nations together. From which and many other Authorities Bishop *Pearson* unanswerably proves, that this *India* can be understood of no other but the *Ethiopick India*, whereof *Axumis* was the Metropolis. This the Ancients call'd *India* as well as the other: For *Virgil* says, the *Nile* flow'd from the *Blackamore Indians* [*c*], and *Procopius Gazensis* styles the *Red-Sea*, the *Indian-Sea*, because

[*t*] Ruffin. Lib. 1. c. 9. [*u*] Socrat. Lib. 1. c. 19. [*w*] Carol. a S. Paulo. Geogr. Sacr. p. 268. [*x*] Baron. Not. *in* Martyrol. Die 27. Octob. [*y*] Holsten. Not. in Car. a S. Paulo Geor. p. 171. [*z*] Vales. Not. in Socrat. Lib. 1. c. 19. [*a*] Pearson Vind. Ignat. par. 2. c. 14. p. 332. [*b*] Nullus ad Gentem Auxumitarum & Homeritas ire præceptus, ultra annui temporis spatia debet Alexandriæ de cætero commorari. [*c*] Virgil. Georg. 4. ver. 293. Usq; coloratis amnis devexus ab Indi

cauſe it border'd upon this *India* beyond *Egypt*. Now in this Country *Frumentius* was the firſt Biſhop that we read of, being ordain'd Biſhop of *Axumis* by *Athanaſius* and a Synod of *Egyptian* Biſhops, and ſent thither to convert the Country and ſettle Churches among them: Which therefore we need not doubt, were of the ſame Species with thoſe in *Egypt* and the reſt of the World. For *Axumis* was not the only place that had a Biſhop. For *Palladius* mentions one *Moſes* [*d*] Biſhop of *Adulis*, which was another City of *Ethiopia*. And in his Life of St. *Chryſoſtom* [*e*] he alſo ſpeaks of one of his own Name, *Palladius* Biſhop of the *Blemyes*, which were a People of *Ethiopia*, adjoyning to *Egypt*, as *Strabo* and *Pliny* and other Geographers inform us. Biſhop *Pearſon* gives ſome other Proofs, out of *Cedrenus* and the *Arabick* Canons of the *Nicene* Council, and their ancient Liturgies, that they had Biſhops in that Country ever ſince this their firſt Converſion. But nothing more particular occurring concerning their Dioceſes, for want of better Light we can give no farther Account of them. And for the ſame Reaſon I muſt omit ſeveral other Eaſtern Nations, as the *Parthians*, and *Indians* about *Ganges*, which were converted by St. *Thomas* the Apoſtle; and the *Iberians* and other Nations lying upon the *Caſpian*-ſea, which *Ruffin* [*f*] ſays, were converted firſt by a Captive Woman in the time of *Conſtantine*. Ancient Hiſtory affords us but ſlender Accounts of the Original of theſe Churches, and leſs of the Conſtitution and Settlement of them. So that taking our leave of theſe far diſtant Regions, we will come next to a Part of the World which is better known, which

[*d*] Pallad. de Gentibus Indiæ. [*e*] Pallad. vit. Chryſoſt. [*f*] Ruffin. Lib. 1. c. 10.

which is the Patriarchate of *Constantinople*, under which were anciently comprehended all the Provinces of *Thrace* and *Asia Minor*, except *Isauria* and *Cilicia*, which always belong'd to the Patriarch of *Antioch*. I shall first speak of *Asia Minor*, and then proceed to the *Europæan* Provinces, taking each Country as they lie in their Natural Order.

CHAP. III.

A Continuation of this Account in the Provinces of Asia Minor.

Sect. 1. *Of the Extent of* Asia Minor *and the Number of Dioceses contain'd therein.*

TO understand the State of Diocesan Churches *in Asia Minor*, it will be proper before we descend to Particulars, to Examine the Extent of the Country in gross, and see how many Dioceses are to be found in the whole: For by this we may make an Estimate of them in general, allowing each Diocese its Proportion upon an equal Distribution of the Country into so many Parts as there were Dioceses in it. Not that they were really so equally divided: (For in summing up the Particulars we shall find here were some of the largest and some of the smallest Dioceses in the World:) But we may conceive them as equal, in order to make a Division of the whole Country at once among them. Now Dr. *Heylin* in his Geography [a] reckons the length of *Asia Minor* from the *Hellespont* to the River *Euphrates* to be 630 Miles; and

[a] Heylin Cosmogr. Lib. 3. p. 3.

ANTIQUORUM ASIÆ MINORIS EPISCOPATUUM GEOGRAPHICA Descriptio.

PONTUS EUXINUS
Chersonesus
Daphnusia
Byzantium
Bosphorus Thrac.
Chalcedon
Bithynia
Propontis
Nicomedia
Basilinopolis
Helenopolis
Claudiopolis als Bithynium
Heraclea Pontica
Tion
Amastris
Stephane
Iunopolis
Sinope
Gangra
Dadibra
Paphlagonia
Sora
Halys Fl.
Amisus
Iris Fl.
Cerasus
Pharnacia
Pitiusa
Polemonium
Trapezus
Thermodon Fl.
Pontus Polemoniacus
Iberea
Androsia
Amasia
Moniacus
Neocesarea
Satala
Comanapontica
Zelus
Nicopolis
Pontus
Sebastopolis
Armenia Prima
Berisse
Sebaste
Camuliana
Mons Antitaurus
Phuphena
Armenia
Arcas
Cappadocia
Cæsarea
Sassimi
Ciciſſa
Theodiopolis
Melas Fl.
Melitene
Tyana
Cappadocia Secunda
Prima
Nyssa
Zoropassus
Ariarathia
Nosalene
Comana Cappadocia
Arabissus
Cocussum
Dalisandus
Cybistra
Laranda
Hyda
Barratha
Derbe
Paralais
Iconium
Isaura
Berinopolis
Antiochia
Pisidia
Adada
Falbonda
Pednelissus
Maximianopolis
Sinnum
Palæpolis
Commacu
Cassee
Selga
Pamphylia
Perga
Aspendus
Eurymedon Fl.
Colobrassus
Cotana
Lyrbe
Cestrus Fl.
Corycus
Tarsus
Sebaste
Patriarchatus Antiochenus
Pars
Mare Cilicium
Salamis
Cyprus In.
Mare Pamphylium
Rhodus In. & V.
Mare Rhodium
Carpatus In
Astypalæa In.
Cnidus
Ceramus
Laryma
Halicarnassus
Myndus
Caunus
Calinda
Tolmessus
Xanthus Fl.
Antiphellus
Patara
Phellus
Olympus
Phaselis
Attalia
Olbia
Sida
Termessus
Oenoanda
Balbura
Lagania
Dioszanda
Corydalla
Myra
Limyra
Primopolis
Arneae
Corbasa
Seleucia
Lycia
Caria
Miletus
Cyhira
Alinda
Iasus
Bargillia
Erisy
Stauropolis
Latmi
Amyzon
Alabanda
Mastaura
Zenopolis
Nysa
Acrassus
Rhodia
Marcia
Titua
Eudoxias
Ariassus
Semnesu
Pisinda
Synnada
Augustopolis
Cinaborium
Laodicea
Hadrianopolis
Sinianda
Eudoxiopolis
Misthium
Lystra
Sauatra
Canna
Onasada
Parnassus
Cappadocia Tertia
Doara
Mocissus
Nazianzum
Colonia
Hydmatus
Perta
Prepenissus
Pelta
Stectorium
Illuzi
Gelbium
Phrygia Pacatiana
Hierapolis
Sozopolis
Anastasiopolis
Tripolis
Laodicea
Thyatira
Sardis
Lydia
Philadelphia
Acrasus Fl.
Hermus Fl.
Caystrus Fl.
Cayster Fl.
Mæander Fl.
Phrygia Hellespontus
Phrygia Salutaris
Phrygia Prima
Phrygia
Dorylæum
Midæum
Nacolia
Cotiæum
Docimæum
Prymnesia
Eucarpia
Bryzon
Eumenia
Tiberiopolis
Apollonia
Synaus
Egara
Otrum
Amorium
Polybotus
Hipsus
Trocmi
Galatia Secunda
Orsistus
Galatia Prima
Ancyra
Pessinus
Aspona
Tabia
Tauium als
Andrapa
Carissa
Pompeiopolis
Anastasiopolis
Iuliopolis
Berin
Sangarius Fl.
Gangra
Germa
Pataauium
Aristia
Dablis
Prusa Hadriana
Nicea
Apamea
Cius
Prusa
Lopadus Fl.
Rhyndacus Fl.
Lampsacus
Abydus
Parium
Cyzicus
Dardanum
Sestos
Barce
Ilium
Troas
Adriana
Andera
Antandrus
Assus
Methymna
Lesbos
Mytilene
Cuma
Phocæa
Smyrna
Clazomenæ
Erythræ
Lebedus
Teos
Colophon
Ephesus
Magnesia
Priene
Icaria In.
Samus In. & V.
Chios In. & V.
Cyclades
Leria In.
Coin & V.
Insulæ
Astypalæa In.
Carpatus In
Carpathus
Lydia
Caria
Phrygia Pacatiana
Phrygia Hellespontus
Phrygia Salutaris
Phrygia Prima
Lycia
Pamphylia
Pisidia
Galatia Secunda
Galatia Prima
Pontus Polemoniacus
Armenia Prima
Cappadocia
Cappadocia Secunda
Cappadocia Prima
Armenia
Cappadocia Tertia
Patriarchatus Antiochenus
Pars
Cyprus In.
Mare Cilicium
Mare Pamphylium
Mare Rhodium

and the breadth from *Sinus Iſſicus* in *Cilicia* to *Trabezond* in *Pontus* to be 210 Miles. The ancient Geographers *Strabo* [*b*] and *Pliny* [*c*] make it almoſt 200 Miles more in length. But then their Accounts are taken from ſome ancient *Periplus* or Sea-Voyage, which never proceeds in a direct Line, but takes in the bendings and windings of the Sea, which may eaſily ſtretch 600 to 800 Miles: So that the Accounts may be the ſame, when allowance is made for the exceſſes of one way of Meaſuring above the other. As to the breadth, *Pliny*'s Account is rather leſs: For he makes it but bare 200 Miles [*d*] from *Sinus Iſſicus* to the *Euxin*-Sea. But then he ſays, this was the narroweſt Part of it, where the two Seas almoſt made it a *Peninſula*. And it is certain in other Parts it was much broader. For *Strabo* [*e*] reckons the breadth of *Cappadocia* only from *Pontus* to Mount *Taurus* 1800 Stadia, which is above 200 Miles: And yet *Caſaubon* [*f*] ſuppoſes, that by *Pontus* he does not mean the *Pontus Euxinus*, but the Province of *Pontus*, which was to be added to the breadth of *Aſia* on one ſide of *Cappadocia*, as *Cilicia* was on the other. So that we can hardly ſuppoſe the breadth of *Aſia*, taking one Part with another, to be leſs than 300 Miles. Now this was divided by the *Romans* into two large Civil Dioceſes, the *Aſiatick* and the *Pontick*, each of which had 10 or 11 Provinces in them, and every Province ſeveral Cities and Epiſcopal Dioceſes, beſide thoſe of *Iſauria* and *Cilicia*, which are reckon'd to the *Oriental* Dioceſe, and were under the Patriarch of *Antioch*. *Chriſtopherſon* in his Tranſlation of *Theodoret*, makes a ſtrange miſtake

[*b*] Strabo, Lib. 12. p. 547, & 548. [*c*] Plin. Lib. 6. c. 2. [*d*] Plin. Lib. 6. c. 2. [*e*] Strabo, Lib. 12. p. 539. [*f*] Caſaub. in Loc.

ſtake concerning theſe Biſhopricks. For whereas *Theodoret* ſays, That *Aſia* or the *Aſiatick* Dioceſe was ὑπὸ ἑνδεκα ἀρχόντων, under Eleven Civil Prefects [g], he tranſlates it, *Undecim Antiſtites*, as if there had been but Eleven Biſhops in all the *Aſiatick* Dioceſe; and only as many in the *Pontick* Dioceſe, becauſe *Theodoret* ſays, it had ἰσαρίθμους ἡγεμένας, the ſame number of Governors: whereas *Theodoret* is not ſpeaking of Eccleſiaſtical Governors but Civil Governors of Provinces; whereof there was the Number *Theodoret* ſpeaks of in each of thoſe Dioceſes; But Biſhopricks were abundantly more numerous: For ſome ſingle Provinces had above Forty, and in the whole Number they were according to *Carolus a Sancto Paulo*'s *reckoning* 388, *viz.* In *Aſia* 42. *Helleſpont* 19. *Phrygia Pacatiana Prima* 29. *Pacatiana altera* 5. *Phrygia Salutaris* 20. *Lydia* 24. *Caria* 25. *Lycia* 28. *Pamphylia prima* 12. *Pamphylia ſecunda* 24. *Piſidia* 19. *Lycaonia* 19. *Cappadocia prima* 6. *Cappadocia ſecunda* 6. *Cappadocia tertia* 5. *Armenia prima* 5. *Armenia ſecunda* 10. *Galatia prima* 7. *Galatia ſecunda* 4. *Pontus Polemoniacus* 6. *Elenopontus* 6. *Paphlagonia* 5. *Honorias* 5. *Bithynia prima* 14. *Bithynia ſecunda* 4. *Cilicia prima* 7. *Cilicia ſecunda* 9. *Iſauria* 23. In the latter *Notitia*, which the Reader will find at the end of this Book, the Number is a little increas'd to 403. For though ſome Provinces decreas'd, yet others increas'd in their Numbers, ſo that in the VIIIth Century we find 15 Dioceſes more than were in former Ages, which is no great Alteration in ſuch a multitude, conſidering what great Additions have been made in ſome other Countries in compariſon of this. Now then, ſuppoſing 400 Dioceſes to have been in a Country 600 Miles in length and 300 in breadth, let us examine how

[g] Theod. Lib. 5. c. 28.

how much upon an equal Diſtribution will fall to every Dioceſe. And it appears upon an exact Computation, that ſuppoſing there had been 450 Dioceſes, there would have been 20 Miles to each Dioceſe: And conſequently, there being not ſo many by 50, every Dioceſe muſt have ſo much the more upon an equal Diſtribution. But then it muſt be own'd, that the Diſtribution was generally unequal in this Country: For the Biſhopricks of the *Pontick* Provinces were for the moſt part very large, and thoſe of the *Aſiatick* Provinces conſequently the ſmaller upon that Account and abundantly more numerous: So that here the Reader may view the largeſt and ſmalleſt Dioceſes in the World together, and yet the ſame Species of Epiſcopacy maintain'd in all without Diſtinction.

Sect. 2. *Of* Cappadocia *and* Armenia Minor.

To begin with the *Pontick* Provinces: *Cappadocia* was a very large Country, and had but few Biſhopricks. *Strabo* [*h*] reckons it 3000 Stadia in length, that is, 375 Miles: But then he takes it in a larger ſenſe than we do now, as including all from the Provinces of *Lycaonia* and *Phrygia* to the *Euphrates*; which takes in *Armenia Minor* as well as *Cappadocia*: For anciently they were all one Kingdom, though afterwards divided into Five Provinces, Three *Cappadocia's*, and *Armenia prima* and *ſecunda*. But now in all theſe Five Provinces there were not Thirty Dioceſes at firſt, and ſome of thoſe were new erected in the IVth Century, as *Saſima*, where *Gregory Nazianzen* was made Biſhop, which before belong'd either to *Cæſarea* the Metropolis of *Cappadocia prima*, from which it was an 100 Miles diſtant; or to *Tyana* the Metropolis

[*h*] Strabo Lib. 12. p. 539.

polis of *Cappadocia ſecunda*, from which it lay 32 Miles [*i*] as *Ferrarius* computes. This ſhews that theſe Dioceſes were of great Extent: But we have ſtill more certain Evidence of the thing: For *Gregory Nazianzen* [*k*] ſays, that St. *Baſil*, who was Biſhop of *Cæſarea*, had Fifty *Chorepiſcopi* under him; and *Baſil* himſelf often ſpeaks of his *Chorepiſcopi* [*l*] and Country-Presbyters and Deacons [*m*] under them: Which argues his Dioceſe to be of great Extent, though we cannot preciſely fix the Limits of it. And the paucity of Dioceſes in this Province argues the ſame. For by *Carolus a Sancto Paulo*'s Account, beſide *Cæſarea* the Metropolis of the firſt *Cappadocia*, there were but Five Biſhopricks more in that Province, *Nyſſa*, where *Gregory Nyſſen* was Biſhop, *Thermæ Regiæ*, *Camuliana* or *Juſtinianopolis Nova*, *Ciſciſſa*, and *Theodoſiopolis* at the time of the 6th General Council; which are the ſame that are mention'd in the later *Notitia's*, only *Methodiopolis* is put for *Theodoſiopolis Armeniæ*, to which Province the Council of *Chalcedon* aſcribes it. So that there were really never above Five Dioceſes in this Province, and two of thoſe, *Camuliana* and *Ciſciſſa*, erected after the Council of *Chalcedon*. For in the Synodical Epiſtle of this Province to the Emperor *Leo* at the end of that Council there are but two Biſhops ſubſcribe beſide the Metropolitan of *Cæſarea*, *viz.* The Biſhops of *Nyſſa* and *Thermæ*. *Sozomen* [*n*] ſpeaks of one *Prapidius*, Governor of St. *Baſil*'s Hoſpital (call'd *Baſilias* from its Founder) who was likewiſe a Biſhop that had ſeveral Villages under his Juriſdiction. But whether his Dioceſe was in this *Cappadocia* is uncertain.

The

[*i*] Ferrar. Lexic. Geograph. voce, Saſima. [*k*] Naz. Carm. de Vita ſua. [*l*] Baſil. Ep. 181. [*m*] Baſil. Ep. 412. [*n*] Sozom. Lib. 6. c. 34.

The 2d *Cappadocia*, which was made by a Diviſion of the Province in the time of St. *Baſil*, had according to *Carolus a Sancto Paulo*'s Account Six Dioceſes, *Tyana* the Metropolis, *Saſima*, *Juſtinopolis*, *Aſuna*, *Fauſtinopolis*, and *Cybiſtra*. But as *Holſtenius* [o] has obſerv'd, two of theſe are miſtaken. For there never was any ſuch City as *Aſuna*, which is only a corruption in the *Latin* Editions of the Councils for *Saſima*; it being in the *Greek*, ἐπίσκοπος σασίμων, Biſhop of *Saſima*. And *Juſtinopolis* was only another Name for *Mociſſus*, which *Juſtinian* having advanc'd to be a Metropolis in the 3d *Cappadocia*, ſtyl'd it by his own Name *Juſtinianople*. So that there were really no more than Four Dioceſes in this Province, and one of them, *Saſima*, but of late erection. This was alſo but an obſcure Village, σήνον κωμύδειον *Nazianzen* [p] himſelf calls it. So that the three ancient Dioceſes muſt be of very large Extent, though we have no farther Account of them, ſave that *Paſa* a Village 12 Miles diſtant from *Tyana*, is ſaid to be in that Dioceſe [q] by one *Euphrantas* in the 5th General Council, and *Saſima* was originally part of the ſame Dioceſe, though 32 Miles diſtant from the Cathedral. Which ſufficiently demonſtrates the largeneſs of Dioceſes in this Province.

The third *Cappadocia* had never above Five Biſhopricks, *Mociſſus*, *Nazianzum*, *Colonia*, *Parnaſſus*, and *Doara*. Of theſe *Mociſſus* was the Metropolis, which owed its Honour to *Juſtinian*, who dignify'd it with the Title of a Metropolis, and as *Procopius* [r] informs us, gave it his own Name *Juſtinianople*; by which Title *Peter* Biſhop of the Place ſubſcribes himſelf

[o] Holſten. Annot. Geograph. p. 157. [p] Naz. Carm. de Vita ſua. [q] Conc. Gener. 5. Collat. 5. Conc. Tom. 5. p. 478. [r] Procop. de Adific. Juſtin. Lib. 5. p. 48.

polis of *Cappadocia ſecunda*, from which it lay 32 Miles [*i*] as *Ferrarius* computes. This ſhews that theſe Dioceſes were of great Extent: But we have ſtill more certain Evidence of the thing: For *Gregory Nazianzen* [*k*] ſays, that St. *Baſil*, who was Biſhop of *Cæſarea*, had Fifty *Chorepiſcopi* under him; and *Baſil* himſelf often ſpeaks of his *Chorepiſcopi* [*l*] and Country-Presbyters and Deacons [*m*] under them: Which argues his Dioceſe to be of great Extent, though we cannot preciſely fix the Limits of it. And the paucity of Dioceſes in this Province argues the ſame. For by *Carolus a Sancto Paulo*'s Account, beſide *Cæſarea* the Metropolis of the firſt *Cappadocia*, there were but Five Biſhopricks more in that Province, *Nyſſa*, where *Gregory Nyſſen* was Biſhop, *Thermæ Regiæ*, *Camuliana* or *Juſtinianopolis Nova*, *Ciſciſſa*, and *Theodoſiopolis* at the time of the 6th General Council; which are the ſame that are mention'd in the later *Notitia's*, only *Methodiopolis* is put for *Theodoſiopolis Armeniæ*, to which Province the Council of *Chalcedon* aſcribes it. So that there were really never above Five Dioceſes in this Province, and two of thoſe, *Camuliana* and *Ciſciſſa*, erected after the Council of *Chalcedon*. For in the Synodical Epiſtle of this Province to the Emperor *Leo* at the end of that Council there are but two Biſhops ſubſcribe beſide the Metropolitan of *Cæſarea*, *viz.* The Biſhops of *Nyſſa* and *Thermæ*. *Sozomen* [*n*] ſpeaks of one *Prapidius*, Governor of St. *Baſil*'s Hoſpital (call'd *Baſilias* from its Founder) who was likewiſe a Biſhop that had ſeveral Villages under his Juriſdiction. But whether his Dioceſe was in this *Cappadocia* is uncertain.

The

[*i*] Ferrar. Lexic. Geograph. voce, Saſima. [*k*] Naz. Carm. de Vita ſua. [*l*] Baſil. Ep. 181. [*m*] Baſil. Ep. 412. [*n*] Sozom. Lib. 6. c. 34.

The 2d *Cappadocia*, which was made by a Diviſion of the Province in the time of St. *Baſil*, had according to *Carolus a Sancto Paulo*'s Account Six Dioceſes, *Tyana* the Metropolis, *Saſima*, *Juſtinopolis*, *Aſuna*, *Fauſtinopolis*, and *Cybiſtra*. But as *Holſtenius* [o] has obſerv'd, two of theſe are miſtaken. For there never was any ſuch City as *Aſuna*, which is only a corruption in the *Latin* Editions of the Councils for *Saſima*; it being in the *Greek*, ἐπίσκοπος σασίμων, Biſhop of *Saſima*. And *Juſtinopolis* was only another Name for *Mociſſus*, which *Juſtinian* having advanc'd to be a Metropolis in the 3d *Cappadocia*, ſtyl'd it by his own Name *Juſtinianople*. So that there were really no more than Four Dioceſes in this Province, and one of them, *Saſima*, but of late erection. This was alſo but an obſcure Village, χῶμον κωμύδριον *Nazianzen* [p] himſelf calls it. So that the three ancient Dioceſes muſt be of very large Extent, though we have no farther Account of them, ſave that *Paſa* a Village 12 Miles diſtant from *Tyana*, is ſaid to be in that Dioceſe [q] by one *Euphrantas* in the 5th General Council, and *Saſima* was originally part of the ſame Dioceſe, though 32 Miles diſtant from the Cathedral. Which ſufficiently demonſtrates the largeneſs of Dioceſes in this Province.

The third *Cappadocia* had never above Five Biſhopricks, *Mociſſus*, *Nazianzum*, *Colonia*, *Parnaſſus*, and *Doara*. Of theſe *Mociſſus* was the Metropolis, which owed its Honour to *Juſtinian*, who dignify'd it with the Title of a Metropolis, and as *Procopius* [r] informs us, gave it his own Name *Juſtinianople*; by which Title *Peter* Biſhop of the Place ſubſcribes himſelf

[o] Holſten. Annot. Geograph. p. 157. [p] Naz. Carm. de Vita ſua. [q] Conc. Gener. 5. Collat. 5. Conc. Tom. 5. p. 478. [r] Procop. de Adific. Juſtin. Lib. 5. p. 48.

himſelf [*s*] in the Council under *Mennas*. *Doara* was but a Village, as *Holſtenius* [*t*] obſerves out of St. *Baſil*, who ſtyles it [*u*] κώμην Δώαρα. And *Nazianzus* was but a ſmall City, as *Gregory Nazianzen* himſelf [*w*] ſtyles it: But they muſt have large Dioceſes, elſe the other three muſt be ſo much the larger for it. For Geographers place them at a conſiderable diſtance from one another. *Nazianzus* had its *Choreſpiſcopi*, ſometimes mention'd in *Gregory Nazianzen*'s Epiſtles [*x*], which is an Argument that it had a large Country-Region.

In *Armenia prima*, *Carolus a Sancto Paulo* could find but Five Biſhopricks, *Sebaſtea* the Metropolis, *Sebaſtopolis*, *Nicopolis*, *Satala* and *Beriſſe*. And the later *Notitia's* add but one more, *Colonia*, which is alſo reckon'd to *Cappadocia tertia*, unleſs there were two of the ſame Name in thoſe Provinces. In the 2d *Armenia* he augments the number to Ten, *Melitene* the Metropolis, *Arca*, *Comana*, *Arabiſſus*, *Cucuſus*, *Ariarathia*, *Amaſa*, *Zelona*, *Sophene*, *Dioſpontum*. But *Holſtenius* in his Animadverſions upon the Place [*y*] obſerves that Four of theſe are to be ſtruck out of the Account: For *Amaſa* or *Amaſia*, belong'd to *Hellenopontus*; and *Zelona*, was no other than *Zela* in the ſame Province; *Sophene* belong'd to *Armenia Major*; and *Dioſpontum* was not the Name of a Biſhoprick, but only an old Name for the Province of *Hellenopontus*. And his Conjecture is confirm'd by the later *Notitia's*, which Name the Six firſt of theſe Dioceſes, but none of thoſe Four, under the Title of

[*s*] Concil. ſub Menna. Act. 2. [*t*] Holſten. Annot. Geograph. p. 159. [*u*] Baſil. Ep. 10. [*w*] Naz. Orat. 19. de Laud. Patris. T. 1. p. 310. [*x*] Naz. Ep. 88. [*y*] Holſten. Annot. Geograph. p. 161. Id. Annot. in Ortelium, p. 172. *Obſerves out of* Antonines's Itinerary, *that* Sebaſtea *and* Sebaſtopolis *were* 36 *Miles diſtant from each other.*

of *Armenia Minor*. So that in all theſe Five Provinces upon an exact Computation, there were not above 24 Dioceſes in the whole: Some of them therefore muſt be very large in a Country of 300 Miles Extent.

Sect. 3. *Of* Pontus Polemoniacus.

The next Province to theſe upon the *Euxine*-Sea, was *Pontus Polemoniacus*, ſo call'd from *Polemonium* a chief City in the Province; beſide which and *Neocæſarea* the Metropolis, there were but three other Biſhopricks, *Trapezus*, *Ceraſus*, and *Comana*: All which lay at a great diſtance from one another. *Polemonium*, *Ceraſus* and *Trapezus*, lay in a Line on the Sea-coaſt: And by *Pliny*'s reckoning [z] *Polemonium* and *Trapezus* were 155 Miles diſtant from each other, and *Ceraſus* lay in the middle between them. *Neocæſarea* was 100 Miles within Land, and *Comana* 60 from it. *Juſtinian* [*] mentions theſe Five Cities in one of his Novels, and ſays, there were no more in the Province. For *Pitius* and *Sebaſtopolis* were not Cities, he ſays, but only Caſtles: And as *Holſtenius* [†] obſerves, they were not properly of this Province, but lay in *Solo Barbarico*, and were only Appendages to this Province, becauſe they could not conſtitute a Province of themſelves. So that though *Carolus a Sancto Paulo* make *Pitius* a ſixth Biſhoprick of this Province, yet the later *Notitia's* leave it out of the number, and only retain the Five firſt mention'd. Which ſhews, that for 800 Years there never was any Alteration made in this Province, nor more Epiſcopal Dioceſes erected, than there were Imperial Cities, though they lay at ſo great a diſtance from one another.

[z] Plin. Lib. 6. c. 4. [*] Juſtin. Novel. 28. in Præfat. [†] Holſten. Annot. Geograph. p. 164.

Sect. 4. *Of* Helenopontus.

The next Province to this on the Sea-Coaſt, was *Helenopontus*, which had only Six Biſhopricks at the time of the Council of *Chalcedon*, *Amaſea*, the Metropolis, *Amiſus*, *Sinope*, *Iborea*, *Zela*, and *Andrapa*, as appears from the Synodical Epiſtle of the Biſhops of this Province [*a*] to the Emperor *Leo*: And there was but One more added in After-ages. Of theſe *Amiſus* and *Sinope* lay upon the Sea-coaſt at a great diſtance from one another. For *Pliny* ſays, *Amiſus* lay in the Way between *Polemonium* and *Sinope*, 120 Miles from *Polemonium* [*b*], and 130 from *Sinope* [*c*]. Which comes pretty near the Account of *Strabo*, who reckons it 900 Stadia, or 112 Miles from *Amiſus* [*d*] to *Sinope*. He alſo ſpeaks of *Armena* a Village of *Sinope* [*e*] 50 Stadia from it. And of *Amaſea*, the Place of his Nativity, he gives a more particular Account, telling us, that it had a very large Territory one way, which for the Number of Villages in it was call'd χιλιόκωμον πεδίον [*f*], the Country of a Thouſand Villages. This was an In-land City, reckon'd by ſome an 100 Miles from Sea. *Zela* was as far from *Amaſea*. So that without all doubt theſe were Dioceſes of the largeſt Size, ſince the Cities lay ſo remote from one another.

Sect. 5. *Of* Paphlagonia *and* Galatia.

Next to *Helenopontus* on the Sea-coaſt lay the Province of *Paphlagonia*, in which *Carolus a Sancto Paulo* reckons Five Biſhopricks, *Gangra* the Metropolis, *Sora*, *Junopolis*, *Pompeiopolis*, and *Amaſtris*. To which *Holſtenius* has added *Dadibra* whoſe Biſhop *Polychronius* ſubſcrib'd in the Council

[*a*] Append. Concil. Chalced. cap. 53. Conc. T. 4. p. 96[illegible] [*b*] Plin. Lib. 6. c. 4. [*c*] Ibid. c. 2. [*d*] Strabo Lib. 12 p. 547. [*e*] Strabo Ibid. p. 545. [*f*] Ibid. p. 561.

Council of *Chalcedon* [g] by *Peter* the Metropolitan of *Gangra*. In the following Ages the Number decreas'd; for there is no mention of *Pompeiopolis* or *Amastris* in the later *Notitia's* of the Church. Among these *Gangra* is noted by St. *Basil* [h] as a Place that had several Churches and Altars in it. *Amastris* was a large City, which grew out of Four others adjoyning to it, *Sesamus*, *Cytorus*, *Cromna*, and *Teius*, as *Ferrarius* observes, who [i] makes it to be 68 Miles from *Heraclea* in the next Province of *Honorias*. And all the rest seem to have been at as great Distances from each other.

On the South of *Paphlagonia* lay *Galatia*, an Inland Country, having *Cappadocia* on the East, and *Phrygia* on the West. This by the *Romans* was divided into Two Provinces, *Galatia prima*, and *secunda* or *Salutaris*. In the first there were Seven Bishopricks, *Ancyra* the Metropolis, *Tabia*, *Heliopolis*, or *Juliopolis*, *Aspona*, *Cinna*, *Berinopolis*, and *Anastasiopolis*. The last of which seems to be erected in the latter end of the VIIth Century only: for there is no mention of it till the 6th general Council of *Constantinople An.* 681. The *Greek Notitia's* add but One more, *Mizzi*, retaining all the other old Names; which shews, that little Alteration was made in this Province for the space of Eight Ages in the Church. The other *Galatia* had originally but Four Dioceses, *Pissinus*, *Orcistus*, *Peteneſſus*, and *Trochmada* or *Trochmi*: But the Number was doubled in After-ages, as appears from the *Notitia* at the end of this Book, which adds, *Eudoxias*, *Mericium*, and *Therma* or *Germocolonia*, and *Justinianopolis*, otherwise call'd *Spalea*. Now *Galatia* was a large Country, and the

[g] Concil. Chalced. Act. 6. [h] Basil. Ep 73. [i] Ferrar. voce Amastris.

Dioceſes (even when theſe Four laſt mention'd were added) were ſtill of great Extent. For *Baudrand* [*k*] obſerves that *Peſſinus* was 50 Miles from *Ancyra*, and 30 from *Therma*, by which we may gueſs at the diſtance of other Places. *Carolus a Sancto Paulo* places *Cinna* pretty near *Ancyra*; but *Baudrand* removes it to the Southern Borders of *Galatia* nearer *Synada* in *Phrygia* [*l*]. And *Ferrarius* computes *Aſſona* to be 64 Miles from *Ancyra* Eaſtward. *Berinopolis* and *Juliopolis* ſeem to have been almoſt as much to the Weſt. Which leaves room for the Territory of *Ancyra* to be ſufficiently large, though I find no particular Account given of it, nor of ſome other Places in theſe two Provinces of *Galatia*.

Sect. 6. *of* Honorias.

Next to *Paphlagonia* on the Sea-coaſt lay the Province of *Honorias*, or *Pontus Honorij*, ſo call'd by *Theodoſius* the Emperor in honour of his Son *Honorius*. This was divided from *Bithynia* by the River *Sangarius*, and from *Paphlagonia* by the River *Parthenius*. Here were anciently Five Biſhopricks, and the later *Notitia's* have but Six, *Claudiopolis*, *Heraclea*, *Pruſias*, *Tium*, *Cratea*, *Adrianopolis*, which laſt is not to be met with in the Subſcriptions of any ancient Council. Of theſe, *Tium* and *Heraclea* lay upon the *Euxine*-Sea, 38 Miles diſtant from each other, as *Pliny* [*m*] informs us. *Claudiopolis* was at as great diſtance from them in the middle of the Province; *Baudrand* [*n*] ſays it was above 30 Miles from *Heraclea*. So that we may judge of *Cratia*, otherwiſe call'd *Flaviopolis*, and of *Pruſias*, by what we have diſcover'd of the former. All theſe Cities are ſometimes reckon'd to *Bithynia*, becauſe *Honorias* was anciently

[*k*] Baudrand. Lexic. voce, Peſſinus. [*l*] Baudrand. voce, Cinna. [*m*] Plin. Lib. 6. c. 1. [*n*] Baudrand. voce, Claudiopolis.

ciently part of *Bithynia*, till *Theodosius* made a distinct Province of it.

Sect. 7. *Of* Bithynia Prima *and* Secunda.

But after the Separation was made, *Bithynia* was again divided into Two Provinces. In the first of which *Carolus a Sancto Paulo* reckons Fourteen Dioceses. 1 *Nicomedia* the Metropolis. 2 *Chalcedon.* 3 *Prusa ad Olympum.* 4 *Prænetum.* 5 *Helenopolis.* 6 *Basilinopolis.* 7 *Apollonias.* 8 *Hadriana.* 9 *Cæsarea, al. Smyrdiana.* 10 *Arista.* 11 *Patavium.* 12 *Dablis.* 13 *Neocæsarea.* 14 *Cius.* In the other *Bithynia* only Four. 1 *Nicæa*, where the famous Council of *Nice* was held, the Metropolis of this Province. 2 *Apamea.* 3 *Linoe.* 4 *Gordus.* And the later *Notitia* of *Leo Sapiens* makes but One more in both Provinces, though some new Names of Places are inserted. Among these I observe the City of *Nice* had a large Diocese: For several Regions belonging to it are mention'd in the Council of *Chalcedon*, in a famous Dispute between the Two Metropolitans of *Nicomedia* and *Nice*, both laying Claim to the Diocese of *Basilinopolis*, as one of their Suffragans. *Anastasius* Bishop of *Nice* Pleaded, That *Basilinopolis* [o] was once but a Region belonging to *Nice*, as *Tacteus* and *Doris* then were, till *Julian* or some other Emperor made it a City, setting up a *Curia* or Civil Magistracy therein, upon which it became also a Bishop's See, according to the known Rule and Practice of the Church. So that the Diocese of *Nice* was once so large, as to have another Diocese taken out of it, and yet there remain'd several Regions belonging to it. The like may be collected from its distance from other Places. *Pliny*

 [p] says,

[o] Conc. Chalced. Act. 13. ap. Crab. p. 918. Sicut Tacteus & Doris Regiones sunt sub Nicæa, sic fuit ante hoc Basilinopolis sub Nicæa, &c.

[p] says, It was 25 Miles from *Prusa*, and *Ferrarius* reckons 44 Miles from *Nicomedia*, but sets *Helenopolis* or *Drepanum* in the middle-way [q] between them. *Basilinopolis* by mistake is set by *Carolus a Sancta Paulo* at a greater distance from it, between *Nicomedia* and *Chalcedon*; but it must be nearer, having been once a Part of its Diocese, as was observ'd before. For other Places I find little Account of them in particular, save only that *Strabo* makes it 300 Furlongs or 37 Miles from *Nicomedia* to the Mouth of the River *Sangarius*, whereabout *Cius* stood; and *Ferrarius* computes 60 from *Nicomedia* to *Chalcedon* in all which Tract there were but these Three Dioceses, and One more call'd *Prænetum*; so that if we had a particular Account of *Nicomedia* and *Chalcedon* we might perhaps find them to have had Dioceses of as great Extent as any other. But *Apamea* and *Prusias*, *Baudrand* [r] says, were but 9 Miles distant from one another. For these lay in the Southern Parts of *Bithynia*, and were some of the last in the *Pontick* Civil Diocese toward the *Asiatick* Diocese where, as I observ'd before, the Cities were more numerous and thicker set together, and consequently the Episcopal Dioceses were generally less than in the other Provinces, as will appear by taking a distinct View of them in order as they lay.

Sect. 8. *Provinces in the* Asiatick *Diocese.*

Hellespontus.

In the *Asiatick* Diocese the first Province next adjoyning to *Bithynia* was *Hellespontus*, so call'd from the Straits of the Sea nam'd *Hellespont*, which was its Western Border. It was anciently Part of *Mysia* and *Phrygia Minor*, bordering on *Phrygia Major* Eastward, and

[p] Plin. Lib. 5. c. 32. [q] Ferrar. Lexic. voce, Nicæa Drepanum. [r] Baudrand. Lexic. voce, Apamea.

sia to the South. In this Province *Carolus a Sancto Paulo* has obſerv'd Nineteen Dioceſes in the ancient Councils. 1 *Cyzicus* the Metropolis. 2 *Germa.* 3 *Pæmanium.* 4 *Occa.* 5 *Bares.* 6 *Adrianotheræ.* 7 *Lampſacus.* 8 *Abydus.* 9 *Dardanum.* 10 *Ilium.* 11 *Troas* 12 *Melitopolis.* 13 *Adriana.* 14 *Scepſis.* 15 *Pionia.* 16 *Præconeſus.* 17 *Ceramus.* 18 *Parium.* 19 *Thermæ Regiæ.* But the laſt of them *Holſtenius* thinks is miſtaken for *Germa* by a corrupt Reading of the ancient Subſcriptions. The *Notitia* of *Leo Sapiens* has but Thirteen of theſe, ſo that Five of them were ſunk and united to others in the VIIIth Century. The greateſt diſtance, that I can find, of any of theſe Cities, was not above 20 Miles from one another. Which was the diſtance between *Cyzicus* and *Parium*, and *Lampſacus* and *Abydus*. But then, *Dardanum* was but 70 Furlongs or 8 Miles from *Abydus*; *Ilium* but 13 Miles from *Dardanum*; *Troas* but 27 Miles from *Abydus*, though *Pionia*, *Ilium*, *Bares*, and *Dardanum* lay between them. So *Præconeſus* was but a very ſmall Iſland, and *Pæmanium* a Caſtle once belonging to the Territory of *Cyzicus*, as *Ferrarius* has noted out of *Strabo*, *Stephanus*, and other ancient Writers.

Sect. 9. Aſia Lydiana, Proconſularis.

The two next Provinces I joyn together, becauſe we ſometimes find them under the common name of *Aſia Lydiana* or *Proconſularis*, under which Title Biſhop *Uſher* has a moſt accurate Diſſertation [s] upon them, where he diſtinguiſhes the ſeveral Acceptations of the Name *Aſia*, either for the greater *Aſia*, or *Aſia Minor*, or *Aſia proprie dicta*; which was the *Romans* firſt Conqueſts in *Aſia*, containing the Provinces of *Phrygia*, *Myſia*, *Caria* and *Lydia*; or laſtly, for *Aſia Lydiana* or *Proconſularis*, which was thoſe

[s] Uſſer. Diſquiſitio Geographica de Aſia Lydiana ſive Proconſulari.

2 Provinces which in *Conſtantine*'s diviſion are call'd diſtinctly *Aſia* and *Lydia*, as we here now take them. In this ſenſe we may call the former, *Aſia maxime propriè dicta*, which is bounded on the North by the Province of *Helleſpontus*, on the Eaſt by *Phrygia* and *Lydia*, on the South by the River *Mæander*, which ſeparates it from *Caria*, and on the Weſt by the *Ægean*-Sea. In it *Carolus a Sancto Paulo* has found Forty-two ancient Dioceſes. 1 *Epheſus* the Metropolis. 2 *Hypæpa*. 3 *Trallis*. 4 *Magneſia ad Mæandrum*. 5 *Elæa*. 6 *Adramyttium*. 7 *Aſſus*. 8 *Gargara*. 9 *Maſtaura*. 10 *Brullena, al. Priulla*. 11 *Pitane*. 12 *Myrrina*. 13 *Aureliopolis*. 14 *Nyſſa*. 15 *Metropolis*. 16 *Valentinianopolis*. 17 *Aninetum*. 18 *Pergamus*. 19 *Anæa*. 20 *Priene*. 21 *Arcadiopolis*. 22 *Nova Aula*. 23 *Ægea*. 24 *Andera*. 25 *Sion*. 26 *Fanum Jovis*. 27 *Colophon*. 28 *Lebedus*. 29 *Teos*. 30 *Erytræ*. 31 *Antandrus*. 32 *Pepere* or *Perpere*. 33 *Cuma* or *Cyme*. 34 *Aulium, al. Aulij Come vel Vicus*. 35 *Naulochus*. 36 *Palæopolis*. 37 *Phocæa*. 38 *Bargaza, al. Baretta*. 39 *Thymbria*. 40 *Clazomenæ*. 41 *Magneſia*. 42 *Smyrna*. To theſe *Holſtenius* adds Four more, *Evaza*, *Areopolis*, *Temnus* and *Argiza*. And Thirty-eight of theſe are the ſame that are mention'd in the *Notitia* of *Leo Sapiens* in the 7th Chapter of this Book. Now this was but a very ſmall Province for ſo many Dioceſes, if we examine either the whole Extent of it or ſome particular Dioceſes therein. The Extent of it in Length was from *Aſſus* near *Troas* to the River *Mæander*, or the Cities *Bargaſa* and *Sion*. Which was anciently the Country of *Jonia*, *Æolis* and part of *Myſia*, about 200 Miles in Length upon the *Ægean*-Sea. But the Breadth was nothing anſwerable to its Length, being not above 50 Miles, taking one Part with another. As to particular diſtances of Places, I find ſome of them thus noted by *Ferrarius* and *Baudrand*. *Aſſus* in the moſt Northern Borde

Border was 15 Miles from *Gargara*, and 30 from *Antandrus*; but *Anæa* and *Andera* lay between or near unto them. From *Antandrus* to *Adramyttium* is alſo reckon'd 30 Miles, but then *Tremenothyra* in *Phrygia* and *Nova Aula* in this Province come between them. On the ſame Shore we find *Naulochus* and *Pitane*, and then *Elea*, *Myrina* and *Cyme*, whereof *Myrina* was but 7 or 8 Miles from *Elea*, and *Cyme* the ſame diſtance, 60 Furlongs, from *Myrina*. Between *Pergamus* and *Cyme* is reckon'd 26 Miles, but the foremention'd Cities *Myrina* and *Elea*, with *Aminetum* and *Hierocæſarea*, lay between them. On the South of *Cyme* lay *Phocæa* 10 Miles from the Mouth of the River *Hermus*, and about the ſame diſtance from *Cyme*. From *Phocæa* to *Smyrna* is computed 25 Miles, and from *Smyrna* to *Colophon* 20 Miles, but *Lebedus* lay in the middle way between them. *Colophon* and *Metropolis* upon the *Cayſtrus* were each of them 20 Miles from *Epheſus*, and *Epheſus* ſeems not to have had any nearer Neighbour, unleſs it was *Priene* towards the River *Mæander*, from whence we may conclude, that *Epheſus* was the largeſt Dioceſe in all this Province. And by theſe few Hints we may judge of the general Extent of them.

In the other Province of *Lydia*, *Carolus a Sancto Paulo* reckons 26 Dioceſes. 1 *Sardis*, the Metropolis. 2 *Philadelphia*. 3 *Tripolis*. 4 *Thyatira*. 5 *Septe*. 6 *Gordus*. 7 *Trallis*. 8 *Silandus*. 9 *Mæonia*. 10 *Fanum Apollinis*. 11 *Moſtena*. 12 *Apollonia*. 13 *Attalia*. 14 *Bana*. 15 *Balandus*. 16 *Hierocæſarea*. 17 *Acraſſus*. 18 *Daldus*. 19 *Stratonicia*. 20 *Satala*. 21 *Gabala*. 22 *Heraclea*. 23 *Areopolis*. 24 *Hellene*. 25 *Sena*, *al. Setta*. 26 *Civitas Standitana*. To which *Holſtenius* adds Three more, *Maſtaura*, *Ceraſa*, and *Orcanis* or *Hircani*, which *Triſtan* and *Carolus a Sancto Paulo* both miſtake for a City ſomewhere among the *Hircanians*, but *Holſtenius* ſhews it belong'd to *Aſia Minor* and this

this Province of *Lydia*. I will not ſtand to examine the particular Bounds and Extent of Dioceſes throughout this Province; it being ſufficient to obſerve in general, that both it and *Aſia* put together, were not larger than the Provinces of *Pontus Polemoniacus* and *Helenopontus*; and yet there were not above Ten or Eleven Dioceſes in thoſe Two Provinces, whereas we have diſcover'd in theſe above Seventy-five, which is almoſt the Diſproportion of Eight to One, and fully makes out the Obſervation I at firſt made of *Aſia Minor*, That it had ſome of the greateſt and ſome of the ſmalleſt Dioceſes, quietly enjoying the ſame Form of Government together.

Sect. 10. *Of* Caria.

The next Province on the South of *Aſia* and *Lydia*, is *Caria*, bounded on the Eaſt with *Lycia*, and on the South and Weſt with the *Ægean*-Sea, having the Rivers *Mæander* and *Calbis* for its In-land Bounds. Here *Carolus a Sancto Paulo* has found Twenty-five Dioceſes. 1 *Aphrodiſias* the Metropolis. 2 *Stauropolis*. 3 *Cybira*. 4 *Heraclea Salbaci*. 5 *Apollonias*. 6 *Heraclea Latmi*. 7 *Tabæ*. 8 *Antiochia ad Mæandrum*. 9 *Neapolis*. 10 *Orthoſias*. 11 *Harpaſa*. 12 *Alabanda*. 13 *Stratonice*. 14 *Alinda*. 15 *Amyzon*. 16 *Jaſſus*. 17 *Bargyla*. 18 *Halicarnaſſus*. 19 *Larima*, al. *Halarima*. 20 *Cnidus*. 21 *Myndus*. 22 *Ceramus*. 23 *Anaſtaſiopolis*. 24 *Eriſa*. 25 *Miletus*. The *Notitia* of *Leo Sapiens* increaſes the Number to Thirty-one. *Miletus* was the Place whither St. *Paul* call'd the Elders of *Epheſus*, which was about 40 Miles diſtant from it. But ſeveral Dioceſes lay between them, as *Heraclea* near Mount *Lathmus*, which *Ferrarius* computes but Twelve Miles from *Miletus*, ſo alſo *Briullium*, *Sion* and *Arpaſa* in the ſame Coaſt toward *Epheſus*. On the South of *Miletus* the other way, we have *Jaſſus* 15 Miles from it, and

Tabæ

Tabæ plac'd between them. From *Jassus* to *Halicarnassus* is computed 55 Miles, but *Bargillia* and *Myndus* stand between them. From *Halicarnassus* to *Gnidus* is 30 Miles, but *Ceramus* is an intervening Diocese. And so the Reader may find all the Dioceses of this Province scarce exceeding the Compass of 10 or 15 Miles throughout. But this was Territory sufficient to make them exceed single Congregations, and we need not question but it was true of them all, what *Sozomen* (*Lib.* 5. *c.* 20.) particularly observes of *Miletus*, That in the time of *Julian* it had several Christian Oratories in its Neighbourhood. For he says, *Julian* sent Orders to the Governor of *Caria*, That whereas there were several Oratories or Churches built in Honour of the Martyrs near the Temple of *Didymæum*; (so the Temple of *Apollo* was call'd, that stood before *Miletus*;) he should, if they were cover'd and had Communion-Tables in them, burn them with Fire: Or, if they were half decay'd of themselves, he should take care utterly to demolish and destroy them. There were, it seems, Churches then in the Suburbs or Country-Region of *Miletus*, which *Julian* remembring what had lately happen'd to the Temple of *Apollo* at *Daphne* in the Suburbs of *Antioch*, was so careful to have destroy'd, because they were an Annoyance to his God.

Sect 11. *Of* Lycia.

The next Province to *Caria* on the Sea-coast is *Lycia*, where *Carolus a Sancto Paulo* reckons Twenty-eight Dioceses. 1 *Myra*, the Metropolis. 2 *Mastaura*. 3 *Telmessus*. 4 *Limyra*. 5 *Araxa*. 6 *Podalæa*. 7 *Sidyma*, *al. Diduma*. 8 *Olympus*. 9 *Zenopolis*. 10 *Tlos*. 11 *Corydalla*. 12 *Caunus*, *al. Acaleia*. 13 *Acarassus*. 14 *Xanthus*. 15 *Marciana*. 16 *Choma*. 17 *Phellus*. 18 *Antiphellus*. 19 *Phaselis*. 20 *Aucanda*. 21 *Eudoxias*. 22 *Patara*. 23 *Nysa vel Nesus*. 24 *Balbura*. 25 *OEneanda*. 26 *Bubon*,

26 *Bubon, al. Bunum.* 27 *Calinda.* 28 *Rhodia.* The *Notitia* of *Leo Sapiens* has moſt of the ſame Names and Eight more; for it makes the whole Number of Dioceſes Thirty-ſix. But the leſſer Number in ſo ſmall a Province is ſufficient to ſhew the narrow Extent of its Dioceſes in compariſon of thoſe of the *Pontick* Provinces. For this Province was not above 80 or 100 Miles Square, and the Cities therefore, one may eaſily conclude, lay pretty cloſe together. *Phellus* is reckon'd but 6 Miles from *Antiphellus* one way, and 10 from *Myra* the Metropolis another way. *Antiphellus* was 9 from *Patara*, and *Telmeſſus* and *Patara* ſcarce ſo much from *Xanthus*; for *Baudrand* reckons but 70 Furlongs. By which it is eaſy to make an Eſtimate of the remaining Cities of this Province, which lay about equal Diſtances from one another.

Sect. 12. Of Pamphylia prima *and* ſecunda.

The next Province on the ſame Shore, is *Pamphylia*, divided by the *Romans* into Two, call'd *Pamphylia prima* and *ſecunda*. In the 2d of them, which border'd upon *Lycia*, *Carolus a Sancto Paulo* reckons Twenty-ſix Dioceſes. 1 *Perga* the Metropolis. 2 *Termeſſus.* 3 *Eudoxias.* 4 *Maximianopolis.* 5 *Palæopolis.* 6 *Penteneſſus.* 7 *Diciozanabrus, al. Zenopolis.* 8 *Ariaſſus.* 9 *Pugla.* 10 *Adriana.* 11 *Attalia.* 12 *Magidis.* 13 *Olbia.* 14 *Corbaſa.* 15 *Lyſinia.* 16 *Cordylus.* 17 *Lagania.* 18 *Panemoticus.* 19 *Geone.* 20 *Commachum.* 21 *Silvium.* 22 *Piſinda, al. Sinda vel Iſinda.* 23 *Talbonda.* 24 *Unzela.* 25 *Gilſata.* 26 *Pella.* To which *Holſtenius* adds Five more, *Colobraſſus*, *Coraceſium*, *Senna*, *Primopolis*, and *Seleucia.* But Three of theſe are by *Carolus a Sancto Paulo* ſet in the other *Pamphylia* with Nine more, in this order. 1 *Sida* the Metropolis. 2 *Aſpendus.* 3 *Etene.* 4 *Erymne.* 5 *Caſſus.* 6 *Semneam*, which is the ſame with *Senna* before mention'd.

tion'd. 7 *Carallus.* 8 *Coraceſium*, mention'd before. 9 *Syſdra.* 10 *Lyrbæ.* 11 *Colibraſſus.* 12 *Selga.* To which Holſtenius adds *Cotana*, which makes the whole Number in theſe Two Provinces Forty-one. And the Number is ſome Evidence that they were comparatively but ſmall. Sometimes, as *Holſtenius* has obſerv'd, Two of them were united together. For in the Council of *Conſtantinople* under *Flavian*, one *Sabinianus* ſubſcribes himſelf Biſhop of *Eudocias*, *Termeſſus*, and *Jobia* [*]. Which we find in the firſt Seſſion of the Council of *Chalcedon.* And in the time of *Leo Sapiens* ſome more of them were united together; for his *Notitia* has but 36 Dioceſes in both the Provinces. Yet any of them ſingle were of a competent Extent, to Confute the Notion of thoſe who make Epiſcopal Dioceſes only Pariſh-Churches.

Sect. 13. *Of* Lycaonia.

On the North of *Pamphylia* more within Land, lay the Province of *Lycaonia*, where we find Nineteen Dioceſes. 1 *Iconium*, the Metropolis. 2 *Lyſtra.* 3 *Derbe*, all mention'd in the *Acts of the Apoſtles.* 4 *Onoſada, al. Uſada.* 5 *Amblada.* 6 *Honomada.* 7 *Laranda.* 8 *Baratta.* 9 *Hyda.* 10 *Sabatra* 11 *Canna.* 12 *Berinopolis.* 13 *Iliſtra.* 14 *Perte.* 15 *Arana, al. Baratta.* 16 *Iſaura.* 17 *Miſthium.* 18 *Corna.* 19 *Pappa.* To which *Holſtenius* adds another, call'd *Hydmautas*, or *Gadamautus* in the Acts of the Council of *Chalcedon.* But the *Notitia* of *Leo Sapiens* has but Fifteen.

Sect. 14. *Of* Piſidia.

In the next Province of *Piſidia*, *Carolus a Sancto Paulo* finds Twenty Dioceſes. 1 *Antiochia*, the Metropolis. 2 *Sagalaſſus.* 3 *Sozopolis.* 4 *Apamea.* 5 *Tityaſſus.* 6 *Baris.* 7 *Adriano-*

[*] Conc. Chalced. Act. 1. Tom. 4. p. 230.

7 *Adrianopolis.* 8 *Limenopolis.* 9 *Laodicea Combuſta.* 10 *Seleucia.* 11 *Adada.* 12 *Mallus.* 13 *Siniandus.* 14 *Metropolis.* 15 *Paralaus.* 16 *Bindeum.* 17 *Philomelium,* which ſome place in *Phrygia.* 18 *Proſtama.* 19 *Gortena.* 20 *Theodoſiopolis.* The *Notitia* of *Leo Sapiens* augments the Number to Twenty-three. I ſtand not to make any particular Remarks upon theſe Dioceſes, becauſe any Reader that knows theſe Two Provinces, will eaſily imagine they are not to be compar'd with the other Dioceſes in the Northern Parts of *Pontus.*

Sect. 15. Of Phrygia Pacatiana *and* Salutaris.

The laſt Provinces in the *Aſiatick* Dioceſe, are thoſe which the old *Greeks* and *Romans* call'd by one common Name *Phrygia Major,* but the *Roman* Emperors divided it at firſt into Two, and then into Three Provinces, one call'd *Phrygia Salutaris* from the Medicinal Waters found there, another *Phrygia Pacatiana,* or as ſome Books read it corruptly, *Capatiana,* and a 3d *Pacatiana ſecunda.* In *Phrygia Salutaris, Carolus a Sancto Paulo* reckons up Twenty Dioceſes. 1 *Synnada,* the Metropolis. 2 *Dorylæum.* 3 *Polybotus.* 4 *Nacolia.* 5 *Midaium.* 6 *Hipſus.* 7 *Prymneſia.* 8 *Myrum* or rather *Merum.* 9 *Eucarpia.* 10 *Lyſias.* 11 *Auguſtopolis.* 12 *Bryſum.* 13 *Otrum.* 14 *Stectorium.* 15 *Cinnaborium.* 16 *Amadaſſa.* 17 *Cotyaium.* 18 *Præpeniſſus.* 19 *Docimæum.* 20 *Amorium.*

In *Phrygia Pacatania prima,* he recounts Twenty-nine. 1 *Laodicea,* the Metropolis. 2 *Tiberiopolis.* 3 *Azana.* 4 *Itoana* or *Bitoana.* 5 *Ancyra Ferrea,* which *Holſtenius* obſerves to be ſometimes attributed to the Province of *Lydia* adjoyning. 6 *Cidiſſus.* 7 *Egara,* which *Holſtenius* corrects into *Aliana.* 8 *Pelte.* 9 *Apira.* 10 *Cadi.* 11 *Tranopolis vel Trajanopolis.* 12 *Sebaſta.* 13 *Eumenia.* 14 *Temenothyræ.* 15 *Aliona.*

15 *Aliona.* 16 *Trapezopolis.* 17 *Silbium.* 18 *Iluſa.* 19 *Nea.* 20 *Chæretapa.* 21 *Coloſſa*, now call'd *Chone.* 22 *Sinaus.* 23 *Philippopolis.* 24 *Themiſonium*, 25 *Sanis.* 26 *Acmonia.* 27 *Theodoſiopolis* 28 *Bleandrus.* 29 *Atanaſſus. Holſtenius* ſtrikes out one of the Number, for *Nea* is but a corruption of the *Greek*, for *Sanæa* or *Sanans*, as he ſhews, but he finds out another, call'd *Dioclia*, to ſupply its room.

In *Pacatiana ſecunda* there were but Five Dioceſes, being by much the leaſt of all the Provinces. 1 *Hierapolis*, the Metropolis. 2 *Dionyſiopolis.* 3 *Anaſtaſiopolis.* 4 *Moſynus.* 5 *Attudi.* But this Province being of later Erection, theſe Dioceſes are more commonly attributed to *Phrygia Pacatiana* without any Diſtinction. Now I obſerve of *Phrygia* in general, That ſome of its Dioceſes bordering upon *Galatia*, were like thoſe of *Galatia* and the other *Pontick* Provinces, of a larger Extent than the reſt about *Hierapolis* and *Laodicea*, which Two Metropolitical Sees were not at a very great diſtance from one another. *Ferrarius* in one Place ſays, but 6 Miles; but it ſeems to be a Typographical Error, for in another place he makes *Coloſſæ* [†] to be between *Hierapolis* and *Laodicea* upon the Confluence of the Rivers *Lycus* and *Mæander* at 20 Miles diſtance from them both. So that there muſt be a Miſtake one way or other. *Pliny* is very exact in deſcribing the Situation of *Laodicea* [*], for he ſays, it ſtood upon the *Lycus*, and had its Walls waſh'd alſo with the *Aſopus* and the *Caprus*: But yet he does not tell us how far the Confluence of theſe Rivers was from the Confluence of the *Lycus* with the *Mæander*, where

[†] Ferrar. Lexic. voce, Coloſſæ. [*] Plin. Lib. 5. c. 29. Celeberrima urbs Laodicea impoſita eſt Lyco flumini, latera alluentibus Aſopo & Capro.

where *Coloſſæ* ſtood. But it may be concluded, it was at no great diſtance from it, ſince all Authors agree, that *Laodicea* ſtood near the *Mæander*; and theſe Three Cities *Coloſſæ*, *Hierapolis*, and *Laodicea*, which St. *Paul* joyns together, are ſaid by *Chryſoſtom*, *Theodoret*, and others, to be very near each other. They who have opportunity to Conſult *Antonines*'s *Itinerary*, which at preſent I have not, may perhaps find them more exactly deſcrib'd, and limited with more certain Bounds than I can pretend to aſſign them. If the firſt Opinion of *Ferrarius* be true, and agreeable to *Antonine*, That they lay but 6 Miles aſunder; then it will readily be concluded, that the Dioceſes in this Part of *Phrygia*, were comparatively very ſmall, ſince by *Carolus a Sancto Paulo*'s Deſcription, *Itoana*, *Trapezopolis*, *Attudi*, *Moſynus*, and *Antioch* upon the *Mæander* in *Caria*, ſeem not to have been at much greater Diſtances from one another.

Sect. 16. *Of* Iſauria *and* Cilicia.

Beſide theſe ſeveral Provinces of the *Aſiatick* and *Pontick* Dioceſes in *Aſia Minor*, there were alſo Three Provinces in it which were reckon'd to the Eaſtern Dioceſe and the Patriarchate of *Antioch*, viz. *Iſauria*, *Cilicia prima*, and *Cilicia ſecunda*, which muſt be ſpoken of in this Place. *Iſauria* was anciently reckon'd only a Part of *Cilicia*, but from the time of *Conſtantine* both in the Civil and Eccleſiaſtical Account it was eſteem'd a diſtinct Province. *Carolus a Sancto Paulo* mentions Twenty-two Dioceſes. 1 *Seleucia*, the Metropolis. 2 *Celenderis*. 3 *Anemurium*. 4 *Lamus*. 5 *Antiochia ad Tragum*. 6 *Selinus*, *al. Trajanopolis*. 7 *Jotape*. 8 *Diocæſarea*. 9 *Philadelphia*. 10 *Domitiopolis*. 11 *Titopolis*. 12 *Hierapolis*. 13 *Nephelis*. 14 *Daliſandus*. 15 *Claudiopolis*, *al. Iſaura*. 16 *Germanicopolis*. 17 *Sbide*, *al. Iſis*. 18 *Ceſtrus*. 19 *Olbus*. 20 *Lybias*. 21 *Hermopolis*.

mopolis. 22 *Irenopolis.* To which *Holſtenius* adds Two more; *Charadra*, and *Lauzada*, which is ſometimes written corruptly *Vaſada* and *Nauzada*.

In *Cilicia prima* there were Eight Dioceſes. 1 *Tarſus*, the Metropolis. 2 *Pompeiopolis.* 3 *Sebaſte.* 4 *Coricus.* 5 *Adana.* 6 *Mallus.* 7 *Zephyrium.* and 8 *Auguſta*, added by *Holſtenius*, who ſhews it to be a diſtinct Place from *Sebaſte.*

In the other *Cilicia* there are reckon'd Nine. 1 *Anazarbus*, the Metropolis. 2 *Mopſueſtia.* 3 *Ægæ.* 4 *Epiphania.* 5 *Irenopolis.* 6 *Flaviopolis.* 7 *Caſtabala.* 8 *Alexandria*, now call'd *Scanderon.* 9 *Roſſus*, in the Confines of *Syria.* The greateſt part of theſe were large Dioceſes, like thoſe of *Syria*, as any One that computes the Diſtance between *Epiphania*, *Alexandria*, *Roſſus*, &c. will eaſily imagine.

Sect. 17. *Of* Lazica *or* Colchis.

Some reckon *Lazica*, which was anciently call'd *Colchis*, an Appendix to *Aſia Minor*, and therefore I mention it in this place. It is all the Country on the *Euxine*-Sea from *Trabezond* in *Pontus* to *Phaſis*, which *Strabo* reckons near 200 Miles. The Modern *Notitia's* ſpeak but of Five Dioceſes, but that of *Leo Sapiens* in *Leunclavius* has Fifteen. It was firſt made a *Roman* Province in the time of *Juſtinian*, who mentions the Cities [*] that were in it, *Petra* and *Juſtiniana*; with Four Caſtles, *Pitius*, *Sebaſtopolis*, *Archæopolis* and *Rhodopolis*, which had anciently been in the Hands of the *Romans*; and Four other Caſtles, *Scandias*, *Sarapenes*, *Muriſi-*, and *Luſieros*, which he had lately taken out of the Hands of the *Perſians.* Of theſe One is as ancient as the Council of *Nice*: For *Stratophilus* Biſhop of *Ptyuſium* or *Pitius* ſubſcribes there among the Biſhops

[*] Juſtin. Novel. 28.

ſhops of *Pontus Polemoniacus*, to which Province it was then annex'd, as lying in *Solo Barbarico*, and not conſtituting any other Province. In the 6th General Council there is mention of *Petra* and *Phaſis*, the Metropolis. And that is all the Account we have of them in the ancient Councils.

Sect. 18. *Of the Iſle of* Leſbos *and* the Cyclades.

Another Appendix to *Aſia Minor* are the leſſer Iſlands of the *Ægean*-Sea, which conſtituted a Province by themſelves. *Carolus a Sancto Paulo* reckons Four Dioceſes in *Lesbos* itſelf, *Mytelene*, *Methymna*, *Tenedos*, and *Poroſelene*. But *Poroſelene* and *Tenedos* were diſtinct Iſlands by themſelves, which ſometimes had Biſhops of their own, and ſometimes were united to *Lesbos*: In the Council of *Sardica*, *Dioſcorus* ſubſcribes himſelf Biſhop of the Iſle of *Tenedos* alone. But in the 2d Council of *Epheſus*, and in the Council of *Chalcedon*, *Florentius* ſubſcribes himſelf Biſhop of *Lesbos* and *Tenedos* together. Now as we muſt ſay that *Tenedos* was but a ſmall Dioceſe by itſelf; for it was but 10 Miles in Compaſs, as *Ferrarius* computes; ſo when *Lesbos* was joyn'd with it, it was a large one. For *Pliny* ſays, *Lesbos* alone had Nine famous Towns, and *Strabo* makes it 1100 Stadia, or 140 Miles in Compaſs.

The other Iſlands, call'd *Cyclades*, were divided into Eleven diſtinct Dioceſes. 1 *Rhodus*, the Metropolis. 2 *Samos*. 3 *Chios*. 4 *Coos*. 5 *Naxus*. 6 *Paros*. 7 *Thera*. 8 *Delos*. 9 *Tenus*. 10 *Melos*. 11 *Carpathus*. Now the largeſt of theſe, *Rhodes*, *Samos* and *Chios*, were about 100 or 120 Miles in Compaſs, as *Pliny* [†] informs us. But the leſſer ſort of them, *Tenos* and *Thera*, were not above 14 or 15 Miles

[†] Plin. Lib. 5. c. 31.

ANTIQUORUM ILLYRICI Orientalis & THRACIÆ Episcopatuum Geographica Descriptio.

DACIA ANTIQUA
DACIA RIPENSIS
MŒSIA PRIMA sive SUPERIOR
MŒSIA 2ª sive INFERIOR
SCYTHIÆ MAIOR PARS
SCYTHIA
PONTUS EUXINUS
PREVALIS
DACIA MEDITERRANEA
DARDANIA
THRACIA
RHODOPE
HÆMI MONS
EUROPA
PONTUS EUXINUS
MACEDONIA
EPIRUS VETUS
EPIRUS NOVA
THESSALIA
PARAXIA
ACHAIA
PELOPONNESUS
MARE IONIUM
MARE ÆGÆUM
CYCLADES INSULÆ
SPORADES INSULÆ
LESBOS INSULA
CRETA INSULA

Zarmisegethusa, Alutus Fl., Rhabon Fl., Duro storum, Nicopolis, Tomi, Dionysiopolis, Castrum Martis, Margus, Danubius Fl., Aquæ, Apiara, Noua, Odyssus, Marcianopolis, Panisus Fl., Anchialus, Comsea, Abrittum, Mensembria, Deueltus, Pristæ, Naissus, Iscopolis, Budine, Remessiana, Soz opolis, Byzia, Chersonesus, Bosphorus Thracius, Scodra, Doclea, Sardonius M., Ulpianum, Sardica, Pautalia, Diocletianopolis, Scupi, Nessyna C. alias Nessus, Orbelus M., Philippopolis, Nicopolis, Hadrianopolis, Bergula alias Arcadiopolis, Plotinopolis, Drusipara, Constantinopolis, Achrida, Drillo Fl., Scardus M., Diospolis, Dioclet ianopolis, Theodosiopolis, Cypsella, Heraclea, Rhizinium, Lissus, Primula, Zapara, Stobi, Paroeopolis, Nicopolis, Topirus, Nestus, Strimon Fl., Maximianopolis, Abdera, Amos, Pontus Euxinus, Dyrrachium, Candavy M., Axius Fl., Thessalonica, Philippi, Neapolis, Strymonicus Sinus, Thasus, Coelos alias Cylla, Abydus, Scampes, Gerons, Doberus, Lete, Acanthus, Hephæstia, Apollonia, Lychnidus, Heraclea, Erigon Fl., Berrhœa, Aliacmon Fl., Thermaicus Sinus, Singiticus Sinus, Toronæus Sinus, Lemnos In., Hellespontus, Bullis, Aulona, Amantia, Diuum, Candavy M., Peneus Fl., Cassandria, Torone, Pæus M., Gomphi, Tricca, Dicæarea, Larissa, Demetrias, Pagasæ, Cypera, Thebæ, Phthiotidæ, Echinus, Lamia, Maliacus Sinus, Hadrianopolis, Anciasmus alias Anchiaxus, Anchialus, Phanice, Pindus M., Metropolis, Scarphia, Dodone, Euria, Nicopolis, Corcyra, Oeta M., Elatea, Strategis, Coronæa, Thebæ, Platæa, Thespiæ, Cytheron M., Marathon, Athenæ, Megara, Sinus Corinthiacus, Photica, Ithaca I., Cephalenia, Patræ, Helice, Corinthus, Erymanthus M., Cyllene M., Argos, Tegea, Megalopolis, Lacedæmon, Messena, Taygetus M., Coroni, Euboea, Oreum, Chalcis, Andros I. & V., Tenos I. & V., Myconus I., Iscaria I., Rhenea I., Ceos I. & V., Coressia, Cythnus I. & V., Paros I. & V., Cuthnus I., Therasia, Melos I. & V., Cydonia, Cytæum, Subrita, Cherronesus, Eleuthera, Cisamus, Lappa, Gnossus, Hierapitna, Cantanum, Gortyna.

ſ Miles Long, or 40 in Compaſs. So that among heſe we find Dioceſes of different Extent, as in the eſt of *Aſia*, but all agreeing in the ſame Species of Epiſcopal Government; and ſome of them, as *Leſ-os*, having their *Chorepiſcopi*, but none ſo ſmall as to e confin'd to a ſingle Congregation.

And ſo we have gone over all the Provinces of aſt under the Civil Government of the *Præfectus Prætorio Orientis*, except the Six Provinces of the *Thracian* Dioceſe, which becauſe they are *European* rovinces, we will conſider them as ſuch among the rovinces of *Europe*, and give them the firſt place in he following Chapter.

CHAP. IV.

A *Continuation of the former Account in the* European *Provinces.*

Sect. 1. *Of the Six Provinces of* Thrace. *And firſt of* Scythia.

IN purſuance of the former Enquiry, we are led out of *ſia Minor* into the Provinces of *urope*, where the Six Provinces f the *Thracian* Dioceſe, *Europa*, *Thracia*, *Hæmimon-s*, *Rhodope*, *Mœſia ſecunda*, and *Scythia*, firſt offer emſelves to Conſideration. This was all the Coun-y from *Macedonia* and the River *Strymon* to the *anube*, which is now *Romania* and *Bulgaria*. A ountry extending from *Conſtantinople* to *Sardica* a-ve 300 Miles one way, and from the *Ægean*-Sea the *Danube* almoſt as much the other. In all eſe Provinces the Dioceſes were very large. For *Scythia*, the moſt Northern Province, there was t one Biſhoprick, though there were many Ci-s. For the Biſhop of *Tomi* was the ſole Biſhop of

this whole Region, as is noted by *Sozomen* [*a*] and *Theodoret* [*b*] and other ancient Writers, by whom he is ſometimes call'd the Biſhop of *Tomi*, and ſometimes the Biſhop of *Scythia*, as being the only Superintendent of all the Churches in that *Scythia*, which was made a Province of the *Roman* Empire.

Sect. 2. *Of* Europa.

The Province of *Europa* had alſo large Dioceſes. For ſeveral Cities were under one Biſhop. We find in the Acts of the Council of *Epheſus* [*c*] a Petition offer'd to that Council by the Biſhops of this Province, wherein they pray, That an Immemorial Cuſtom of their Country might be continu'd, whereby the Biſhop of *Heraclea* had alſo *Panium* in his Dioceſe, the Bp. of *Bizya* had *Arcadiopolis*, the Bp. of *Cæle* had *Callipolis*, the Bp. of *Subſadia* had *Aphrodiſias*: To which Petition the Council agreed, and order'd, That no Innovation ſhould be made in the Matter. Nor was there any Alteration in the time of the Council of *Chalcedon*: For there we find one *Lucian* [*d*] ſtyl'd Biſhop of *Bizya* and *Arcadiopolis* ſtill. But in the Council of *Conſtantinople* under *Mennas* [*e*] we meet with ſome Alteration: For there *Panium* has a diſtinct Biſhop from *Heraclea*, and *Callipolis* from *Cæle*. And in the *Notitia* of *Leo Sapiens* in *Leunclavius Bizya* and *Arcadiopolis* are not only diſtinct Biſhopricks, but both of them advanc'd to the Honour of *Autecephali* or Titular Metropolitans in the Church. In this Province ſtood alſo *Byzantium*, once ſubject to *Heraclea*, the Metropolis, till it was Re-built, and advanc'd to be the Royal City by *Conſtantine*, after which it grew ſo great and populous,

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pulous, as to equal *Old Rome*. *Sozomen* [*f*] ſays, *Conſtantine* adorn'd it with many noble Oratories; and it appears from one of *Juſtinian*'s Novels [*g*], that in his time four of theſe Churches had no leſs than Five hundred Clergy of all ſorts belonging to them. The *Novatians* themſelves, as *Socrates* [*h*] obſerves, had three Churches within the City: And in the Suburbs, or Region belonging to the City, the *Catholicks* had many Pariſhes and Churches at a conſiderable diſtance, as *Hebdomum*, *Sycæ*, *Marianæ*, *Hieron*, *Elæa*, *Therapea* and *Heſtiæ*, otherwiſe call'd *Michaelium*, which *Sozomen* [*i*] ſays, was 35 Furlongs from the City by Water, and 70 by Land. I think it needleſs to be more particular in the Deſcription of this Dioceſe, ſince theſe are ſufficient Indications of the largeneſs of it. I ſhall only add concerning this Province of *Europa*, that though *Carolus a Sancto Paulo* reckons Thirteen Dioceſes in it, *Heraclea*, *Panium*, *Cælos*, *Callipolis*, *Cyla*, *Aphrodiſias*, *Theodoſiopolis*, *Cherſoneſus*, *Druſipara*, *Lyſimachia*, *Bizya*, *Selymbria* and *Arcadiopolis*: Yet really there were but Nine: For *Cælos* and *Cyla*, as *Holſtenius* has obſerv'd [*k*], were two Names for the ſame City, and *Callipolis* was joyn'd in the ſame Dioceſe with it; in like manner as *Panium* was annex'd to *Heraclea*, and *Arcadiopolis* to *Bizya*. So that theſe were anciently Dioceſes of great Extent.

Sect. 3. *Of* Thracia.

In the Province of *Thracia* properly ſo call'd there were but Four Dioceſes, *Philippopolis*, *Diocletianopolis*, *Nicopolis* and *Dioſpolis*. And the Modern *Notitia's*, that of *Leunclavius* only excepted, have but Three: For *Nicopolis* is not mention'd in them.

[*f*] Sozom. Lib. 2. c. 3. [*g*] Juſtin. Novel. 3. [*h*] Socrat. Lib. 2. c. 38. [*i*] Sozom. Lib. 2. c. 3. [*k*] Holſten. Annot. Geograph. p. 131.

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Sect. 4. *Of* Hæmimontis.

In the Province of *Hæmimontis* there were anciently Six Dioceſes *Adrianopolis*, *Meſembria*, *Sozopolis*, *Plutinopolis*, *Develtus* and *Anchialus*. The latter *Notitia's* reckon but the Four firſt, and *Zoida* inſtead of the two laſt which are omitted, as being ſunk or united into One.

Sect. 5. *Of* Rhodope.

In the Province of *Rhodope Carolus a Sancto Paulo* finds Six Dioceſes, *Trajanopolis*, *Maximianopolis*, *Abdera*, *Maronia*, *Ænus* and *Cypſela*. To which *Holſtenius* adds, *Topirus*, which the other by miſtake places in *Macedonia*. But theſe were ſo far from increaſing in later Ages, that they ſunk into Three, *Trajanopole*, *Anaſtaſiople* and *Perus*, which are all that the Modern *Notitia's* mention.

Sect. 6. *Of* Mœſia Secunda.

In *Mœſia Inferior*, or *ſecunda* the laſt of the Six *Thracian* Provinces, which, is now much the ſame with *Bulgaria*, *Carolus a Sancto Paulo* reckons Nine Dioceſes, *Marcianopolis*, *Nicopolis*, *Novæ*, *Abritum*, *Duroſtorum*, *Dionyſiopolis*, *Odeſſus*, *Apiaria*, *Comæa*; to which *Holſtenius* adds another call'd *Triſta*, or *Priſta*, by *Socrates*, and *Nicephorus Caliſtus* σεξανλάπεισα. But whether increas'd or diminiſh'd, we know not, for there is no Account of them in the *Notitia's* of later Ages. I make no farther Remark upon theſe Dioceſes, ſave that they were generally large ones, as any One that will caſt his Eye upon a Map, or examine particular Diſtances of Cities, will eaſily be convinc'd. And we may make the ſame general Obſervation upon moſt of the Dioceſes of the *European* Provinces in *Macedonia*, *Dacia* and *Illyricum*, till we come as far as *Italy*. For which Reaſon, it will be ſufficient to give the Reader only a Catalogue of the Names of Dioceſes in every Province of thoſe Regions, according

cording to the Order aud Diſtribution of them in the Church, following the Model of the Civil Government, which divided theſe Countries into Three great Dioceſes and Seventeen or Eighteen Provinces under the general Name of *Illyricum Orientale* and *Occidentale*.

Sect. 7. *Provinces in the Civil Dioceſe of* Macedonia. *Epiſcopal Dioceſes in* Macedonia Prima *and* Secunda.

The firſt of theſe are the Provinces of *Greece*, which by the *Romans* are all comprehended under one common Name of the Civil Dioceſes of *Macedonia*, which with the Dioceſe of *Dacia* was anciently the Diſtrict of the *Præfectus Prætorio Illirici Orientalis*. In the Dioceſe of *Macedonia* were anciently ſix Provinces, or according to *Hierocles*'s Account, ſeven: *Macedonia prima* and *ſecunda*, *Epirus Vetus*, and *Epirus Nova*, *Theſſalia*, *Achaia*, and the Iſle of Crete. *Carolus a Sancto Paulo* confounds the two *Macedonia's* together, and reckons Seventeen Dioceſes in both. 1 *Theſſalonica*, the Metropolis of the firſt *Macedonia*. 2 *Philippi*, the Metropolis of the ſecond. 3 *Stobi* the old Metropolis of the 2d Province. 4 *Berrhœa*. 5 *Dium*. 6 *Particopolis*. 7 *Doberus*. 8 *Caſſandria*. 9 *Neapolis*. 10 *Heraclea Pelagoniæ*. 11 *Torone*. 12 *Lete*. 13 *Topiris*. 14 *Serre*. 15 *Heraclea Strymonis*. 16 Iſle of *Thaſſus*. 17 *Hebæſtia* in the Iſle of *Lemnos*. To which *Holſtenius* [*m*] adds *Primula* and *Zapara*, but rejects *Topiris*, as belonging to *Rhodope* a Province in the *Thracian* Dioceſe, ond obſerves of *Serre*, that it was but another Name for *Philippi*.

Sect. 8. *Of* Theſſalia.

The next Province upon the *Ægean*-Sea is *Theſſalia*, where *Carolus a Sancto Paulo* finds but Eight Dioceſes, *Larſſa* the Metropolis. *Demetrias*, *Echinus*, *Cypera*, *Metropolis*,

[*m*] Holſten. Annot. Geograph. p. 114.

tropolis, *Lamia*, *Triccæ* and *Thebæ Pthioticæ*. But *Holstenius* [*n*] adds 3 more, *Dicæsarea*, *Gomphi* and *Scarphia* the last of which *Carolus a Sancto Paulo* confounds with *Echinus*. The *Notitia* in *Leunclavius* calls this Province *Hellas secunda*, and names 11 Dioceses in it, 4 of which retain their old Names, by which it is reasonable to conjecture, that *Hellas secunda* and *Thessalia* were but two Names for the same Province; and the Number of Dioceses agreeing exactly in both Accounts, we may conclude there never was above 11 Dioceses in all this Province.

Sect 9. Of Achaia, Peloponnesus & Eubœa.

The next Province to *Thessaly* is *Achaia*, which was a very large Province, including not only what the Ancients call'd *Attica* and *Achaia*, but also all *Peloponnesus*, and the Isle of *Eubœa*. Here *Carolus a Sancto Paulo* finds 26 Dioceses, 4 of which were in the Isle of *Eubœa*. 1 *Chalcis*, now call'd *Negropont*e. 2 *Oreum*. 3 *Porthmus*. 4 *Caristus*. 9 in *Peloponnesus*. 1 *Corinthus*, the Metropolis of the whole Province. 2 *Argos*. 3 *Tegea*. 4 *Megalopolis*. 5 *Lacedæmon*. 6 *Messena*. 7 *Corone*. 8 *Petræ*. 9 *Helice*. 13 in the other Part of *Achaia*. 1 *Athenæ*. 2 *Megara*. 3 *Thespiæ*. 4 *Naupactus*. 5 *Secorus*. 6 *Elatea*. 7 *Opus*, 8 *Strategis*. 9 *Thebæ*. 10 *Platea*. 11 *Tanagra*. 12 *Marathon*. 13 *Carsia*, *al. Corissia*. *Holstenius* adds another *Corone* or *Coronia* in *Bœotia*, beside the *Corone* that was in *Peloponnesus*. The *Notitia* of *Leo Sapiens* in *Leunclavius* and the 7th Chapter of this Book, makes Three Provinces of this, calling them *Hellas prima*, and *Peloponnesus prima* and *secunda*, and the Number of Dioceses is pretty near the same, by which we may guess no great Alteration was made in them for several Ages. The largeness of these Dioceses may easily be concluded from the greatness of many of the Cities and their large Ter-

[*n*] Holsten. ibid p. 115.

ritories

ritories, which the Reader may find already demonſtrated by Dr. *Maurice* in his Diſcourſe of Dioceſan Epiſcopacy, p. 380. concerning *Thebes*, *Athens*, *Lacedæmon*, *Megalopolis* and other Cities of this Province in particular.

Sect. 10. *Of* Epirus Vetus *and* Epirus Nova.

The next Region is *Epirus*, ſeparated from *Achaia* by the River *Achelous*. This was anciently one Kingdom, but the *Romans* divided it into Two Provinces, *Epirus Vetus* and *Epirus Nova*. In the former *Carolus a Sancto Paulo* reckons Ten Dioceſes. 1 *Nicopolis*, the Metropolis. 2 *Anchiaſmus*. 3 *Phœnicia*. 4 *Dodone*. 5 *Adrianopolis*. 6 *Buthrotum*. 7 *Euria*. 8 *Photica*. 9 Iſle of *Cephalenia*. 10 Iſle of *Corcyra*. In the new *Epirus* only Eight. 1 *Dyrrachium* or *Doracium* the Metropolis. 2 *Scampes*, 3 *Apollonia*. 4 *Aulon*. 5 *Amantia*. 6 *Lychnidus*. 7 *Bullidum*, or *Bulis*. 8 *Prina* or *Priſna*. To which *Holſtenius* adds *Liſtra* or *Heliſtra*, but with ſome doubting, whether it do not rather belong to *Lycaonia*. Theſe were very large Dioceſes above 40 or 50 Miles long: Notwithſtanding which, Two of them were ſometimes united together: For in the Acts of the Council of *Epheſus*, as *Holſtenius* has obſerv'd, one *Felix* is call'd [*] Biſhop of *Bulis* and *Apollonia* together. In the *Greek Notitia* of *Leo Sapiens*, *Old Epirus* goes by the Name of *Ætolia*, and has the ſame Number of Ten Dioceſes only, though not the ſame Names. The other *Epirus* has Sixteen, but then the Province of *Prævalitana* is joyn'd to it, and moſt of its Dioceſes taken in to make up the Number. Whence I conclude, that the Dioceſes in theſe Provinces have been of great Extent in all Ages; the Iſle of *Corcyra* itſelf being reckon'd by ſome Geographers 45 Miles long, and by *Pliny* [o] no leſs than 97.

In

[*] Conc. Epheſ. Act. 1. [o] Plin. Lib. 4. c. 12.

Sect. 11. *Of the Iſle of* Crete.

In the Iſle of *Crete*, which was the laſt of the *Macedonian* Provinces *Carolus a Sancto Paulo* names Eleven Dioceſes. 1 *Gortyna*, the Metropolis. 2 *Gnoſſus*. 3 *Hicrapetra*. 4 *Lappa*. 5 *Subrita*. 6 *Eleuthera*. 7 *Cherroneſus*. 8 *Cydonia*. 9 *Cyſamus*. 10 *Citium*. 11 *Cantanum*. The *Notitia* of *Leo Sapiens* in *Leunclavius* makes them Twelve, but *Hierapetra* is there by miſtake of ſome Tranſcriber divided into Two, which being corrected reduces them to the ſame Number. Whence I conclude, this was pretty near the ſtanding Number for ſeveral Ages. Now *Crete* is reckon'd by *Ferrarius* and others out of *Pliny* and *Strabo* 270 or 300 Miles long and 50 broad. Which makes theſe Twelve Dioceſes equal to the reſt of the *Macedonian* Provinces, all which appear viſibly to be Dioceſes of great Extent without deſcending any farther to give a more particular Account of them.

Sect. 12. *Of the Five Provinces in the Dioceſe of* Dacia. *Of* Prævalitana.

The other Civil Dioceſe of *Illyricum Orientale*, went by the common Name of *Dacia*, conſiſting of Five Provinces, *Prævalitana*, *Maſia ſuperior*, *Dacia Mediterranea*, *Dacia Ripenſis* and *Dardania*. *Prævalitana* lies on the North of *Epirus* to the *Adriatick*-Sea, being part of that Country which is now call'd *Albania*. *Carolus a Sancto Paulo* names but Two Dioceſes in it, *Scodra*, the old Metropolis of the Province, and *Achrida*, which was anciently call'd *Prævalis*, but afterwards *Juſtinian* honour'd it with his own Name, *Juſtiniana prima*, and advanc'd it to Patriarchal Dignity, aſſigning it all the Five Provinces [p] of the *Dacian* Dioceſe, and the Two *Pannonia's* in the Dioceſe

[p] Juſtin. Novel. 131. c. 3.

ceſe of *Illyricum Occidentale* for the Limits of its Juriſdiction. Beſides theſe two Biſhopricks *Holſtenius* has found out two more in this Province, *Rhizinium* and *Liſſus*, now call'd *Aleſſio* on the *Adriatick*-Sea; *Carolus a Sancto Paulo* alſo by miſtake places *Scodra* in the Province of *Dalmatia*, making *Juſtiniana prima* a Metropolitan-See without any Suffragans under it.

Sect. 13. *Of* Mœſia Superior.

On the North of *Prævalitana* to the *Danube* lay *Mœſia ſuperior*, between *Pannonia* on the Weſt, and *Dacia* on the Eaſt. *Carolus a Sancto Paulo* confounds the Epiſcopal Dioceſes of this Province and the *Dacia's* together, making *Sardica* the Metropolis of them all, and calling them from that by the common Name of *Provincia Sardicenſis*; and beſide *Sardica* he finds but Three more Dioceſes in the Three Provinces, *Remeſſiana*, *Aquæ* and *Caſtrum Martis*. But *Holſtenius* is a little more accurate, and treats diſtinctly of them. He aſſigns to *Mœſia ſuperior*, *Caſtrum Martis*, and another call'd *Margus*, ſeated on the Confluence of the River *Margus* and the *Danube*.

Sect. 14. *Of* Dacia Mediterranea *and* Dacia Ripenſis.

To *Dacia Mediterranea* he aſſigns *Sardica*, the Metropolis, and *Romatiana* and *Naiſſus*, which he and *Pagi* make to be the Birth-place of *Conſtantine the Great*. In the other *Dacia*, call'd *Ripenſis* from its running along the Banks of the *Danube* between *Mœſia prima* and *ſecunda*, he places *Aquæ*, which is mention'd in the Council of *Sardica* in St. *Hilary*'s Fragments, and *Iſcus* or *Iſcopolis*, another City, whoſe Biſhop ſubſcrib'd out of the ſame Province in the foreſaid Council. In his Annotations alſo upon *Ortelius* [q] he obſerves Two other

[q] Holſten. Annot. in Ortel. p. 116.

other Episcopal Cities in this Province, one call'd *Martis* by *Hierocles*, or *Stramartis* by *Procopius*, and another call'd *Budine*, now *Bodine* in *Bulgaria* upon the *Danube*: But perhaps these are both Modern Sees, for he cites no other Authority but that of the *Notitia's* for them, and *Stramartis* seems to be a corruption of *Castra Martis*.

Sect. 15. *of* Dardania *and* Gothia.

On the South of *Dacia*, between it and *Macedonia*, was the Province of *Dardinia*, divided from *Macedonia* by Mount *Scardus*, and from *Thracia* by part of Mount *Hæmus*. It is now part of *Servia*, and was anciently a part of *Mœsia*, as *Dacia* also was, till the *Daci* passing over the *Danube*, got themselves planted in the middle of *Mœsia*, which from that time was call'd *Dacia Nova*, as the other beyond the *Danube* was call'd *Dacia Antiqua*, and *Gothia*. In this Province of *Dardania Carolus a Sancto Paulo* finds Four Dioceses. 1 *Scupi*, the Metropolis. 2 *Ulpianum*, otherwise call'd *Justiniana secunda*. 3 *Diocletiana*, which at the time of the Council of *Sardica* was reckon'd a City of *Macedonia*. 4 *Nessyna* or *Nessus*. *Holstenius* adds another call'd, *Pautalia*, which *Hierocles* in his *Notitia* reckons among the Cities of *Dacia Mediterranea*, and *Stephanus* and *Ptolomy* among the Cities of *Thracia*, as lying in the Confines of those Provinces. Besides these 5 Provinces of the *Dacian* Diocese on the South-side of the *Danube*, there was another on the North-side out of the Bounds of the *Roman* Empire, call'd *Dacia Antiqua*, and *Gothia* from the time that the *Goths* seated themselves in it. *Epiphanius* speaks of one *Silvanus* Bishop of *Gothia* beyond *Scythia*, taking *Scythia* for the *Roman Scythia* on this side the *Danube*, whereof *Tomi* was the Metropolis. Whence *Holstenius* rightly concludes, that *Gothia* was that Region which is now call'd *Transilvania* or *Walachia*. But what Episcopal Sees they

they had, or whether they had in all this Region any more than one Biſhop, as the *Scythians* and *Saracens*, and ſome other ſuch barbarous Nations, is uncertain. *Carolus a Sancto Paulo* thinks, *Zarmizegethuſa* was the Seat of their Biſhop, becauſe *Ptolemy* makes it the Royal-Seat and Metropolis of the Kingdom. And this he ſuppoſes to be the ſame with *Gothia* mention'd in the *Notitia* of *Leo Sapiens* among the *Autocephali*, or ſuch Biſhops as had no Suffragans under them. But theſe being Matters involv'd in obſcurity, I leave them to farther Enquiry.

Sect. 16. *Of the Six Provinces in the Dioceſe of* Illyricum Occidentale. *Of* Dalmatia.

Out of *Illyricum Orientale*, we paſs next into the Civil Dioceſe of *Illyricum Occidentale*, which was under the Government of the *Præfectus Prætorio* of *Italy*. In this Dioceſe were Six Provinces, *Dalmatia*, *Savia*, *Pannonia ſuperior*, *Pannonia inferior*, *Noricum Mediterraneum*, and *Noricum Ripenſe*. In *Dalmatia Carolus a Sancto Paulo* reckons Four Epiſcopal Dioceſes. 1 *Salona*, the Metropolis. 2 *Jadera*, now call'd *Zara*. 3 *Epidaurus*, now *Raguſa*. 4 *Scodra* or *Scutari*. But *Scodra* is wrong plac'd in *Dalmatia*, for as has been noted before, it was rather the Metropolis of *Prævalitana*. But *Holſtenius* adds Two more in the room of it, *Doclea* and *Senia*, now call'd *Segna*, a City upon the *Liburnian* Shore.

Sect. 17. *Of* Savia.

The next Province to this was *Savia*, which ſeems to be ſo nam'd from the River *Savus* running through the middle of it. It is ſometimes call'd *Pannonia Sava*, being Part of *Pannonia* on the *Savia*, and ſometimes *Pannonia Sirmienſis* and *Cibalienſis* from the Cities *Sirmium* and *Cibalis* which lay in this Part of it. But here we conſider it as a diſtinct Province from *Pannonia*, from which it was ſeparated by the River *Dravus*, and is what we now call

call *Slavonia*, and Part of *Bosnia* and *Servia*. In this Province were Six Episcopal Dioceses. 1 *Sirmium*, the Metropolis, near the Confluence of the *Savus* and the *Danube*. 2 *Singidunum*. 3 *Mursa*, now call'd *Essek*. 4 *Cibalis*. 5 *Noviodunum*. 6 *Siscia*.

Sect. 18. *Of* Pannonia Superior *and* Inferior.

Between the River *Dravus* and the *Danube* lay the Two *Pannonia's*, *Superior* and *Inferior*, which are now the Southern Part of *Hungary*. In the former of these *Carolus a Sancto Paulo* out of *Lazius* speaks of Four Dioceses: *Vindobona* or *Vienna*, *Sabaria*, *Scarabantia* and *Celia*. To which *Holstenius* adds *Petavia*, now call'd *Petow*, which the other confounds with *Patavia* or *Batava Castra* in *Noricum*, now call'd *Passaw* in *Bavaria*. *Victorinus Martyr* was Bishop of this City, though *Baronius* and many others commonly style him *Pictaviensem*, as if he had been Bishop of *Poictiers* in *France*; whereas he was Bishop of this City in *Pannonia prima*, call'd *Petavia* or *Petow*, as is observ'd by *Spondanus*, and *Pagi*, and *Du Pin* in their Critical Remarks upon the Life of that ancient Writer. In the Lower *Pannonia* there were but Three Dioceses, *Curta*, *Carpis*, and *Stridonium*, the Birth-place of St. *Jerom*.

Sect. 19. *Of* Noricum Mediterraneum *and* Ripense.

More Westward from *Pannonia* was the Province of *Noricum*, confin'd on the North with the *Danube*, and on the South and West with *Venetia* and *Rhætia*, Two *Italick* Provinces. This the *Romans* divided into Two, *Noricum Mediterraneum* and *Ripense*, in both which *Lazius* mentions but Four Dioceses, *Laureacum*, now call'd *Lork*, *Juvavia* or *Satsburg*, *Ovilabis* and *Solva*. *Carolus a Sancto Paulo* by mistake adds a fifth, *Petavio*, *Petow*; but that, as was said before, belongs to another Province. And the rest were not erected till the VIth Century, when that Part of *Germany* was first Converted,

ANTIQUORUM ITALIÆ & ILLYRICI

Occidentalis Episcopatuum Geographica Descriptio

10 30 60

Scalla Milliarium

a Eugubium	w Ferentinum	17 Velitræ
b Tadinum	x Falaris	18 Albanum
c Septempeda	y Aqua Viva	19 Verulæ
d Assisium	z Forū Novum	20 Aquinum
e Hyspellum	1 Balneū Regis	21 Venafrum
f Fulginium	2 Polimarium	22 Fundi
g Nuceria	3 Vlsinium	23 Minturnæ
h Camerinum	4 Forum Cassij	24 Suessa
i Faleronia	5 Blera	25 Teanū
k Mevania	6 Nepe	26 Calenum
l Vettona	7 Sutrium	27 Beneventū
m For Flaminij	8 For Claudij	28 Atella
n Trebia	9 Gravisca	29 Cumæ
o Forum Novi	10 Gabij	30 Misenum
p Interamna	11 Lanvici	31 Nola
q Pitinum	12 Signia	32 Abellinum
r Amiternum	13 Anagnia	33 Grumentum
s Narnia	14 Ferentinū	34 Fidenæ
t Ocriculū	15 Subaugusta	
v Hortanum	16 Tusculum	

Ratispona
Quintana
Augusta Vindelicorum
Isarcus Fl.
Patavium al Batava Castra
Lauracum
Rhenus Fl.
Danubius Fl.
VINDELICIA seu RHÆTIA SECUNDA
Castra Tiberina
RIPENSE NORICUM
Oulabis
Vindobona
PANNONIA SUPERIOR
RACATE
Curta
Carpis
Saba
Scarabantia
Brixino
NORICUM Iuvavia als Salisburgū
Cetius Fl.
Danubius Fl.
METANASTÆ
Mons Iura
Brigantinus L.
Brigantinus Fl.
OCCIDENTALIS MEDITERRANEUM
Stridonium
Draus Fl.
Petavio
Noviodunum
Siscia
Sauus Fl.
Mursa
Cibalis
Tibiscus Fl.
Singidonum
Sirmium
RHETIA PRIMA
Rhen Curia
Iulium Carnicum
Sabiona
Belunum
Feltria
Tridentum
Addua Fl.
Laurus Lac.
Comum
Bergomum
Lemanus L.
Genéva
Rhodanus Fl.
Varbanus La.
Lugdunum
Vienna
Mauriana
Ebrodunum
Isara Fl.
Ruarus Fl.
Arelate
Rhodanus Fl.
Cistero
Antipolis
Massilia
Forum Iulij
Telonium
Lero et Lerina Ins
Argentus
Stœcades Ins
Hypea
Vese als Pomponiana
MARE GALLICUM
ITALIA
Iulij Forum
Hermona
Aquileia
Tergestum
Gradus
Caprulæ I. &c.
Histria
Parentium
Pola
Arbo
Abrorus Ins
Issa Ins
Sinus Adriaticus
MARE ADRIATICUM
Sauus Fl.
Colapis Fl.
Murſa
Cibalis
Danubius Fl.
Sirmium
Singidonum
Tibiscus Fl.
Venetia
Padus Fl.
Tridentum
Athesis Fl.
Laurus Lac.
Comum
Bergomum
Mediolanum
Ticinum
Laus Pompeia
Cremona
Brixia
Verona
Parmentum
Padus Fl.
Augusta Taurinorum
Asta
Alba
Aquæ Statiellæ
Dertona
Bobium
Placentia
Parma
Brixellum
Ravenna
Comacula
Adria
Padus Fl.
Ticinus Fl.
Sabis Fl.
Addua Fl.
Mincius Fl.
Athesis Fl.
Rhenus Lepidus
Rubicon Fl.
Arminum
Pisaurum
Metaurus Fl.
Fanum Fortunæ
Senogallia
Ancona
Numana
Potentia
Salvia
Pharus Ins
Corcyra I.
Melita I.
Epidaurus nunc Ragusa
Senia
Drilo Fl.
Lissa I.
Salona
Pratta Ins
Ortona
Aternum als Pesara
Aternus Fl.
Istonium
Frenta Fl.
Cerbalus Fl.
Calapia
Ausidus Fl.
Tranum
Vigilia
JONIUM MARE
Sipontum
Arpi
Canusium
Barium
Egnatia
Brundusium
Lypia
Hydruntum
Alexanum
Atrum Promontorium Sive Japygium
Thurij
Sybaris Fl.
Crathis Fl.
Crotona
Scylatium
Tropia
Taurianum
Valentia
Rhegium
Turres
Tempsa
Consentia
Pandosia
Acheruntia
Tarentum
Brundusium
Neritus
Uxentum
Lacinium
Sinus Tarentinus
Lucania
Campania
Salernum
Surrentum
Amalphia
Silarus Fl.
Bastum
Acropolis
Velia
Buxentum
Laus Fl.
Cocinthus
Tyrrhenum et Inferum
Mare Hetruscum et Tyrrhenum
Tuscum quod et
Latium
Volscia
Pomptina
Tres Tabernæ
Antium
Terracina
Ostium
Tiberis Fl.
Forus
Lorium
Centum Cellæ
Silua Candida
Cæretanus Fl.
Cære
Alsium
Fregenæ
Alsium
Sora
Alatrium
Arpinum
Aquinum
Fregellæ
Capua
Neapolis
Puteoli
Cumæ
Misenum
Liris Fl.
Vulturnus Fl.
Volturnum
Casilinum
Calatia
Atella
Nola
Abellinum
Beneventum
Samnium
Valeria
Vulturnus Fl.
Vulturnum
Vulturia
Vulno
Vulua
Pinna
Teanum
Aufidena
Sulmo
Ister Fl.
Frentani
Marrucini
Peligni
Vestini
Sabina
Picenum
Asculum
Firmum
Cluana
Castrum Truentinum
Truentus Fl.
Hadria
Matrinum
Piscaria
Aternus Fl.
Pinna
Teate
Marrucinum
Ortona
Istonium
Frenta Fl.
Cerbalus Fl.
Calapia
Ausidus Fl.
Tranum
Vigilia
Sipontum
Arpi
Canusium
Barium
Egnatia
Brundusium
Lypia
Hydruntum
Alexanum
Atrum Promontorium Sive Japygium
Thurij
Sybaris Fl.
Crathis Fl.
Crotona
Scylatium
Tropia
Taurianum
Valentia
Rhegium
Turres
Tempsa
Consentia
Pandosia
Acheruntia
Tarentum

verted, which is now *Carniola* and *Carinthia*, with part of *Bavaria*, *Stiria*, *Tirol* and *Auſtria*. By which it is eaſie to judge of what vaſt Extent thoſe Dioceſes anciently were, as they are now at this Day; two of them, as I obſerved, being as large as Ten or Twenty in ſome other Parts of the World, particularly in *Paleſtine* and *Aſia minor*, which have been already conſidered; and the Obſervation will be more fully verify'd by taking a particular View of *Italy*, whoſe Epiſcopal Dioceſes come now in order in the next place to be conſidered.

CHAP. V.

A particular Account of the Dioceſes of ITALY.

Sect. 1. *Of the extent of the Dioceſe of the Biſhop of* Rome.

ITALY, in the Senſe we are now to ſpeak of it, as it was taken for the whole Juriſdiction of the *Præfectus Urbis & Vicarius Italiæ* under the *Roman* Emperors, was of ſomewhat larger Extent than now it is: For not only the Iſlands of *Sicily*, *Sardinia*, and *Corſica* were taken into the Account, but alſo *Rhætia ſecunda*, which is that part of *Germany* that lies from the *Alpes* to the *Danube*. In this Extent it was divided into two large Civil Dioceſes, containing ſeventeen Provinces of the *Roman* Empire, as has been ſhew'd before [*a*]; and in theſe Provinces there were about three hundred Epiſcopal Dioceſes, the Names of which are ſtill remaining, but the Places themſelves many of them demoliſhed or ſunk into Villages, and other new Biſhopricks ſet up in their room. I ſhall not con-

[*a*] *See chap.* 1. *of this Book.*

concern my ſelf with the Number or Extent of the modern Dioceſes, but only thoſe that were ancient, and erected within the firſt ſix hundred Years; of which I am to make the ſame Obſervation in general, as I have done upon thoſe of *Paleſtine* and *Aſia minor*, that here were ſome of the largeſt, and ſome of the ſmalleſt Dioceſes, for extent of ground, of any in the World, and yet the ſame Species of Epiſcopacy retain'd in all without any Variety or Diſtinction. The Dioceſes of the Suburbicary Provinces, that lay next to *Rome*, were generally ſmall, in compariſon of thoſe that lay farther to the North and Weſt in the *Italick* Provinces. For about *Rome* the Country was extremely populous, and Cities much thicker ſpread, which occaſioned ſo many more Epiſcopal Sees to be erected in thoſe Provinces above the other. This will plainly appear by taking a View of each particular Province, and comparing the Dioceſes one with another: Of which we ſhall be able to give a more exact Account, becauſe ſo much Pains has been taken by learned Men in all Ages, eſpecially *Cluver* and *Holſtenius*, *Ferrarius* and *Baudrand* in the laſt Age, to deſcribe minutely and exactly the ſeveral Places of this Country, and their diſtance from *Rome* and one another. To begin with *Rome* itſelf: This was a very large Dioceſe in one reſpect, and very ſmall in another. In reſpect of the City itſelf, and the number of People that were therein, it might be called one of the greateſt Dioceſes in the World. For *Pliny* [*b*] ſpeaks of it as the moſt populous City in the Univerſe, in the time of *Veſpaſian*, when it was but 13 Miles about. But [*c*] *Lipſius* in his Book *de Magnitudine Romana*, and Mr. *Mede* [*d*] and ſome

(*b*) Plin. l. 3. c. 5. (*c*) Lipſius de Magnitud. Roman. l. 3. c. 2. p. 111. (*d*) Mede Commentat. Apocalypt. p. 488.

ſome others think, that is meant only of the City within the Walls; for otherwiſe it was but 42 Miles in Compaſs when St. *John* wrote his *Revelations* in the time of *Domitian*. And afterward it receiv'd conſiderable Additions; for in the Days of *Aurelian*, the Hiſtorian [*b*] ſpeaks of it as no leſs than 50 Miles in Circumference. And before this time the Chriſtians made a conſiderable Figure in it: For *Cornelius*, who liv'd in the middle of the IIId. Century, ſpeaks of Forty-ſix Presbyters [*c*], beſide Deacons, Sub-Deacons, and other Inferior Clergy, belonging to the Church in his time. And within half an Age more we find an Account of above Forty Churches in it. For ſo many *Optatus* [*d*] ſays there were, when *Victor Garbienſis* the *Donatiſt* Biſhop was ſent from *Africk* to be the Anti-Biſhop there: Though there were Forty Churches and more in the City, yet he could not obtain One of them, to make his Handful of Sectaries look like a Chriſtian Congregation. This, as *Baronius* and *Valeſius* have rightly obſerv'd, was ſpoken by *Optatus* not of his own times, but of the time when *Victor Garbienſis* came to *Rome*, which was in the beginning of the *Diocletian* Perſecution. Whence it may be rationally inferr'd, that if there were above Forty Churches in *Rome* before the laſt Perſecution, there would be abundance more in the following Ages, when the whole City was become Chriſtian. But as by the vaſt increaſe of this City the Dioceſes were very large within, ſo for the ſame reaſon it became very ſmall without. For that which was at firſt the Territory of *Rome*, ſeems afterward to have

[*b*] Voſpic. Vit. Aurel. p. 645. [*c*] Cornel. Ep. ad Fab. Euſeb. Lib. 6. c. 43. [*d*] Optat. Lib. 2. p. 49. Non enim Grex aut Populus appellandi fuerant pauci, qui inter Quadraginta & quod excurrit Baſilicas, locum ubi colligerent non habebant.

been ſwallow'd up in the City itſelf by the prodigious Increaſe of it. Inſomuch that ſome have thought, that in the time of *Innocent* I. the Dioceſe of *Rome* had no Country-Pariſhes belonging to it, but that they were all within the City: Becauſe in his Epiſtle to *Decentius* Bp. of *Eugubium* [*e*] he ſeems to make this difference between other Dioceſes and that of *Rome*, That in the *Roman* Dioceſe the Cuſtom was to ſend the Sacrament from the Mother-Church to the Presbyters officiating in other Churches, becauſe all their Churches lay within the City; but this was not proper to be done in other Places, which had Country-Pariſhes [*f*], becauſe the Sacraments were not to be carry'd to Places at too great a diſtance. But however this was, (for Learned Men are not exactly agreed upon it, and I conceive it to be a Miſtake) this is certain, that the Dioceſe of *Rome* could not extend very far any way into the Country-Region; becauſe it was bounded on all ſides with neighbouring Cities, which lay cloſe round it. On the North it had *Fidenæ*, a Biſhop's-See in thoſe times, though as *Cluver* [g] and *Ferrarius* [*h*] ſhew out of *Dionyſius Halicarnaſſeus*, it lay but 40 Stadia, or 5 Miles diſtant from it. On the Eaſt it was bounded with the Dioceſe of *Gabij*, which ſome by miſtake place 70 Miles from *Rome*, but *Holſtenius* [*i*] and *Cluver*, who are more accurate, tell us, it lay in the middle way between *Rome* and *Præneste* about 12 or 13 Miles from each. In the ſame Coaſt lay *Tuſculum* but 12 Miles from *Rome*. A little inclining

[*e*] Innocent. Ep. 1. ad Decent. c. 5. De Fermento autem quod die Dominico per Titulos mittimus ſuperflue nos conſulere voluiſti, cum omnes Eccleſiæ noſtræ intra Civitatem ſunt conſtitutæ, &c. [*f*] Ibid. Quod per Parochias fieri debere non puto, quia non longe portanda ſunt Sacramenta. [*g*] Cluver. Ital. Lib. 2. p. 654. [*h*] Ferrar. Lexic. Geogr. voce, Fidenæ. [*i*] Holſten. Annot. in Ortel. p. 85. Cluver. Ital. p. 95[illegible]

clining to the South lay the Dioceſe of *Subauguſta* cloſe by *Rome*. Here *Helena* the Mother of *Conſtantine* was bury'd, whence it was call'd *Subauguſta Helena*. *Holſtenius* [*k*] ſays, the Remains of it are ſtill viſible at the Place call'd *Turris Pignatara*. It was ſo near *Rome*, that the Writers which ſpeak of *Helena*'s Interment, commonly ſay ſhe was bury'd at *Rome* in the Church of St. *Marcelline* in *Via Lavicana*; which is to be underſtood of St. *Marcelline*'s Church in *Subauguſta*, which lay in the way betwixt *Rome* and *Lavici*, whence the Way was call'd *Via Lavicana*. If we look to the South of *Rome* down the River *Tiber* toward the Sea, there we find Three Dioceſes in Three Cities, none of them above 3 Miles from each other, nor above 16 Miles from *Rome*. Theſe were *Oſtia*, *Portus Auguſti*, and *Sylva Candida*. The firſt and ſecond of which lay within 2 Miles of each other, *Oſtia* on the Eaſt-ſide, and *Portus* on the Weſt-ſide of the River *Tiber*; and *Sylva Candida* a little more Weſt from *Portus*. The ſite and diſtance of *Oſtia* and *Portus* from *Rome* we have exactly deliver'd both from Ancient and Modern Geographers. In *Antonine*'s *Itinerary* it is call'd 18; but *Holſtenius* [*l*] obſerves that the ancient Miles were ſhorter than the modern, and therefore both he and *Ferrarius*, and others, reckon theſe Places preciſely but 16 Miles from *Rome*. Now theſe being Seaports, had probably the chief Extent of their Dioceſes toward *Rome*, which takes off from the largeneſs of the former. On the Weſt it was bounded with the Dioceſe of *Lorium*, which lay in *Tuſcia* in the *Via Aurelia* betwixt *Rome* and *Turres*, which *Holſtenius* [*m*] ſays, was but 12

[*k*] Holſten. Annot. Geogr. in Car. a Sancto. Paulo, p. 11.
[*l*] Holſten. Annot. in Cluver. Ital. p. 79. *Others reckon but* 12. *modern Miles. So* Lipſius *out of* Appian. [*m*] Holſten. in Cluver. Ital. p. 43.

Miles from *Rome*, and 10 from *Turres*. And many other Dioceſes lay in the ſame Circle about *Rome*, not at much farther diſtance. For *Nepe* in *Tuſcia* was but 20 Miles from *Rome*, and *Sutrium* but 4 from *Nepe*. *Nomentum* among the *Sabines* in *Valeria*, was but 12 Miles from *Rome*, and *Tibur* in the ſame Tract about 16. *Lavici* in *Campania* or *Latium* was but 15, and *Tres Tabernæ* according to ſome Accounts but 21, and *Velitræ* ſo near That, that *Gregory the Great* united them together. But we ſhall ſee more of this in ſpecifying the Dioceſes of each particular Province, and aſſigning the Bounds of ſuch as were moſt remarkable for their nearneſs one to another.

Sect. 2. *Of* Tuſcia *and* Umbria.

I ſhall begin with thoſe Provinces which are properly call'd *Roman*, in Contradiſtinction to the reſt of the *Italick* Dioceſes; and in each of theſe aſſign both the Names and Number of the ancient Epiſcopal Dioceſes, that the Reader who is curious in this Matter, may exerciſe his Geographical Knowledge in a more particular Search into the State of them. The firſt of theſe in order is *Tuſcia* and *Umbria*, which the Civil and Eccleſiaſtical Account always joyns together as One Province, though they had diſtinct Bounds upon other Occaſions. *Tuſcia* was the ſame that was anciently call'd *Etruria*, bounded with the *Tiber* on the Eaſt, and the River *Macra* on the Weſt, the *Apennine*-Hills on the North, and the *Tuſcan*-Sea on the South; and includes now St. *Peter's Patrimony* in the Eaſtern Part, and the Dukedom of *Florence* or *Tuſcany* in the Weſt. In this Province *Carolus a Sancto Paulo* finds Thirty-five ancient Dioceſes. 1 *Portus Auguſti*, now call'd *Porto*. 2 *Sylva Candida*, now *Sancta Ruffina*. 3 *Nepe*, *vulgo* Nepi. 4 *Aqua Viva*, *al. Carpenatum Urbs*. 5 *Phalaris*, now *Citt*

Citta Caſtellana. 6 *Ferentium, Ferento.* 7 *Polymartium, Bomarſo.* 8 *Hortanum, Horti.* 9 *Blera,* now *Bieda.* 10 *Sutrium.* 11 *Tarquina.* 12 *Salpis.* But *Holſtenius* thinks this is miſtaken for *Sæpinum* in the Province of *Samnium.* 13 *Tuſcania, Tuſcanello.* 14 *Balneum Regis, Bagnarea.* 15 *Peruſia,* now *Perugia.* 16 *Urbs Vetus, Orvieto.* 17 *Cluſium, Chiuſa.* 18 *Cortona.* 19 *Aretium, Arezzo.* 20 *Volſinium, Bolſena.* 21 *Centumcellæ,* now *Civita Vecchia.* 22 *Graviſca,* now *Montalto.* 23 *Cornetum.* 24 *Forum Claudii,* now *Oriolo.* 25 *Piſa.* 26 *Luca.* 27 *Luna.* 28 *Sena.* 29 *Florentia.* 30 *Feſulæ,* now *Fiezoli.* 31 *Suana.* 32 *Manturanum.* 33 *Ruſella, Roſella.* 34 *Populonia, Porto Baratto.* 35 *Volaterræ:* To which *Holſtenius* adds *Volſcæ,* or *Civitas Bulcentina, Caſtrum Valentini* and *Lorium.* Now ſome of theſe, as has been already obſerv'd, were very near Neighbours to *Rome,* and they were yet nearer to one another. *Nepi* was but 4 Miles from *Sutrium,* as *Ferrarius* [*n*] computes, and ſo they were afterward united together, as the ſame Author informs us. *Portus Auguſti* was bounded on one ſide with *Oſtia,* which was but 2 Miles from it, as *Ferrarius* [*o*] and *Cluver* inform us; and on the other ſide with *Sylva Candida,* which *Carolus a Sancto Paulo* places about the ſame diſtance from it. *Faleria* or *Phalaris* is reckon'd by *Cluver* [*p*] about 5 or 6 Miles from *Nepe,* and 4 Miles from *Hortanum* by *Ferrarius* [*q*], who ſays *Hortanum* lay upon the *Tiber* oppoſite to the *Ocriculi* in *Umbria,* and not above 4 Miles to the Weſt of it. *Holſtenius* [*r*] ſhews out of the *Jeruſalem Itinerary,* that *Aqua Viva* was but 12 Miles from *Ocriculi,* and *Phaleria* lay between them. *Polymartium* was but 5 Miles Weſt from *Hor-*

[*n*] Ferrar. Lexic. Geogr. voce, Nepe, & Sutrium. [*o*] Ibid. voc. Oſtia, & Portus. [*p*] Cluver. Ital. Lib. 2. p. 537. [*q*] Ferrar. Lexic. voc. Hortanum. Holſten. Annot. in Cluver. p. 80.

tanum, as *Ferrarius* [*s*] computes, and *Ferentium* about the ſame diſtance from *Polymartium*; which Two laſt were united into One before the Council of *Rome* under *Martin*, *An.* 649. as *Carolus a Sancto Paulo* collects from the Subſcriptions of that Council. *Blera* was but 9 Miles from *Forum Claudij*, as *Holſtenius* [*t*] ſhews from the old *Itineraries*; and *Forum Claudij* not above 5 from *Sutrium* according to *Cluver*'s reckoning. *Lorium* was but 12 Miles from *Rome* in the way to *Civita Vecchia*; as has been ſhew'd before. *Tarquina* is reckon'd by *Ferrarius* [*u*] about 5 Miles from *Cornetum*, and about the ſame diſtance from *Graviſca* by *Cluver*'s Tables. Which is the more probable, becauſe *Holſtenius* [*x*] obſerves, that theſe Three Dioceſes were at laſt united into One. *Centumcellæ* or *Civita Vecchia* lay upon the Sea 12 Miles from *Graviſca*, as appears from the *Jeruſalem Itinerary* in *Holſtenius* [*y*]. *Tuſcania* and *Volſinium*, and *Urbs Vetus*, now call'd *Orvieto*, and *Balneum Regis*, had much about the ſame Diſtances from one another. And all theſe lay within that little Compaſs of Land, which is now call'd St. *Peter's Patrimony*, hemm'd in on the Eaſt and North with the River *Tiber*, on the Weſt with the River *Marta*, and on the South with the *Tuſcan*-Sea. A Country that is not much above 50 Miles Square, as *Cluver* rightly deſcribes it. For from *Rome* to *Centumcellæ* or *Civita Vecchia*, which lies but 10 Miles from the River *Marta*, which now divides St. *Peter's Patrimony* from *Caſtro Ducato*, *Cluver* and *Holſtenius* [*z*] out of *Antonine*'s *Itinerary*, in the direct Courſe of the

via

[*s*] Ferrar. voce, Polymartium. [*t*] Holſten. in Cluver. p. 47. [*u*] Ferrar. Lexic. voce, Tarquina. [*x*] Holſten. Annot. in Car. a Sancto Paulo, p. 8. [*y*] Holſten. in Cluver. p. 80. [*z*] Holſten. in Cluver. p. 78. Procop. de Bell. Goth. Lib. 2. p. 405. *reckons it* 280 *Stadia or* 35 *Miles.*

via Aurelia, reckon but 47 Miles, which do not exceed 40 Miles according to the preſent Eſtimation. So that there being in this Compaſs Twenty Biſhopricks, including *Rome* in the Number; if we will ſuppoſe all the Dioceſes to be equal, each Dioceſe will be about 10 or 12 Miles ſquare, which confirms the Account that has been given of the Diſtance of the ſeveral Cities from each other. And hence it appears, that as in ſome Parts of the Kingdom of *Naples*, Dioceſes have been multiply'd above what they were in former Ages, ſo in this and other Parts of the Pope's Dominions they have as ſtrangely decreas'd. For now there are not near half the Number, there being ſometimes two or three or four united into one. For *Ferrarius* informs us, that *Viterbo* was rais'd *An.* 1074, out of the Ruins of three old ones, *Ferentum*, *Tuſcania* and *Polymartium*. So *Citta Caſtellana* aroſe from the decay of *Faleria* and *Hortanum*. *Sutrium* was united to *Nepe*; *Tarquina* and *Graviſca* to *Cornetum*; not to mention any more of this kind, which concern not the preſent Enquiry. As to thoſe Dioceſes which lay in the Weſtern-part of *Tuſcia*, now call'd the Dukedom of *Tuſcany*, they were much larger in proportion than the former, for excepting *Feſulæ*, which lay but 3 Miles [*a*] from *Florence*, all the other Dioceſes were of greater Extent. Of which I need only give this Evidence, That this part of *Tuſcia* is reckon'd [*b*] above 200 Miles in length, and near 100 in breadth, excluding the Pope's Dominions. Which being divided among 15 or 16 Dioceſes, will afford a large Territory to every one: So that it is needleſs to look farther for a particular Account of them.

[*a*] Cluver. Ital. Lib. 2. p. 452. [*b*] Ferrar. Lexic. Geogr. voce, Tuſcia.

But if we return back again into *Umbria*, nearer *Rome*, there we ſhall find Dioceſes of the ſame ſize and as thick as in the *Patrimony of* St. *Peter*. For it was but a little Tract of Ground, bounded with the Rivers *Nar* and *Tiber* and the *Apennine*-Hills, and only a part of the *Old Umbria*, which reach'd beyond the *Apennine* to the *Adriatick*-Sea. In the preſent *Umbria*, *Carolus a Sancto Paulo* reckons Eighteen Biſhopricks. 1 *Ocriculum*. 2 *Narnia*. 3 *Tuder*, now *Todi*. 4 *Mevania*, now *Bevagna*. 5 *Tifernum Tiberinum*, now *Citta di Caſtello*. 6 *Interamnia*, now *Terni*. 7 *Ameria*, *Amelia*. 8 *Trebia*, *Trebi*. 9 *Spoletum*, *Spoleto*. 10 *Fulginum*, *Fulgino*. 11 *Camerinum*. 12 *Hiſpellum*. 13 *Aſſiſium*. 14 *Forum Novum*, now *Veſcovio*. 15 *Forum Flaminij*, now *For-flammo*. 16 *Vettonium*, *Bittona*. 17 *Nuceria*, *Nocera*. 18 *Eugubium*, *Gubbio*. To which *Holſtenius* adds *Tadinum* [*c*] and *Martula*. Now Five of theſe, *Fulginum*, *Hiſpellum*, *Aſſiſium*, *Forum-Flaminij*, and *Mevania*, lay ſo cloſe together, that none of them was above Ten Miles diſtance from any of the other. *Fulginum* had on the North towards *Nuceria*, *Forum-Flaminij* to bound it, which *Ferrarius* [*d*] ſays, was but 3 Miles remov'd from it. *Hiſpellum* was but the ſame diſtance in the Way to *Aſſiſium*. *Trebia* on the Eaſt was but 6 Miles from *Fulginum*, and 9 from *Spoletum*, as *Ferrarius* alſo informs us [*e*], who ſays alſo it was but 15 Miles from *Fulginum* to *Spoletum*; ſo that *Trebia* muſt lie exactly in the Way betwixt them. On the South *Fulginum* was bounded again with *Mevania*, which was but 6 Miles from it [*f*]. On the Weſt lay *Aſſiſium*, famous in Modern Stories for the Birth of St.

[*c*] Holſten. Annot. in Car. a S. Paulo, p. 9. & in Cluver. p. 98. [*d*] Ferrar. Lexic. voce. Forum-Flaminij. [*e*] Ibid. voce, Trebia, & Fulginum, & Hiſpellum. [*f*] Ferrar. voc. Mevania.

St. *Francis* the Father of the *Franciſcans*; and this *Ferrarius* ſays was but 10 Miles [g] from *Fulginum*, and about 12 from *Peruſia* in *Tuſcia*. If we look a little more Northward, from *Forum-Flaminij* to *Nuceria* is computed 9 Miles [h] by *Ferrarius*. From *Nuceria* to *Tadinum* (the Remains of which, *Holſtenius* [i] ſays, are yet to be ſeen in the *Via Flaminia* near *Gualdo* on the Top of the *Apennine*) is computed no more than 8 Miles by *Holſtenius* [k] and *Baudrand*. And from *Tadinum* to *Eugubium* muſt be about 13. But here the Dioceſes began to inlarge toward the Weſtern Parts of this Province, as was obſerv'd before of *Tuſcia*. For Weſtward of *Eugubium* there was no City betwixt it and *Tifernum Tiberinum*, which was 20 Miles from it. Nor had *Tifernum Tiberinum* any nearer Neighbours than *Aretium*, which is reckon'd 18, and *Callium* 22, and *Peruſia* 24 Miles from it, as *Baudrand* [l] and *Ferrarius* have computed. But then if we look towards *Rome* again, and deſcend from the *Apennine* to the Southern-parts of this Province toward the Rivers *Nar* and *Tiber*, we there firſt meet with *Martula* on the River *Nar*, which *Holſtenius* [m] aſſures us, was but 6 Miles to the Eaſt of *Spoleto*. Down the ſame River lay *Interamnia* about the ſame diſtance from *Martula*. And below that was *Narnia*, which *Cluver* [n] from the *Jeruſalem Itinerary* reckons to be 9 Miles from *Interamnia*; but *Holſtenius*, who was at the Pains to Meaſure it, ſays [o] it was but 5 Miles and $\frac{2}{3}$ from the Gate of the one City to the Gate of the other.

[g] Ferrar. voce, Fulginum, & Peruſia. [h] Ibid. voce, Nuceria. [i] Holſten. Annot. in Car. a S. Paulo, p. 9. [k] Holſten. Annot. in Ital. Cluver. p. 86. [l] Ferrar. Lexic. voce, Tifernum. [m] Holſten. Annot. in Ital. Cluver. p. 98. [n] Cluver. Ital. p. 526. [o] Holſten. Annot. in Cluver. p. 95. ſunt a Narnienſi porta ad portam Interamnii cannæ Romanæ 3760. quæ ſunt 5 Mil. Paſs. $\frac{2}{3}$.

other. A little to the Weſt of *Narnia* lay *Ameria*, which *Ferrarius* [*p*] ſays, was not quite 6 Miles from it. And to the South of *Narnia*, more down the River *Nar* toward *Rome*, there was *Ocriculum*, which the *Jeruſalem Itinerary* in *Cluver* [*q*] makes to be 12 Miles from *Narnia*; but *Ferrarius* by the Modern Account reckons but 8, and 4 from *Hortanum* in *Umbria*, as has been noted before in ſpeaking of *Hortanum*. In the middle of this Province upon the Confluence of the Rivers *Tinia* and *Aſius*, between *Mevania* and *Peruſia* lay *Vettonium*, which *Ferrarius* [*r*] accounts 6 Miles from *Mevania*, and 8 from *Peruſia* in *Tuſcia*. So that all the Dioceſes of this Province, except two or three, were very ſmall, and one with another not to be reckon'd above 8 or 10 Miles in length, ſince there was ſcarce ſo much diſtance from one City to another. And upon this Account, as the Cities decay'd, ſeveral of theſe Dioceſes were united together in After-ages. For *Tadinum* is joyn'd to *Nuceria*, as *Holſtenius* [*s*] informs us. *Hiſpellum* and *Forum-Flaminij* are ſwallow'd up in *Fulgino*. So *Mevania* and *Trebia* and *Martula* are ſunk and united to other Dioceſes, and in all this Province, that I can learn, there is not one new See erected.

Sect. 3. *Of the Province of* Valeria.

Out of *Umbria* our next Step toward the Eaſt, is into the Province of *Valeria*, ſo call'd, *Holſtenius* thinks, from the *Via Valeria*, which ran directly through it. It was bounded on the North with the *Apennine*, on the Weſt with the River *Nar*, which divided it from *Umbria*, on the South with the *Tiber* and the *Anio*, which divided it from

[*p*] Ferrar. Lexic. voce, Amelia. [*q*] Cluver. Ital. p. 526. [*r*] Ferrar. Lexic. voce, Vettonium. [*s*] Holſten. in Ital. Cluver. p. 86.

from *Latium*, or that which is now call'd *Campagna di Roma*. On the East it border'd upon *Samnium*, from which it was divided by a Line drawn from the River *Aternus* to the Head of *Anio*. It was anciently the Country of the *Sabines* and *Marsi*, and part of *Old Latium*, and is now call'd *Sabina* in that Part which runs toward *Rome*, the rest being now Part of the Dukedom of *Spoleto* and *Abruſſo*. In this Province *Carolus a Sancto Paulo* reckons Eleven Dioceſes. 1 *Fidenæ*, now call'd *Caſtel Jubileo*. 2 *Nomentum*, now *Lamentana*. 3 *Tibur*, *Tivoli*. 4 *Nurſia*, *Norza*. 5 *Marſi*, *al. Marruvium*, and *Valeria*. 6 *Præneſte*, now *Paleſtrina*. 7 *Furconium*, *Forconio*. 8 *Amiternum*, now *S. Vittorino*. 9 *Reate*, *Rieti*. 10 *Cures*, *Cureſe*. 11 *Liſta*. But *Holſtenius* [*t*] obſerves, that the laſt of theſe is miſtaken for *Liſſum*, or *Aleſſio*, as it is now call'd, in *Prævalitana* on the other ſide of the *Adriatick*-Sea; and *Præneſte* belongs to *Latium*: Inſtead of which he ſubſtitutes two others, *Pitinum* and *Forum Novum*, or *Sabinum*, now *Veſcovio*, once a chief City among the *Sabines*. Now of theſe, *Fidenæ* was but 5 Miles from the Gates of *Rome*, as has been noted before. *Nomentum* was about 8 from *Fidenæ*, and 12 from *Rome*, as *Baudrand* [*u*] ſhews out of *Sanſon* and *Brietius*; though others place it beyond *Tibur* 10 Miles, and 26 from *Rome*. *Tibur* itſelf was but 16 Miles [*w*] from *Rome*, and 12 from *Præneſte*. But it was a pretty large Dioceſe for all that. For *Holſtenius* [*x*] obſerves, that *Sublaqueum* was a Dependent on it, till it became a Monaſtery exempt from all Epiſcopal Juriſdiction; and *Ferrarius* [*y*] ſays, that Abbey had Fourteen Villages belonging to it. *Præneſte* was 13 Miles from

[*t*] Holſten. Annot. in Carol. a S Paulo. p. 16. [*u*] Baudr. voce, Nomentum. [*w*] Ferrar. voce, Tibur. [*x*] Holſten. in Ital. Cluver p. 147. [*y*] Ferrar. voce, Sublaqueum.

from *Gabij*, and 14 from *Anagnia*, and not ſo much from *Nomentum*. *Cures*, now call'd *St. Anthimo*, was only 10 Miles from *Reate*, according to *Ferrarius* [z], and probably ſomething nearer to *Nomentum* becauſe *Carolus a Sancto Paulo* [a] obſerves out of an Epiſtle of *Gregory* [b] *the Great*, that it was united in his time to *Nomentum*. Some confound *Cures* with *Sabinum*, or *Forum Novum*; but *Holſtenius* [c] ſhews, that *Sabinum* was a diſtinct City, and ſtood in the Place which is now call'd *Veſcovio*, where the Ruins of the Cathedral Church are ſtill remaining. Which *Baudrand* ſays [d], was but 3 Miles from *Reate*, and 11 from *Interamnia*; but the Site of this Place may be paſs'd over as a little uncertain. The Ruins of *Amiternum* are ſtill to be ſeen, *Cluver* ſays [e] near where *Aquila* now ſtands. *Ferrarius* [f] thinks, it was only 5 Miles from it. *Pitinum* was but 2 Miles from *Aquila*, and conſequently, as *Holſtenius* obſerves [g], muſt be near *Amiternum*. *Furconium* was another See in that Neighbourhood, but 8 Miles from *Aquila*, as *Ferrarius* [h] acquaints us. So that theſe Three Dioceſes lay in a ſmall Compaſs, and are now ſwallow'd up in the new Dioceſe of *Aquila*, which aroſe out of the Ruins of them all united together. The largeſt of theſe Dioceſes in this Tract, were *Reate*, *Nurſia*, and *Marruvium* or *Marſi*. For from *Reate* to *Nurſia*, *Baudrand* [i] calls it 13 Miles, *Ferrarius* 20: To *Aquila* 25 Miles and as much to *Narnia*. But *Interamnia* and *Furconium*

[z] Ferrar. voce, Cures. [a] Carol a S. Paulo Geogr. Sacr. p. 58. [b] Greg. Lib. 2. Ep. 2. [c] Holſten. Annot. in Carol a S. Paulo, p. 9. [d] Ferrar. voce, Cures. [e] Cluver. Ital. Lib. 2. p. 686. [f] Ferrar. voce, Amiternum. [g] Holſten. Annot. in Carol. a S. Paulo. p. 16. Pitinum non longe fuit ab Amiterno, duobus Mil. Paſs. ab Aquila. [h] Ferrar. voce, Furconium. [i] Ferrar. & Baudrand. voce, Nurſia, & Reate.

nium were ſomething nearer to *Reate*. *Marruvium* or *Marſi* on the Lake *Fucinus* was at a conſiderable diſtance from *Furconium* and *Sulmo*, which Cities lay the neareſt to it. But the exact Diſtance is not ſo certain, becauſe 'tis not agreed on which ſide the Lake *Fucinus Marruvium* was.

Sect 4. *Of* Picenum Suburbicarium.

Out of *Valeria* and *Umbria* croſs the *Apennine* we come into the Province of *Picenum Suburbicarium*, ſo call'd to diſtinguiſh it from *Picenum Annonarium*, which belong'd to the *Italick* Dioceſe. This lay betwixt the *Apennine* on the South, and the *Adriatick*-Sea on the North, and was divided from *Picenum Annonarium* by the River *Æſis* on the Weſt, and from *Samnium* by the River *Aternus*, now call'd *Peſcara*, on the Eaſt; and it is now the Provinces of *Marca di Ancona* and *Abruſſo Ultra*. In this Province *Carolus a Sancto Paulo* reckons Fourteen Dioceſes. 1 *Pinna*, now *Penna*. 2 *Interamnia*, now *Teramo*. 3 *Aſculum*, *Aſcoli*. 4 *Firmum*, *Fermo*. 5 *Tolentinum*, *Tolentino*. 6 *Septempeda*, now *S. Severino*. 7 *Matelica*. 8 *Cingulum*, *Cingulo*. 9 *Auximum*, *Oſmo*. 10 *Potentia*. 11 *Numana*, now *Humana*. 12 *Ancona*. 13 *Hadria*, *Adri*. 14 *Aternum*, now *Peſcara*: To which *Holſtenius* [*k*] adds Five more, *Truentum*, *Auſinia*, *Faleronia*, *Urbs Salvia*, now call'd *Urbiſaglia*, and *Pauſola*, or *Pauſulæ*, as *Ferrarius* calls it, which now goes by the Name of *Monte del Olmo*. The moſt Eaſtern City of this Province was *Aternum* on the Mouth of the River *Aternus* or *Peſcara*, which, (as *Ferrarius* [*l*] and *Baudrand* compute) was but 8 Miles from *Teate*, and 11 from *Ortona*, Two Cities in the Province of *Samnium*, and not above 11 from *Adria*, and 12 from *Pinna*. *Pinna* was the ſame diſtance

[*k*] Holſten. Annot. Geogr. in Car. a S. Paulo. [*l*] Ferrar. Lexic. Geogr. voce, Aternum.

ſtance from *Teate* and *Adria*. *Interamnia* is reckon'd by *Ferrarius* 20 Miles from *Aſculum*; but *Baudrand* ſays only 13. In the Weſtern Parts of the Province, *Matelica* is computed but 9 Miles from *Septempeda*; and *Septempeda* 6 from *Tolentinum*, and 10 from *Camerinum*, and 12 from *Cingulum*; *Cingulum* is reckon'd but 8 from *Æſium* in *Picenum Annonarium*, and 12 from *Auximum*; *Auximum* 12 from *Æſium*, and the ſame from *Ancona*; *Ancona* 12 from *Numana*; *Numana* 12 from *Potentia*; the Remains of which laſt, *Holſtenius* ſays [*m*] are ſtill to be ſeen not far from *Portus Ricanaticus* and *Laureto*. *Urbs Salvia*, according to *Ferrarius*'s Account, was but 10 Miles from *Tolentinum*, and by *Baudrand*'s but 6. *Firmum*, *Truentum*, and *Aſculum* lay at a greater diſtance: For *Ferrarius* reckons them near 20 Miles from each other: But then he ſays, that *Pauſula* was in *Comitatu Firmano*, and therefore not far from *Firmum*; and if *Faleronia* and *Auſinia* (whoſe Situation is uncertain) lay in thoſe Parts alſo, they might bring the Dioceſes of *Aſculum* and *Truentum* to the ſame pitch with the reſt of the Province. So that few Dioceſes in this Province could be much above 10 Miles in Extent, and the largeſt not above 20, as appears from *Ferrarius* and other Geographers Computation.

Sect. 5. *of* Latium *and* Campania.

From the *Adriatick* Sea we muſt again croſs the *Apennine* to take a view of *Latium* and *Campania*, the ancient Glory of *Italy* along the *Tuſcan* Sea Eaſtward to the River *Silarus* from the *Tiber* and the Gates of *Rome*. This in the Civil and Eccleſiaſtical account is reckoned but one Province: But ſince *Latium* is commonly diſtinguiſhed from *Campania*, I will ſpeak firſt of the Dioceſes that were in that, as being the neareſt

[*m*] Holſten. ibid.

neareſt Neighbours to *Rome*. This Country was anciently bounded with the Rivers *Tiber*, *Anio*, and *Liris*, which laſt divided it from *Campania* properly ſo called. It now contains *Campagna di Roma*, and part of *Lavoro* in the Realm of *Naples*. It had anciently Twenty Three Dioceſes as *Carolus a Sancto Paulo* and *Holſtenius* have computed. 1 *Subauguſta*. 2 *Oſtia*. 3 *Gabii*. 4 *Albanum*. 5 *Alba*. 6 *Antium*. 7 *Tres Tabernæ*. 8 *Velitræ*. 9 *Tuſculum*. 10 *Lavici*. 11 *Prænesteſte*. 12 *Signia*. 13 *Anagnia*. 14 *Ferentinum*. 15 *Aletrium*. 16 *Verulæ*. 17 *Tarracina*. 18 *Fundi*. 19 *Formiæ*. 20 *Aquinum*. 21 *Caſſinum*. 22 *Atina*. 23 *Sora*. Of theſe, as has been obſerved before, *Subauguſta* lay cloſe by *Rome*, *Oſtia* 16 Miles from *Rome* and 2 from *Porto*; *Gabii* 13 from *Rome* and as many from *Prænesteſte*. *Tuſculum*, which ſome miſtake for *Tuſculanum*, where *Cicero* wrote his *Tuſculan* Queſtions, was a City now call'd *Freſcati*, and *Ferrarius* ſays but 12 Miles from *Rome*. *Signia*, now called *Segni*, lay between *Tuſculum* and *Anagnia*, 6 Miles from each, 9 from *Prænesteſte*, and 30 from *Rome*, as *Baudrand* informs [*n*] us from *Holſtenius*. The ſame Author ſays [*o*], *Ferentinum* was but 5 Miles from *Anagnia* and 4 from *Aletrium*; And *Ferrarius* [*p*] places *Verulæ* between *Anagnia* and *Sora*, 9 or 10 Miles from each. *Lavici* is reckoned by *Holſtenius* [*q*] but 15 Miles from *Rome*, and yet the Dioceſe of *Subauguſta* came between them: For it was in the *Via Lavicana*, the direct way that leads from *Rome* to *Lavici*. *Albanum* and *Alba* are by ſome Authors confounded together, but *Holſtenius* [*r*] reckons them diſtinct Cities, and *Ferrarius* ſays [*s*] the one was

[*n*] Lexic. Geogr. voce, Signia. [*o*] Ibid. voce, Ferentinum. [*p*] Ibid. voce, Verulæ. [*q*] Holſten. Annot. in Ital. Cluver. p. 194. [*r*] Holſten. ibid. p. 183. [*s*] Ferrar. voce, Alba longa.

was 14, and the other 16 Miles from *Rome*. But perhaps the one might only ariſe out of the ruins of the other, for they were not above 2 Miles from each other. *Velitræ* was but 4 Miles from *Alba*, and 20 from *Rome*; *Antium* on the *Tuſcan* Shore 14 from *Velitræ* and 20 from *Oſtia*, as the ſame *Ferrarius* [*t*] informs us. Between *Antium* and *Velitræ* lay *Tres Tabernæ*, the Place whither the Chriſtians came to meet St. *Paul* from *Rome*. *Carolus a Sancto Paulo* thinks it is the ſame which is now called *Ciſterna*, but *Hiſtenius* ſays [*u*] it was at ſome diſtance from it in the *Via Appia*, ſo near *Velitræ* that *Gregory the Great* united thoſe Two Dioceſes together. *Ferrarius* ſays [*x*] it was but 5 Miles from *Velitræ*, and 26 (or as *Baudrand* computes, 21) from *Rome*, 5 from *Aricia*, and 22 from *Appij Forum*, the other place whither the Brethren came to meet St. *Paul*. Indeed neither *Aricia* nor *Appij Forum* are mention'd as Epiſcopal Sees by any ancient Writer: But *Ferrarius* [*y*] ſeems to make them both ſo: For he ſays *Aricia* was a famous City and a Roman Colony, which by the common Rule of the Church had thereby a title to an Epiſcopal See: Nor is it any Objection againſt it that it was but 16 Miles from *Rome*, and 4 or 5 from *Alba*, *Tres Tabernæ*, and *Velitræ*; for we have ſeen already that may Cities in this Tract were at no greater diſtance from one another. Of *Appij Forum* he ſpeaks more poſitively, and ſays it was anciently [*z*] an Epiſcopal See, though from what Authority he tells us not: But there is ſome reaſon to believe it, becauſe it was a City at a good diſtance from any other. For *Tarricina* on the Eaſt was near 12 Miles from it, and *Tres Tabernæ* Weſt-Ward above 20; ſo that either *Tres Tabernæ* and *Tarri-*

[*t*] Ferrar. voc. Velitræ, & Antium. [*u*] Holſten. Annot. in Carol. a S. Paulo, *p.* 9. [*x*] Ferrar voce, Tres Tabernæ. [*y*] Ferrar. voce, Aricia. [*z*] Ferrar. voce, Forum Appij.

Tarracina muſt have Dioceſes of more than ordinary extent in theſe Parts, or elſe *Appij Forum* muſt come between them. But I let this paſs, becauſe in matters of doubtful Nature, where we are deſtitute of ancient Authorities, nothing can certainly be determined. I go on therefore with thoſe that are more certain. From *Tarracina* to *Fundi* the modern Accounts [*a*] reckon but 10 Miles, though the *Jeruſalem Itinerary* [*b*] calls it 13, and *Antonines's Itinerary* 16. From *Fundi* to *Formiæ* the ſame Itineraries reckon 12 and 13, which *Ferrarius* from the Modern Geographers eſteems but 10; cautioning his Reader here [*c*] againſt a great Error in *Strabo*, who makes it 400 Stadia, that is 50 Miles from *Tarracina* to *Formiæ*, when indeed it was not half the diſtance. If we look a little upward from the Sea to the North-eaſtern Part of *Latium*, there we find *Aquinum* and *Caſſinum* but 5 Miles from one another, and *Atina* the ſame diſtance from *Caſſinum*, and *Sora* 12 Miles from *Atina*, 12 from *Ferentinum*, 16 from *Caſſinum*, and 60 from *Rome*. So that in the Compaſs of 70 old *Italian* Miles, which are not quite 60 of the Modern, there were betwixt 20 and 30 Biſhopricks, anſwerable to the number of Cities in *Latium* in the moſt flouriſhing Times of the *Roman* Empire.

From *Latium* we muſt paſs into *Campania*, where we firſt meet with *Minturnæ*, now call'd *Scaffa del Garigliano*, not far from the Mouth of the River *Liris*, which *Ferrarius* [*d*] computes 9 Miles from *Formiæ*, and as many from *Sinueſſa*. A little above theſe lay *Teanum*, now call'd *Tiano*, 8 Miles from *Sueſſa*, 12 from *Capua*; and *Calenum* was the ſame diſtance from *Capua*, and but 6 from *Sueſſa*, and 6

[*a*] Ferrar. voce, Fundi. [*b*] Ap. Holſten. Annot. in Ital. Cluver. p. 218. [*c*] Ferrar voce, Formiæ. [*d*] Ferrar. voce, Minturnæ.

from *Sinueſſa*, as *Ferrarius* [*e*] reckons. *Carolus a Sancto Paulo* takes *Calenum* for *Cagli*, and others for *Cales*; but *Holſtenius* [*f*] ſhews it to be the ſame with *Carinola*, which is now a Biſhop's-Seat, and as *Baudrand* computes, but 4 Miles from *Sueſſa*, and as many from the *Tuſcan*-Shore. Next beyond theſe lay *Vulturnum*, now call'd *Caſtel di Bitorno*, at the Mouth of the River *Vulturnus*, 8 Miles from *Sinueſſa*, and 9 from *Linternum*, and 10 from *Capua*. 5 Miles beyond *Linternum* on the ſame Shore was *Cumæ*, and 3 Miles below that *Miſenum*, from whence to *Puteoli* was but 3 Miles likewiſe, and from *Puteoli* to *Naples* 6, according to *Ferrarius*'s Computation. About 18 Miles beyond *Naples* was *Stabiæ*, and 6 from that *Surrentum* on the ſame Shore, beyond which was *Amalphia* and *Salernum*, the laſt of which is reckon'd by *Ferrarius* but 24 Miles from *Naples*. On the North and Eaſt of *Naples* lay *Nola*, which could not be above 12 Miles from it: For *Holſtenius* obſerves [*g*], that *Octavianum*, the Village where *Octavius Auguſtus* dy'd under Mount *Veſuvius*, was in the Way between them, 5 Miles from *Naples*, and 7 from *Nola*. Between *Nola* and *Capua* lay *Acerræ*, 6 Miles from *Nola*, and 8 from *Naples*, and 10 from *Capua*: For from *Nola* to *Capua* was but 20 old *Italian* Miles, as we learn from *Paulinus* Biſhop of *Nola* [*h*], who could not be miſtaken. *Naples* and *Capua* were but 16 Miles aſunder, and yet *Atella*, now call'd *S. Arpino*, or *S. Elpidio*, lay between them, which *Ferrarius* [*i*] ſays, was 8 Miles from each. *Calatia* was but the ſame diſtance to the North of *Capua*; *Venafrum* but 10 Miles from *Caſſinum*; *Abellinum* was the largeſt Dioceſe in all *Campania*, 16 Miles from *Beneventum*,

[*e*] Ibid. voce, Teanum, & Calenum. [*f*] Holſten. Annot. in Cluver. Ital. p. 258. [*g*] Holſten. Annot. in Ortel. p. 133. [*h*] Paulin. ad Cyther. Carm. 13. p. 492. [*i*] Ferrar. voce, Atella.

neventum, and as much from *Nola*, *Salernum*, and *Frequentum* in the Province of *Samnium*, to which, *Baudrand* [*k*] ſays, it was afterward united. If now we put all theſe *Italian* Dioceſes hitherto enumerated together, they amount to above One hundred and ten, whereof Twenty were in that little part of *Tuſcia*, which is now call'd St. *Peter's Patrimony*, 20 in *Umbria*, 11 in *Valeria*, 19 in *Picenum Suburbicarium*, and 43 in *Latium* and *Campania*. And yet all this Country put together, was not in the longeſt Part of it above 200 Miles on the *Tuſcan*-Shore: For from the River *Marta*, on which lay *Tarquina* and *Graviſca*, to *Rome* is reckon'd 50 modern Miles; from *Rome* to *Naples* 125; and from *Naples* to *Salernum*, the utmoſt Dioceſe in *Campania*, but 24, according to the Computations of *Ferrarius*. On the *Adriatick*-Shore it was only the length of *Picenum Suburbicarium* between the Rivers *Æſis* and *Aternus*, which was not above 120 Miles. The breadth of it in the wideſt Part of it, from *Ancona* on the *Adriatick*-Sea to *Oſtia* on the *Tuſcan*-Sea, was but 164 Miles, and in the narrower Parts from the Mouth of the River *Aternus* to the Mouth of the *Liris*, not above 120 Miles. Which the Curious may divide among 110 Dioceſes, and then examine whether they exceed the Proportions which I have before aſſign'd them.

Sect. 6. *Of* Samnium.

I will not ſtand ſo nicely to examine the reſt of the *Italian* Dioceſes, but only recount the Number in each Province, and make a few Remarks upon the largeſt, as I have hitherto done upon the ſmalleſt; that the Reader may purſue this Enquiry farther at his own Pleaſure, and ſee that the greatneſs or ſmalneſs of a

[*k*] Baudrand. voce, Abellinum.

Dioceſe anciently bred no Diviſion or Diſturbance in the Catholick Church. The next Province then in order to be ſpoken of is *Samnium*, which lay on the Coaſt of the *Adriatick*-Sea, between *Picenum Suburbicarium* on the Weſt, from which it was divided by the River *Aternus*, or *Peſcara*, and *Apulia* on the Eaſt, from which it was ſeparated by the River *Frenta*. In this Province *Carolus a Sancto Paulo* reckons but Ten Dioceſes. 1 *Beneventum*. 2 *Sæpinum*. 3 *Sulmo*. 4 *Bovianum*, now call'd *Boiano*. 5 *Theatea*, now *Chieti*. 6 *Ortona*. 7 *Frequentum*, *Fricenti*. 8 *Alipha*. 9 *Samnium*. 10 *Corfinium*, or *Valva*: To which *Holſtenius* adds *Iſtonium* and *Æclanum*, but *Baudrand* thinks *Æclanum* was the ſame with *Frequentum*. However it was, *Holſtenius* [*l*] obſerves that it had the Name of *Decimum Quintum*, becauſe it was 15 Miles from *Beneventum*. *Corfinium* and *Sulmo* were nearer to one another, and were afterward united together. *Ortona*, *Theatea*, *Sæpinum*, *Bovianum* and *Iſtonium*, were ſome 10, ſome 12 Miles from one another. So that theſe Dioceſes were neither ſo little as thoſe about *Rome*, nor ſo large as thoſe of the Weſtern Provinces in the *Italick* Dioceſe.

Sect. 7. Of Apulia and Calabria.

Next to *Samnium* lay *Apulia*, and beyond that *Calabria* in the utmoſt Corner of *Italy* to the *Adriatick* Sea. Theſe two Regions made but one Province in the Civil and Eccleſiaſtical Account and therefore I joyn them together. In *Apulia* *Carolus a Sancto Paulo* reckons Twelve Dioceſes. 1 *Ignatia*, now call'd *Ignazzo*. 2 *Barium*, *Barri*. 3 *Tranum*, *Trani*. 4 *Cuperſanum*, *Converſano*. 5 *Canuſium*, *Canoſa*. 6 *Sipontum*, *Siponto*. 7 *Arpi*, now *Sarpi*

[*l*] Holſten. Annot. in Carol. a S. Paulo. p. 18.

Sarpi. 8 *Melphia, Melfi.* 9 *Venusia, Venosa.* 10 *Acherontia, Acerenza.* 11 *Vigiliæ, Biseglæ.* 12 *Cannæ:* To which the Diligence of *Holstenius* has added Five more. 13 *Bivinum, Bovino.* 14 *Herdona, Ardona.* 15 *Rubisium, Ruvo.* 16 *Salapia, Salpe.* 17 *Æcæ,* or *Æquana,* since call'd *Troja.* In *Calabria Carolus a Sancto Paulo* found but Seven Dioceses, but *Holstenius* makes them Ten. 1 *Brundisium, Brindisi.* 2 *Aletium, Lecci.* 3 *Hydruntum, Otranto.* 4 *Callipolis, Gallipoli.* 5 *Tarentum, Taranto.* 6 *Uria, Oira.* 7 *Lypia,* or *Luspiæ.* 8 *Neritum, Nardo.* 9 *Uxentum, Ugento.* 10 *Alexanum,* before call'd *Leuce,* now *Alessano.*

Sect. 8. *Of* Lucania *and* Brutia.

Next to these toward the lower Sea, lay the Regions of *Lucania* and *Brutia,* which are reckon'd together likewise as one Province. In *Lucania Carolus a Sancto Paulo* could find but Five Bishopricks, but *Holstenius* augments them to Eight. 1 *Potentia, Potenza.* 2 *Buxentum,* which *Carolus a Sancto Paulo* takes to be *Pisciota,* but *Holstenius* and others *Polycastro.* 3 *Pæstum, Pesto.* 4 *Acropolis, Agropoli.* 5 *Blanda,* which some take for *Belvedere,* but *Holstenius* calls it *Porto di Sapri.* 6 *Grumentum, Agrimonte.* 7 *Velia.* 8 *Cocilianum,* the Bishop of which is sometimes styl'd also *Marcillianensis,* as *Holstenius* [*m*] observes, from *Marcillianum,* a Seat or Suburbs belonging to the Diocese of *Cocilianum.* In *Brutia Carolus a Sancto Paulo* reckons up Sixteen Dioceses. 1 *Rhegium,* now *Rezo.* 2 *Taurianum, Seminara.* 3 *Vibo-Valentia,* now call'd *Bivona.* Out of these two Dioceses, *Holstenius* [*n*] observes, that *Roger* Earl of *Calabria* rais'd the new Diocese of *Mileto, An.* 1087. 4 *Tropæa.* 5 *Nicotera, Nicodro.* 6 *Temesa,*

[*m*] Holsten. Not. in Ital. Cluver. p. 292. [*n*] Holsten. Annot. in Ital. Cluver. p. 300.

now *S. Marco.* 7 *Thurium, Terra Nova, al. Buffalora.* 8 *Cerillus, Cerilla.* 9 *Conſentia, Coſenza.* 10 *Crotona.* 11 *Scyllatium, Squillaci.* 12 *Locri, Gieraci.* 13 *Muranum, Morano.* 14 *Portus Oreſtis, Porto Ravaglioſo.* 15 *Carina,* united to *Rhegium* by *Gregory the Great.* 16 *Bova.* To theſe *Holſtenius* adds two more, *Paternum* and *Turres*; the firſt of which Sees, he ſays [o], was tranſlated to *Umbriatico,* and the other united to *Taurianum.* So that the new Dioceſe of *Mileto,* which was made out of *Taurianum* and *Vibo,* muſt be at leaſt three old Dioceſes united into one. Whence we may conclude, that though ſome of the Dioceſes in this Part of *Italy* are leſs than they were anciently, yet others are larger by being united: And the ſame Obſervation may be made upon *Campania,* where the Dioceſes are now more numerous than in any other Part of *Italy*; though ſome of them are now ſo ſmall, as not to extend beyond the Walls of their Cities, yet others are larger than formerly for the Reaſon mention'd, becauſe they were made up of two or three old Dioceſes put together, as has been noted in its proper Place.

Sect. 9.
Of the Iſles of Sicily, Melita *and* Lipara.

To theſe Seven Provinces which lay in *Italy,* we muſt add the Iſlands of *Sicily, Sardinia* and *Corſica,* with the leſſer Iſlands that lay about them, which make up the Ten Provinces of the *Roman* Dioceſe, or City-Prefecture. In *Sicily Carolus a Sancto Paulo* counts Thirteen Dioceſes. 1 *Syracuſæ.* 2 *Tindarium, Tindaro.* 3 *Leontini, Lentini.* 4 *Lilybæum,* now call'd *Marſala.* 5 *Tauromenium, Taormina.* 6 *Meſſana.* 7 *Thermæ.* 8 *Catana.* 9 *Trocala.* 10 *Agrigentum, Grigenti.* 11 *Panormus*

[o] Holſten Annot. in Cluver. Ital. p. 294, & 306.

normus, *Palermo*. 12 *Alæſa*, now *Caronia*. 13 *Camarina*, *Camarana*. To which are added the two Iſlands of *Lipara*, and *Melita* or *Malta*, which had each their Biſhop in the time of *Gregory the Great*. The later *Notitia's* ſpeak of Seven more in *Sicily*, and *Baudrand* takes notice of others, which he ſays were old Epiſcopal Sees, as *Charinum*, *Drepanum*, *Gela nova*, *Myle*, now call'd *Melazzo*, and *Trojanopolis* or *Troyna*; but where he found thoſe Names he does not inform us. However, theſe muſt be large Dioceſes; for this was the greateſt Iſland in all the *Mediterranean*-Sea: *Baudrand* ſays, *Cluver* was at the Pains to Meaſure it, and his Account is [*p*], that it is 600 Miles in Compaſs. Which being divided between Thirteen or Eighteen Biſhopricks, will eaſily prove them to be large Dioceſes, without ſtanding to examine the Diſtances of particular Places. The Iſle of *Malta*, *Ferrarius* [*q*] ſays, was 20 Miles long, and 11 broad; but *Baudrand* makes them 25 one way, and 15 another: By either of which Accounts it was larger than ſome Four or Five *Italian* Dioceſes. *Lipara*, the chief of the Seven *Vulcanian* or *Æolian* Iſlands, was not ſo large; for it was but 18 Miles in Compaſs: But here was a City and ſeveral Appendant Villages, which with the leſſer Iſlands were enough to make a conſiderable Dioceſe, larger than many of thoſe about *Rome*.

Sect. 10. *Of* Sardinia *and* Corſica.

Sardinia is ſometimes reckon'd to the *African* Dioceſe, and ſometimes to the *Roman*. In the *Notitia* of the *African* Church publiſh'd by *Sirmondus*, there are ſaid to be Five Dioceſes, and *Carolus a Sancto Paulo* ſpeaks but of Six. 1 *Caralis*. 2 *Sulchi*. 3 *Tegula*.

[*p*] Baudrand. Lexic. Geogr. voce, Sicilia. [*q*] Ferrar. voce, Melita.

gula. 4 *Turris Libiſonis*, now call'd *Porto di Torre.* 5 *Forum Trajani.* 6 *Phauſania*, now *Terra nova.* For *Sanafer* he makes to be a little uncertain. *Baudrand* [r] ſays they were once augmented to Eighteen, but now they are again reduc'd to Seven. However, the Country appears to be large enough for Eighteen: For *Ferrarius* [s] reckons it 200 Miles long and 170 broad; *Baudrand* brings it into a little narrower Bounds, making it only 170 Miles in length, and 80 in breadth, and 450 in circumference: Which will make Five or Six large Dioceſes, and Eighteen much greater than thoſe which lay in the Neighbourhood of *Rome.*

In *Corſica Carolus a Sancto Paulo* finds Four ancient Dioceſes, *Holſtenius* Five. 1 *Aleria.* 2 *Urcinium, al. Adiacium.* 3 *Nebium.* 4 *Tamita.* 5 *Mariana.* Now this Iſland by the loweſt Computation of *Baudrand* was 106 Miles in length, and 50 in breadth, which will allow 40 Miles to every Dioceſe. So that theſe may be reckon'd the largeſt Dioceſes of all the Ten Provinces, which belong'd to the Prefecture of *Rome.*

Sect. 11. *Of* Picenum Annonarium, *and* Flaminia.

We are now to return into *Italy* again and to take a ſhort View of the 7 Provinces, which made up that which is properly call'd the *Italick* Dioceſe in Contradiſtinction to that of *Rome.* The firſt of theſe which lay neareſt to *Rome*, was *Picenum Annonarium*, divided from *Picenum Suburbicarium* by the River *Æſis.* *Carolus a Sancto Paulo* by miſtake makes it a Province of the *Roman* Dioceſe, but in the old *Notitia* of the Empire it is joyn'd with *Flaminia*, and both together make but one Province of the *Italick* Dioceſe. In this *Picenum* there were anciently but Nine Dioceſes. 1 *Æſis*, now call'd *Gieſi.* 2 *Senogallia*, *Sinigaglia.*

[r] Baudrand. voce, Sardinia. [s] Ferrar. voce, Sardinia.

nigaglia. 3 *Fanum Fortunæ,* now *Fano.* 4 *Piſaurum, Peſaro.* 5 *Ariminum, Rimini.* 6 *Urbinum.* 7 *Tifernum Metaurenſe,* ſo call'd to diſtinguiſh it from the other *Tifernum* upon the *Tiber,* from which it was 16 Miles diſtance. It is now call'd St. *Angelo in Vado,* and is only a part of another Dioceſe call'd *Urbanea* from its Founder Pope *Urban* VIII. 8 *Forum Sempronij, Foſſembruno.* 9 *Callium, Cagli.* In *Flaminia,* which lay Weſtward of *Picenum* between the *Rubicon* and the *Padus,* or *Po, Carolus a Sancto Paulo* names Eleven Dioceſes. 1 *Ravenna.* 2 *Sarſina.* 3 *Cæſena.* 4 *Forum Popilij.* 5 *Ficoclæ,* now call'd *Cervia.* 6 *Forum Livij, Forli.* 7 *Faventia, Faenza.* 8 *Forum Cornelij,* now *Imola.* 9 *Vicohabentia, Vicovenza.* 10 *Hadria, Adri.* 11 *Comacula, Comacchio.* Of all which Dioceſes I ſhall ſtand to make no other Obſervation but this, That they were larger than thoſe about *Rome,* and leſs than many others in the Weſtern Provinces, which lay at a greater diſtance from it. *Ferraria* was as yet no Dioceſe of itſelf, but firſt made one by Pope *Vitalian* in the latter end of the VIIth Century, as *Ferrarius* [*t*] informs us.

Sect. 12. *Of Æmylia.*

The Second of theſe Seven Provinces, was *Æmylia,* divided on the Eaſt from *Flaminia* by the River *Idex,* on the North from *Liguria* by the *Po,* on the Weſt from *Alpes Cottiæ* by the River *Trebia,* and on the South from *Tuſcia* by the *Apennine. Carolus a Sancto Paulo* reckons here but 6 Dioceſes. 1 *Bononia, Bologna.* 2 *Mutina, Modena.* 3 *Brixellum, Breſſello.* 4 *Regium Lepidi, Reggio.* 5 *Parma.* 6 *Placentia, Piacenza.* Theſe were all very large Dioceſes. For *Bononia* the moſt Eaſtern in Situation, is reckon'd 20 Miles from *Mutina,* and as much from *Forum Cornelij*

[*t*] Ferrar. voce, Ferraria.

nelij in *Flaminia*, 28 from *Ferraria*, which was in the next Dioceſe Northward, and on the South it had no nearer Neighbour than *Feſulæ* beyond the *Apennine* within 3 Miles of *Florence*. *Mutina* was 15 Miles from *Regium Lepidi*, and *Regium* as much from *Parma*, and *Parma* 35 from *Placentia* according to *Ferrarius*'s Computation. *Brixellum* on the *Po* was but 8 Miles from *Parma*, but on other ſides it might have a larger Dioceſe. For *Ferrarius* ſays, it was 24 Miles from *Regium Lepidi*, and 30 from *Cremona*. So that theſe Six Dioceſes were larger than Twenty of thoſe about *Rome*.

Sect. 13. Of Alpes Cottiæ.

Out of *Æmylia* we paſs over the River *Trebia* into one of the *Alpine* Provinces, call'd *Alpes Cottiæ*, which was divided alſo from *Liguria* by the *Po*, from which it extended to the *Tuſcan*-Sea, including part of *Piedmont* and *Montferrat*, and the whole Republick of *Genua*, and part of the Dutchy of *Milan* on this ſide the *Po*. In this Province *Carolus a Sancto Paulo* finds Ten Dioceſes. 1 *Auguſta Taurinorum*, *Turin*. 2 *Aſta*, *Aſti*. 3 *Dertona*, *Tortona*. 4 *Alba Pompeia*, *Alba*. 5 *Aquæ Statiellæ*, *Acqui*. 6 *Albingaunum*, *Albenga*. 7 *Viginti-milium*, *Vintimiglia*. 8 *Bobium*, *Bobio*. 9 *Genua*. 10 *Savona*. To which *Holſtenius* [u] adds *Nicæa*, *Nizza*. Theſe were large Dioceſes, for *Bobium* had no nearer Neighbour than *Placentia*, which *Ferrarius* reckons [x] 25 Miles from it, and *Genua* and *Dertona* 35. *Savona* was 26 Miles from *Genua* according to the moſt accurate Computation of *Holſtenius* [y]; *Ferrarius* [z] ſays, it lay in the middle Way between *Genua* and *Albingaunum* at 30 Miles diſtance.

Aquæ

[u] Holſten. Annot. in Cluver. Ital. p. 4. [x] Ferrar. voce, Bobium. [y] Holſten. ibid. p. 9. [z] Ferrar. voce, Savona.

Aquæ Statiellæ was also 22 Miles from *Savona*, as *Baudrand* computes; but not so far from *Asta* and *Alba Pompeia*: For *Alba* was but 8 Miles to the North of *Aquæ*, and *Asta* 12 more beyond that; but East and West these Dioceses might extend very wide; for *Turin* the neareſt Neighbour Westward was 20 Miles from *Asta* and 28 from *Alba*, and *Derona* as much to the East, according to *Ferrarius*'s Computation. *Vigintimilium* was 20 Miles from *Nicæa*, and *Albingaunum* 40 from *Vigintimilium*, and *Savona* between 20 and 30 from *Albingaunum*. The whole Province was 150 Miles in length, and half as much in breadth, which made those Eleven Dioceses equal to Fifty of those about *Rome* and *Naples*.

Sect. 14. *Of* Liguria.

Out of this Province passing over the *Po*, we come into *Liguria*, the Province whereof *Milan* was the Metropolis; though the Reader must note, that the last mention'd Province in the *Roman* Historians is more commonly call'd *Liguria*, and this *Insubria*; but we now speak of them as they stood divided under the Christian Emperors. This was a large Province including all that lay between the Fountain of the *Addua* and the *Po*, and the *Alps*, and the *Athesis*, which divided it from *Venetia*. Yet here were but Ten Dioceses to be discover'd by *Carolus a Sancto Paulo*, and the inquisitive Diligence of *Holstenius* after him. 1 *Mediolanum*, *Milan*. 2 *Eporedia*, *Iurea*. 3 *Vercellæ*, *Vercelli*. 4 *Novaria*. 5 *Ticinum*, *Pavia*. 6 *Laus Pompeia*, *Lodi*. 7 *Cremona*. 8 *Brixia*, *Brescia*. 9 *Bergomum*, *Bergamo*. 10 *Comum*, *Como*. Of these *Milan* was reckon'd the largest City in *Italy* next after *Rome*. *Ferrarius* says, it is now computed to have Three hundred thousand People in it; but that is much short of its ancient Greatness: For

For *Procopius* [*a*] ſays, In *Juſtinian*'s time when it was taken by the *Goths*, there were Three hundred thouſand Men put to the Sword. When St. *Ambroſe* was Biſhop there, it had ſeveral Chriſtian Churches, ſome of which are nam'd by him in his Epiſtles, as the *Baſilica Portiana* [*b*] without the Walls, and the *Baſilica Major* or *Nova* within the City, the *Baſilica Fauſtæ* [*c*], and *Baſilica Ambroſiana*: And when it was all become Chriſtian, we muſt ſuppoſe a great many Churches more under one Biſhop; for it never had two except in the Times of the *Arian* Perſecution. Without the Walls it might alſo have a large Dioceſe: For no other City among thoſe foremention'd was within leſs than 20 Miles of it; and there were ſome 30, and ſome 40 Miles remov'd from one another, only *Novaria* and *Vercellæ* were but 10 Miles aſunder, being nearer Neighbours than any other in this Province. *Cremona* was 18 Miles from *Placentia*, 30 from *Brixia*, 40 from *Ticinum*, and if *Ferrarius* compute right, no leſs from *Mantua*; and yet the Territories of *Cremona* and *Mantua* joyn'd together, as we may gueſs from that Complaint of *Virgil*, *Mantua væ miſeræ nimium vicina Cremonæ*, that *Mantua* was a little too near to *Cremona*, becauſe when *Auguſtus* ſent his Colony of *Veterans* to ſettle at *Cremona*, and the Territory of *Cremona* prov'd too little for them, he order'd 15 Miles to be taken from the Territory of *Mantua*, to make up the Deficiency of the former. Whence it is eaſy to infer, That the Dioceſes of this Province were exceeding large, ſince the Cities were ſo far remov'd from one another.

In

[*a*] Procop. Gotthic. Lib. 2. c. 21. p. 439 [*b*] Ambroſ Ep. 33. ad Marcel. Sororem. [*c*] Id. Ep. 85. ad Soror.

Sect. 15. *of* Rhœtia prima *and* ſecunda.

In the Two next Provinces, *Rhœtia prima* and *ſecunda*, the Dioceſes were yet larger: For in the former, which lay next to *Liguria* in the middle of the *Alpes*, and is now the Country of the *Griſons*, *Carolus a Sancto Paulo* could find but One Dioceſe, which was *Curia*, now call'd *Coire*: And in the other but Three. 1 *Auguſta Vindelicorum*, *Ausburg*. 2 *Quintanæ*, or *Colonia Auguſta Quintanorum*, now *Kyntzen* in *Bavaria* on the *Danube*. 3 *Ratiſpona*, or *Regium*, and *Caſtra Regina*, now *Regenſpurg*, or *Ratisbone*: To which *Holſtenius* adds, *Auguſta Prætoria*, now call'd *Aoſta*, which is reckon'd to *Piedmont*; and *Brixino*, now *Brixen* in the County of *Tirol*: For, as I obſerv'd before, all that Part of *Germany* which reaches from the *Alpes* to the *Danube*, was anciently call'd *Rhætia*, and reckon'd among the Provinces of *Italy*, and the Dioceſes therein were ſo large, that theſe Five or Six were equal for Extent of Ground, tho' not for Number of People, to Thirty or Forty of thoſe near *Rome*.

Sect. 16. *of* Venetia *and* Hiſtria.

The laſt of theſe Seven *Italick* Provinces, was *Venetia* and *Hiſtria*, which were always joyn'd together as one Province. *Venetia* was divided from *Rhætia* and *Liguria* by the River *Atheſis*, from *Æmylia* and *Flaminia* by the *Po*, and from *Noricum Mediterraneum* by a Line drawn from the Fountain of the River *Atheſis* to the Riſe of the *Savus*, where *Iſtria* was joyn'd to it, lying between the *Sinus Tergeſtinus* on the Weſt, and *Sinus Flanaticus* on the Eaſt, which is the utmoſt Bounds of the North-Eaſt Part of *Italy*. In *Hiſtria Carolus a Sancto Paulo* reckons but five Dioceſes. 1 *Forum Julij*, now *Friuli*. 2 *Tergeſtum*, *Trieſte*. 3 *Parentium*, *Parenzo*. 4 *Pola*. 5 *Æmonia*, which he takes to be the ſame that is now call'd *Citta nova*, but *Holſtenius* ſays it is *Lubiana* or *Labach* on the *Save*.

In

In *Venetia* he recounts Eighteen Dioceſes. 1 *Aquileia.* 2 *Patavium, Padua.* 3 *Torcellum.* 4 *Altinum, Altino.* 5 *Acelum, Aſolo.* 6 *Tarviſium, Treviſo.* 7 *Marianum.* 8 *Verona.* 9 *Gradus, Grado.* 10 *Nova.* 11 *Caprulla, Cahorla.* 12 *Ceneta, Ceneda.* 13 *Tridentum, Trent.* 14 *Feltria, Feltri.* 15 *Bellunum, Belluno.* 16 *Sabiona, Siben.* 17 *Optergium, Oderzo.* 18 *Celina, Celine.* Some of theſe were very large Dioceſes: *Trent* was above 30 Miles from *Verona*; and *Sabiona* and *Forum Julij* and *Æmonia* and *Tergeſtum Parentium* and *Pola* were no leſs from one another. The reſt were 10 or 20 Miles remov'd from any other Neighbouring City; only *Altinum* and *Torcellum*, *Ferrarius* [*d*] ſays, were but 5 Miles a-part, but he queſtions whether they were both Biſhop's-Sees at the ſame time, and thinks rather that *Torcellum* came only in the room of *Altinum*, when that was deſtroy'd by *Attila* toward the middle of the Vth Century. However, the greateſt part of theſe Dioceſes were one way or other of large Extent, as moſt of the Northern Dioceſes in *Italy* were in compariſon of thoſe which lay round about *Rome*. And now, I think, the Obſervation made in the beginning of this Chapter has been fully verify'd, That in *Italy* there were anciently ſome of the ſmalleſt, and ſome of the largeſt Dioceſes in the World; and yet the ſame Species of Epiſcopacy preſerv'd in them all: The Biſhop of *Eugubium*, as St. *Jerom* words it, being *ejuſdem Meriti*, and *ejuſdem Sacerdotij*, of the ſame Merit, and equal as to his Prieſthood with the Biſhop of *Rome*. A larger or ſmaller Dioceſe made no Diviſion in the Unity of the Catholick Church.

CHAP.

[*d*] Ferrar. voce, Altinum.

ANTIQUORUM GALLIÆ EPISCOPATUUM GEOGRAPHICA DESCRIPTIO

Scala Milliarium
10 20 30 40 50 60 90 120

BRITANICUS OCEANUS

GERMANICA SECUNDA

BELGICA

GERMANICA PRIMA

MAXIMA SEQUANORUM

GALLICUS

LUGDUNENSIS SECUNDA

LUGDUNENSIS TERTIA

LUGDUNENSIS PRIMA

LUGDUNENSIS QUARTA

AQUITANICUS OCEANUS

AQUITANICA PRIMA

NOVEMPOPULANA

NARBONENSIS PRIMA

ALPES GRAIÆ

ALPES MARITIMÆ

ITALIÆ PARS PRIMA

MARE GALLICUM

MEDITERRANEI PARS

PYRENEI MONTES

Gesariacum Por. alt Bononia
Colonia Agrippina
Treverorum
Mogontiacum
Vormatia Vorigionum
Spira Nemetum
Argentoratum
Basilea
Augusta Rauracorum
Vindonissa
Sedunum
Geneva
Octodurum
Auenticum
Losana
Vesontium
Augusto dunum
Nevernum
Matisco
Lugdunum
Vienna
Tarentasio
Gratianopolis
Mauriana
Valentia
Dia
Cemeleū
Nicea
Antipolis
Forū Julij
Arelate
Massilia
Tolonium
Narbona
Tolosa
Burdigala
Aquæ Sextiæ
Lutetia Parisiorum
Rothomagum
Bononia
Bellovacum
Suessio
Silvanectum
Meldæ
Catalaunum
Tullum
Rhemi
Verodunum
Mediomatricū alt Metis
Augusta Treverorum
Laudunū
Noviodunum
Ambianum
Veromanduorum
Atrebatum
Camaracū
Tornacum
Colonia Agrippina
Jungri
Legio ad Morinorum
Servana
Caesaromagus
Ebroica
Lexovium
Consuantia
Baiocæ
Abrinca
Madoviū
Trecorium
Leonia
Briocus
Aletum
Dolū
Corisopitū
Venetia
Nannetes
Andecavum
Turonum
Cenomanum
Aurelia
Lidericus fl.
Vellaunodunum
Sagium
Caracotinum
Oximum
Redones
Namnetum
Ligeris fl.
Angers
Bituricæ
Pictavium
Ingolisma
Lemovica
Petrocorii
Cadurcum
Oldus fl.
Aginnum
Arista
Vasatæ
Elusa
Auturū
Lactora
Ausciī
Lascara
Benarnum
Oleron
Tabra
Convena
Corsoranum
Narbona
Agatha
Biterra
Carcasso
Elna alt Helna
Ruscino
Illiberis
Nemausus
Ucetia
Albiga
Tarnis fl.
Lutena
Trucasini
Aracusio
Gabalum
Albensium
Vocarium
Civitas
Apta Julia
Carpentoracte
Cabellio
Auenio
Vasio
Dinia
Sanitium
Glanatena
Rhecij
Ventium
Segusio
Ebredunum
Catalaunum
Treca
Senones
Lango-nes
Antissiodorum
Cabillonum
Matisco
Lugdunum
Vellaunodunum
Augusto dunum
Nevernum
Auenticum
Losana
Sedunum
Geneva
Octodurum
Belica
Vienna
Tarentasio
Gratianopolis
Mauriana
Valentia
Dia
Ebredunum
Cemeleū
Nicea
Antipolis
Forū Julij
Arelate
Massilia
Tolonium
Narbona
Tolosa
Burdigala
Aquæ Sextiæ
Lutetia Parisiorum
Rothomagum
Bononia
Bellovacum
Suessio
Silvanectum
Meldæ
Catalaunum
Tullum
Rhemi
Verodunum
Mediomatricū alt Metis
Augusta Treverorum
Laudunū
Noviodunum
Ambianum
Veromanduorum
Atrebatum
Camaracū
Tornacum
Jungri
Legio ad Morinorum
Servana
Caesaromagus
Ebroica
Lexovium
Consuantia
Baiocæ
Abrinca
Madoviū
Trecorium
Leonia
Briocus
Aletum
Dolū
Corisopitū
Venetia
Nannetes
Andecavum
Turonum
Cenomanum
Aurelia
Lidericus fl.
Vellaunodunum
Sagium
Caracotinum
Oximum
Redones
Namnetum
Ligeris fl.
Angers
Bituricæ
Pictavium
Ingolisma
Lemovica
Petrocorii
Cadurcum
Oldus fl.
Aginnum
Arista
Vasatæ
Elusa
Auturū
Lactora
Ausciī
Lascara
Benarnum
Oleron
Tabra
Convena
Corsoranum
Narbona
Agatha
Biterra
Carcasso
Elna alt Helna
Ruscino
Illiberis
Nemausus
Ucetia
Albiga
Tarnis fl.
Lutena
Trucasini
Aracusio
Gabalum
Albensium
Vocarium
Civitas
Apta Julia
Carpentoracte
Cabellio
Auenio
Vasio
Dinia
Sanitium
Glanatena
Rhecij
Ventium
Segusio
Ebredunum

CHAP. VI.

Of the Dioceſes in FRANCE, SPAIN, *and the* BRITISH *Iſles.*

Sect. 1. *Of the Ancient Bounds and Diviſions of* Gallia *into Seventeen Provinces.*

I Have now gone through all Parts of the Chriſtian World, except *France*, *Spain* and *Britain*, which made up Three Civil Dioceſes and 29 or Thirty Provinces of the *Roman* Empire: But I ſhall not need to be ſo nice and particular in enquiring into the Bounds and Extent of Epiſcopal Dioceſes in theſe Countries, becauſe their Number being but ſmall in proportion to the largeneſs of the Countries, it will eaſily appear to any Man, that the Dioceſes were large, as they continue to be at this Day, though ſome Alterations have been made in their Bounds ſince the Original Settlement of them. *France*, as it now ſtands, is but a Part of old *Gallia*, which included alſo ſome of the *Belgick*, *Helvetick*, and *German* Provinces. It was at firſt divided by *Auguſtus* into Four Parts, *Narbonenſis*, *Aquitanica*, *Lugdunenſis*, and *Belgica*. Afterwards about the time of *Adrian*, or *Antoninus*, as *de Marca* thinks, theſe Four were made Fourteen; *Narbonenſis* was divided into Four; *Narbonenſis*, *Viennenſis*, *Alpes Maritimæ*, and *Alpes Graiæ*, or *Penninæ*: *Aquitanica* was made Three, two *Aquitains* and *Novempopulania*; *Lugdunenſis* likewiſe Three, *Lugdunenſis prima* and *ſecunda*, and *Maxima Sequanorum*. And *Belgica* was turn'd into Four, *Belgica prima* and *ſecunda*, and *Germania prima* and *ſecunda*. Laſt of all, about the time of the Emperor *Gratian*, Three more Provinces were made out of theſe. For *Lugdunenſis Tertia*, otherwiſe call'd *Turonia*, was taken out of *Lugdunenſis ſecunda*,

cunda, and *Lugdunenſis Quarta*, or *Senonia* out of *Lugdunenſis prima*, and the new Province of *Narbonienſis ſecunda* out of the Province of *Vienna*. And about this time or a little after *Viennenſis ſecunda*, otherwiſe call'd *Arelatenſis*, was made a Province alſo. Some think alſo, that *Gallia* had once the Name of *Septem Provinciæ*, The Seven Provinces, becauſe it was divided into ſo many: But *de Marca* [*a*] proves this to be a vulgar Error; for it never was divided into Seven Provinces, but ſometimes we meet with the Diſtinction of *Gallia* and the Five Provinces, and *Gallia* and the Seven Provinces, and in the *Notitia* of the Empire, the Word Seven Provinces is once put for Seventeen, which occaſion'd the Miſtake. Now the Five Provinces were either nothing but ſo many Parts of the *Old Gallia Narbonenſis*, viz. *Narbonenſis prima* and *ſecunda*, *Viennenſis*, *Alpes Maritimæ* and *Alpes Graiæ*; as *Berterius* and *de Marca* and *Quesnellus* account them; or elſe the Four firſt of thoſe mention'd with the Province of *Novempopulana* or *Aquitania prima* inſtead of *Alpes Graiæ*; which Mr. *Pagi* [*b*] ſhews to be the more probable Opinion. So that when the Council of *Valence*, *An.* 374. inſcribe their Synodical Epiſtle, *Epiſcopis per Gallias & Quinque Provincias*, theſe 5 Provinces are to be underſtood. As alſo in *Philaſtrius* [*c*], where he ſpeaks of the *Priſcillianiſts*, the Remains of the *Manichees*, ſculking in *Spain* and the Five Provinces. The like Diſtinction occurs in the Letter of the Emperor *Maximus* to Pope *Siricius*, and ſome of *Symmachus*'s Epiſtles, which *de Marca* mentions. Afterward we meet with the Diſtinction of *Gallia* and the Seven Provinces, which occurs in the Letters of Pope *Zoſimus* and *Boniface*, and is thought to ow

[*a*] Marca de Primatu Lugdun. n. 66, &c. [*b*] Pagi Crit. in Baron. an 374. n. 18. [*c*] Philaſtr. Hær. 62. Manichæ. Qui & in Hiſpania & Quinq; Provinciis latere dicuntur.

owe its Name to the Emperor *Honorius*, who order'd Seven Provinces to meet in the Convention of *Arles*, viz. *Narbonenſis prima* and *ſecunda*, *Viennenſis*, *Alpes Maritimæ*, *Aquitania prima* and *ſecunda*, and *Novempopulana*. Theſe are ſometimes diſtinguiſh'd from *Gallia* by the Name of *Septem Provinciæ*, which occaſion'd the miſtake of thoſe who take *Gallia* in the largeſt Extent and the Seven Provinces to be the ſame; whereas it appears, that there were not only ſeven, but Seventeen or Eighteen Provinces in it. The Names of the Biſhopricks in each Province, becauſe they occur not in any Modern *Notitia*, I will here ſubjoyn out of *Carolus a Sancto Paulo*, who has collected them out of the Acts of the Ancient Councils.

Sect. 2. *Of the Dioceſes in the Province of* Alpes Maritimæ.

The firſt of theſe Provinces was that of the *Maritime Alpes* next to *Italy*, which had Seven Dioceſes. 1 *Ebrodunum*, *Ambrun*, made the Metropolis of this Province in the Vth Century or before it was not ſo, when it was laid to the Charge of *Armentarius* Biſhop of this See, That he was ordain'd without the Conſent of the Metropolitan [d], which had been a frivolous Accuſation, had he himſelf then been Metropolitan of the Province. 2 *Dinia*, *Digne*. 3 *Nicæa*, *Nice*. 4 *Cemelene*, *Cimies*, which was afterwards united to *Nice*: For in the 5th Council of *Orleans*, *Magnus* ſubſcribes himſelf Biſhop of both Churches. Some ſay, it was only 6, others 30 Miles from *Nice*. 5 *Sanicium*, *Senez*. 6 *Glandata*, *Glandeve*, which *Baudrand* ſays is now inflated to *Intervallium*, *Entrevaux*. 7 *Ventio*, *Vence*.

Sect. 3. Alpes Graiæ, *or* Penninæ.

In the 2d Province call'd *Alpes Graiæ* or *Penninæ*, were but three Biſhopricks. 1 *Tarantaſia*, the Metropolis,

[d] Concil. Reiens. c. 2.

tropolis, which See is now tranſlated to *Monaſterium* or *Moutiers en Tarantaiſe*. 2 *Octodurum*, *Martenac* 3 *Sedunum*, *Syon en Valez*, the Biſhop of which Pla is now Prince of the City, as *Baudrand* informs us

Sect. 4. Viennenſis prima *and* ſecunda.

The next Province Weſtwa was *Viennenſis*, divided into *Prim* and *Secunda*. In the 1ſt were S Dioceſes. 1 *Vienna*, the Metr polis. 2 *Geneva*. 3 *Gratianopolis*, *Grenoble*. 4 *Cir tas Albenſium*, *al. Vivaria & Alba Auguſta*, *Vivie* 5 *Mauriana*, *St. Jean de Maurienne*. 6 *Valentia*, *V lence*. In the 2d, call'd alſo *Provincia Arelatenſ* were Ten Dioceſes. 1 *Arelate*, *Arles*, the Metr polis. 2 *Maſſilia*, *Marſeilles*. 3 *Avenio*, *Avigno* 4 *Cabellio*, *Cavaillon*. 5 *Carpentoracte*, *Carpentr* 6 *Tolonium*, *al. Telonium*, *Toulon*. 7 *Arauſio*, *Oran* 8 *Vaſio*, *Vaiſon*. 9 *Dia*, or *Dea Vocontiorum*, *D* 10 *Tricaſtini*, or *Auguſta Tricaſtinorum*, now call'd S *Paul de Trois Chaſteaux*, which *Baudrand* reckons Leauges from *Avignon*, and 4 from *Vaiſon*.

Sect. 5. Narbonenſis prima *and* ſecunda.

Out of the Province of *Vien* Eaſtward was alſo taken anoth Province call'd *Narbonenſis ſecund* or *Aquenſis*, from the Metropo of it *Aquæ Sextiæ*, *Aix*; beſide which there were S other Dioceſes in the Province. 2 *Apta Julia*, *A* 3 *Reij*, *Riez*. 4 *Forum Julij*, *Frejuz*. 5 *Vapincu* *Gap*. 6 *Segeſtero*, *Ciſteron*. 7 *Antipolis*, *Antibe*, ſin tranſlated to *Graſſa* in *Provence*. On the Weſt *Viennenſis ſecunda*, lay the Province of *Narbonenſis pr ma*, which had Ten Dioceſes. 1 *Narbo*. 2 *Tolo* 3 *Bætiræ*, *Beziers*. 4 *Nemauſum*, *Niſmes*. 5 *Lutev* *Lodeue*. 6 *Ucetia*, *Uzes*. 7 *Carcaſo*, *Carcaſſone*. 8 *Ag tha*, *Agde*. 9 *Helena*, *Elna*. 10 *Magalona*, an Iſla of the *Mediterranean*, which See is ſince tranſlated *Mons Peſſulanus*, or *Montpellier*.

Weſtwa

Sect. 6. Of Novempopulania.

Westward of *Narbonensis prima*, ay the Province of *Novempopula-ia* along the *Pyrenæan*-Mountains o the *Aquitanick*-Ocean, wherein were Eleven Dio-eses. 1 *Elusa*, *Eause*, the Metropolis, whence the rovince was styl'd *Elusana*. The See is since tran-ated and joyn'd to *Augusta Ausciorum*, which was second See, now call'd *Aux*. 3 *Lactoratium*, *Le-toure*. 4 *Convenæ*, *Cominges*. 5 *Consoranni*, *Conserans*. *Vasatæ*, *Basas*. 7 *Tarba*, *Tarbes*. 8 *Aturum*, *al. Tico-Julia*, *Aire*. 9 *Lascara*, *Lescar*. 10 *Olero*, *Ole-on*. 11 *Aquæ*, *Acs*.

Sect. 7. Of Aquitania Prima and Secunda.

Northward of these Provinces rom the *Garumna* to the *Ligeris*, ay the Two Provinces of *Aquita-ia prima* and *secunda*, the latter of which bordering upon the Ocean, had Six very arge Dioceses. 1 *Burdigala*, *Bourdeaux*, the Metro-olis. 2 *Aginnum*, *Agen*. 3 *Engolisma*, *Angoulesme*. *Santones*, *al. Mediolanum Santonum*, *Saintes*. 5 *Pi-tavi*, *Poitiers*, where St. *Hilary* was Bishop. 6 *Pe-rocorium*, *Perigueux*. In the other Province which ay Eastward from this, were Nine as large Dioce-es. 1 *Biturigæ*, the Metropolis, now call'd *Bourges*. *Arverni*, *Clermont*. 3 *Rutena*, *Rhodes*. 4 *Aristi-a*. 5 *Cadurcum*, *Cahors*. 6 *Lemovica*, *Limoges*. 7 *Ga-alum*, *al. Mimate*, now *Mande*. 8 *Vellava*, *al. Ani-ium*, now *le Puy en Vellay*. 9 *Albiga*, or *Alba Hel-iorum*, *Alby*, whence the *Albigenses*, who flourish'd n these Parts, had their Denomination.

Sect. 8. Of Lugdunensis prima, secunda, tertia, quarta, & Maxima Sequanorum.

North and East of *Aquitain*, lay *Gallia Lugdunensis*, divided into ive Provinces, whereof the 1st ad Five Dioceses. 1 *Lugdunum*, *Lyon*, the Metropolis. 2 *Matisco*, *Mascon*. 3 *Cabillonum*, *Chalons* on the *Saone*. 4 *Lin-ones*, *Langres*. 5 *Augustodunum*, *Autun*. The 2d, call'd

call'd *Lugdunenſis ſecunda*, had Eight Dioceſes. 1 *R thomagum*, *Rouen* in *Normandy*. 2 *Ebroica*, *Eureu* 3 *Lexovium*, *Liſieux*. 4 *Baioca*, *Baieux*. 5 *Conſtanti Coutance*. 6 *Abrinca*, *Auranches*. 7 *Sagium*, *Sie* 8 *Oximum*, *Hieſmes*, ſince united to *Sagium*, fro whence it is 4 Leagues diſtance. *Lugdunenſis terti* otherwiſe call'd *Turonenſis*, had Seven Dioceſe 1 *Turones*, *Tours*. 2 *Andegavum*, *Angiers*. 3 *Cenom num*, *Le Mans*. 4 *Redones*, *Renes*. 5 *Namnetes*, *Na tes*. 6 *Venetia*, *Vennes*. 7 *Aletium*, *Alet*, ſince tranſla ted to *Maclovium*, *An.* 1140. Five others are adde by ſome *French* Writers, *viz. Briocum*, *Dola*, *Trecor Oſſiſma*, *Coriſopitum*: But *Carolus a Sancto Paulo* mak ſome queſtion about their Antiquity, becauſe in th time of *Carolus Calvus Britany* had but 4 Biſhopric in the whole. *Lugdunenſis quarta* was that Part *France* where *Paris* ſtands, the Metropolis where was *Senones*, *Sens*. Next to that 2 *Carnutum*, *Cha tres*. 3 *Antiſſiodorum*, *Auxerre*. 4 *Trecæ*, *Troyes* Champain. 5 *Aurelia*, *Orleans*. 6 *Pariſij*, *Pari* 7 *Melda*, *Meaux*. 8 *Nivernum*, *Nevers*. *Lugduneſ quinta* was otherwiſe call'd *Maxima Sequanorum* not from *Maximus* the Tyrant, as *Carolus a San Paulo* and many others think; for it was call'd long before, in the time of *Diocletian*, as *de Mar* [e] ſhews from an ancient Inſcription in *Grut* The ancient Metropolis of it was *Veſontio*, or *Biſu tio*, *Beſanſon*. 2 *Aventicum*, *Avenche*, which S was ſince tranſlated to *Lauſanna*. 3 *Auguſta Ra racorum*, *Augſt*, tranſlated to *Baſil*. 4 *Vindoniſſa*, *W nich*, ſince tranſlated to *Conſtance*. 5 *Bollica*, *Bell* which *de Marca* ſays, aroſe out of the Ruins of more ancient one, which was *Noiodunum*, *Nion*, fo merly call'd *Colonia Equeſtris*.

Th

[e] Marca de Primat. Lugdun. n. 64.

Sect. 9. Of Belgica prima and secunda.

The most Northern Provinces of *Gallia* were *Belgica prima* and *secunda*, and *Germania prima* and *secunda*, which was all the Country lying North of the River *Matrona* from near *Paris* and *Meaux* to the *Rhine*; *Belgica prima* had but 4 Dioceses. 1 *Augusta Trevirorum*, *Treves*, or *Triers*, the Metropolis. 2 *Mediomatricum*, *Metz*. 3 *Tullum*, *Toul*. 4 *Verodunum*, *Verdun* in *Lorrain*. In the other *Belgica* there were Ten Dioceses. 1 *Remi*, *Reims*. 2 *Augusta Suessionum*, *Soissons*. 3 *Catalaunum*, *Chalons* in *Champain*. 4 *Laudunum*, *Leon*. 5 *Augusta Veromanduorum*, *Vermand*. Which being destroy'd by the *Huns*, the See was translated to *Neomagus*, or *Noviodunum*, now call'd *Noyon*. 6 *Cameracum*, *Cambray*. 7 *Tornacum*, *Tournay*, 8 *Sylvanectum*, *Senlis*. 9 *Bellovacum*, *Beauvais*. 10 *Ambianum*, *Amiens*. Some add Two more, *Teruana*, *Therouenne*, and *Bononia Bologne*. But *Carolus a Sancto Paulo* thinks these were not very ancient; for he finds no mention of the former before the time of Pope *Zachary*, *an.* 750. And the latter was made out of the former a great many Centuries after in the time of *Charles* V. *An.* 1350, when the See of *Taruanna* was divided into Three, and translated to *Bononia* for that part of the Diocese which is in *France*, and to *Audomaropolis*, or *St. Omers* for that part which is in *Artois*, and to *Ipres* for the third part in *Flanders*.

Sect. 10. Of Germanica prima and secunda

Germanica prima had but Four Dioceses. 1 *Moguntiacum*, *Mayence*, or *Ments*. 2 *Argentoratum*, *Strasburgh*. 3 *Spira Nemetum*, *Spire*. 4 *Wormacia Vangionum*, *Worms*. And *Germanica secunda* had but Two. 1 *Colonia Agrippina*, *Colen*. 2 *Tungri*, or *Aduatuca Tungrorum*, *Tongres* in *Brabant*: Which See was first translated to *Trajectum ad Mosam*, *Mastricht*, and from thence to *Leodium*, or *Liege*, where it now

continues, having the Temporal Juriſdiction joyn'd to the Spiritual, and Twenty-four Towns or Cities ſubject to its Command. Now I ſuppoſe any One that knows any thing of the State of theſe Countries, will eaſily conclude, that the greateſt part of theſe Dioceſes were large, as they are at this Day. The whole Number being but One hundred twenty-two, when the Bounds of *France* extended much farther than they do at preſent, including ſome Parts of *Helvetia*, *Germany* and *Belgium*, which are now reckon'd diſtinct Countries of themſelves.

Sect. 11. *The ancient Diviſion of the* Spaniſh *Provinces.*

Out of *France*, paſſing over the *Pyrenæan*-Mountains, we come into *Spain*, which with the Province of *Tingitana* in *Africk*, and the Iſlands call'd *Baleares*, made up another great Civil Dioceſe of the *Roman* Empire under the *Præfectus-Prætorio Galliarum*. The whole Country of *Spain* then was divided only into Five Provinces, *Tarraconenſis*, *Carthaginenſis*, *Bætica*, *Luſitania* and *Gallæcia*, and in theſe Provinces there were never above Seventy-four or Seventy-ſix Epiſcopal Dioceſes, when they were moſt numerous, and they are almoſt as many at this Day.

Sect. 12. *of* Tarraconenſis.

In the large Province of *Tarraconenſis*, which lay next to *France*, there were only Sixteen Dioceſes. 1 *Tarracona*, now *Tarragona*, the Metropolis. 2 *Dertoſa*, *Tortoſa*. 3 *Cæſarauguſta*, *Saragoſſa*. 4 *Tyraſſona*, *al. Turiaſſo*, now *Tarazona*. 5 *Calagurris*, *Calahorra*. 6 *Auca*, *Oca*. 7 *Oſca*, *Hueſca*. 8 *Pampelona*. 9 *Ilerda*, *Lerida*. 10 *Barcino*, *Barcelona*. 11 *Egara*, *Tarraſſa*, a Place near *Barcelona*, about Four or Six Leagues from it, and now united to it. 12 *Auſona*, *al. Auſa*, *Vich de Auſona*. 13 *Gerunda*, *Girone*. 14 *Emporiæ*, *Empuria*

ANTIQUORUM HISPANIÆ EPISCOPATUUM GEOGRAPHICA DESCRIPTIO NOVA

Harris Sc.

Empurias. 15 *Orgellum, Urgel.* 16 *Velia,* now *Veleia.*

Sect. 13. *Of* Carthaginenſis.

Next to this, on the Coaſt of the *Mediterranean,* lay the Province call'd *Carthaginenſis* from the Chief City *Carthago, Carthagena,* which was the Ancient Metropolis of the Province, though *Toledo* afterward gain'd the Privilege of being a new Metropolis, and at laſt ſucceeded to the Dignity of the whole Province. Beſide theſe Two, *Carolus a Sancto Paulo* reckons Twenty-two more Dioceſes in this Province. 1 *Complutum,* now *Alcala de Henares.* 2 *Oxoma, Oſma.* 3 *Pallentia.* 4 *Voleria,* now *Valera la Vieja.* 5 *Saguntum, al. Segontia, Siguenza* 6 *Secobia, Segovia.* 7 *Arcabrica, Arcas.* 8 *Oretum, Oreto.* 9 *Valentia, Valencia.* 10 *Dianium, Denia.* 11 *Setabis, Xativa.* 12 *Baſti, Baza.* 13 *Menteſa, Mentexa.* 14 *Salaria.* 15 *Acci,* now *Guadix.* 16 *Segobriga, Segorbe.* 17 *Caſtulo, Gazlona.* 18 *Bigaſtrum.* 19 *Illicias,* which ſome make the ſame as *Alicante,* others *Origuela,* or *Elche.* 20 *Ergavica,* a Place of more doubtful Situation, ſome taking it for *Alcaniz* near *Toledo,* others for *Penna eſcritta,* or *Santaver.* 21 *Eliocrota,* now *Lorca.* 22 *Urci, al. Virgi,* now *Orce.*

Sect. 14. *Of* Bœtica.

The next Province of *Bœtica* had but Eleven Dioceſes. 1 *Hiſpalis, Sevil.* 2 *Italica,* now *Sevilla la Vieja.* 3 *Ilipa, Niebla.* 4 *Aſtygis,* now *Ecija.* 5 *Corduba, Cordoua.* 6 *Egabrum, Cabra.* 7 *Eliberis, Elvira.* 8 *Malaca, Malaga.* 9 *Aſinda, al. Aſſidonia,* now *Medina Sidonia.* 10 *Tucci,* now *Martos* 11 *Abdara, Adra.*

Sect. 15. *Of* Luſitania.

In the Province of *Luſitania* there were but Nine Dioceſes. 1 *Emerita, Merida,* the Metropolis. 2 *Abula, Avila.* 3 *Salmantica, Salamanca.* 4 *Ebora, Evora.* 5 *Cauria, Coria.* 6 *Pax Julia,* now *Beja,* which ſome by mi-

ſtake confound with *Pax Auguſta*, now call'd *Badajos*, which is but a Modern Biſhoprick. 7 *Oſſonaba*, *Eſtoy*. 8 *Olyſippo*, *Lisbone*. 9 *Egita*, *Eidania*.

Sect. 16. *Of* Gallecia.

Gallecia was a large Province; and yet never had above Thirteen or Fourteen Dioceſes. In the Council of *Lucus Auguſti*, or *Lugo*, under King *Theodimir An.* 569. a Complaint was made that the Dioceſes here were ſo large, that the Biſhops could ſcarce viſit them in a Year. Upon which an Order was made, that ſeveral new Biſhopricks, and One new Metropolis ſhould be erected: which was accordingly done by the Biſhops then in Council, who made *Lugo* to be the new Metropolis, and raiſed ſeveral other Epiſcopal Sees out of the old ones, as is declared [*] in the Acts of that Council. *Bracara*, now called *Braga*, was the old Metropolis, which after the Diviſion had no more than Seven Dioceſes ſubject to it. 1 *Dumium*. 2 *Portus Calenſis*, now called *El Puerto*. 3 *Conimbrica*, *Coymbra*. 4 *Viſeum*, *Viſeo*. 5 *Lamecum*, *Lamego*. 6 *Valentia ad Minium*, *Valenzia*, *al Menno*. 7 *Legio*, *Leon*. The other Metropolis, *Lucus Auguſti*, had but five Suffragans. 1. *Iria Flavia*, *El Padron*. 2 *Auria*, *Orenſe*. 3 *Tude*, *Tuy*. 4 *Aſturica*, *Aſtorga*. 5 *Brittonia*, *Bretagna*. Of theſe, *Legio* and *Aſturica* are thought by many Learned Men to have been but one Dioceſe in the time of *Cyprian*, becauſe he joins them together in the ſame Epiſtle [†] writing to the Church in both Places: But I think the Argument is hardly cogent, becauſe he joins *Emerita* with them in the ſame Inſcription. There is another Place, which ſome ſay had no Dioceſe but a Monaſtery, that is *Dumium* near *Braga*. But this is a great miſtake. For though there

[*] Concil. Lucenſe. Conc. Tom. 5. p. 874. [†] Cypr. Ep. 68. al. 67. Plebibus conſiſtentibus ad Legionem & Aſturicæ.

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Sect. 17. *Of the Iſlands* Majorica, Minorica, *&c.*

To theſe Spaniſh Provinces we muſt join the Spaniſh Iſlands, *Majorica*, *Minorica* and *Ebuſus*, which *Carolus a Sancto Paulo* by miſtake Places with *Sardinia* as Appendants of the *Roman* Dioceſe. *Majorica* the largeſt of the Baleares was 110 Miles

[*] *See Book* 4. *chap.* 6. *n.* 3. [†] Maurice *Defenc. of Dioc Epiſc. p.* 149.

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[*] *See Book 4. chap. 6. n. 3.* [†] Maurice *Defenc. of Dioc Epiſc. p.* 149.

110 Miles in Circuit, yet it never had above one Episcopal Diocese, whose chief Seat was *Palma*, now called *Mallorca*, which is the name that the Inhabitants at present give to the whole Island, by others called *Majorce*. *Minorica*, *Minorque*, is 60 Miles in compass, and anciently enjoyed a Bishop of its own, whose See was *Jamna*, now called *Citadella*, the Capital City of the Island. *Ebusus*, now call'd *Yvica*, was less than these, yet large enough to make a distinct Diocese, being 42 Miles in compass, having a City of the same Name with several Villages under its Jurisdiction. So that in all the Spanish Provinces the Dioceses were generally very large, and not one among them whose Bounds did not far exceed the Limits of a single Congregation.

Sect. 18. *The state of the Spanish Church evidenced from some of her most ancient Councils.*

And that this was the true State of the *Spanish* Church in ancient Times, appears from some of her most early Councils. The Council of *Eliberis*, which was held *An.* 305. in the beginning of the Diocletian Persecution, has a Canon, which plainly supposes the Dioceses to have Country-Parishes, when it says [*], If any Deacon who has the Care of a People, shall Baptize any One without a Bishop or Presbyter, the Bishop shall consummate him by his Benediction. The same is more plainly intimated by a Canon of the 1st Council of *Toledo An.* 400. which directs the Presbyters of every Church [†] throughout each Diocese to send to the Bishop before

[*] Concil. Eliber. c. 77. Si quis Diaconus regens Plebem, sine Episcopo vel Presbytero aliquos baptisaverit, Episcopus eos per Benedictionem perficere debebit. [†] Conc. Tolet. 1. c. 20. Placuit, ex hac die nullum alium nisi Episcopum Chrisma conficere, & per Diœcesim destinare, ita ut de singulis Ecclesiis ad Episcopum ante diem Paschæ Diaconi destinentur, qui confectum Chrisma ab Episcopo destinatum, ad diem Paschæ possint ad tempus deferre.

before *Easter* for *Chrism*, to be used in Baptism at *Easter*, and other Solemn Times when Baptism was to be administred. This supposes the Spanish Dioceses to have Country-Parishes, where Presbyters and Deacons resided without the Bishop, and it serves to confirm the Account that has been given of the Original State and Division of those Churches.

Sect. 19. *Of* Ireland *and* Scotland.

Out of *Spain*, we come at last to the *British* Isles, Part of which only was under the Roman Government, and called the *Britannick* Diocese; for *Ireland* and the greatest part of *Scotland* never came under under that denomination: Yet in our Passage it will not be amiss to say something of them, as well as *England*, if it were for no other Reason but to set aside and censure some Fabulous Reports that are made of them. When *Ireland* was first converted, or by whom, is not very Material here to be enquired, since before the time of St. *Patrick An.* 433. there is little mention of Bishops or Dioceses in this Kingdom, and after him the Accounts of them are so uncertain and dark, that *Carolus a S. Paulo* does not pretend to give any other Catalogue of them, but what he has from *Cambden* and the *Provinciale Romanum*, both of which are Modern Accounts: For they make mention of the Diocese of *Waterford*, which as Dr. *Cave* and other Learned Men have observed out of *Eadmerus*, [*] was not erected till the Year 1097. when King *Murchertacus* and the Clergy of his Kingdom petitioned *Anselm* Arch-bishop of *Canterbury*, who was then Primate of that Part of *Ireland*, to let *Waterford* be made a Bishops See; to which Petition he consented, and ordained one *Malchus*, whom they had elected

[*] Eadmer. Hist. Lib. 2. p. 36. Vid. Cave Hist. Literar. Vol. 2. p. 373.

Elected, first Bishop of the Place. Nay both these *Catalogues* also take notice of four Arch-bishopricks in *Ireland*, which number of Metropolitans was first introduced by Pope *Eugenius An.* 1151. as *Baronius* has observed out of *Roger Hoveden*; and the same thing is noted by *Matthew Paris*, *Simeon Dunelmensis*, *Gervasius Chronicon*, and others of our English Writers. Yet because we have no *Catalogues* of Irish Dioceses Older or more Authentick than these, it will not be amiss to insert them in this Place. That in *Cambden* has the four Archbishopricks and their Suffragans in this Order.

Archiepiscopo Armachano subsunt

1 *Midensis vel Elnamirand.* 2 *Dunensis, al. Dundalethglas.* 3 *Colchorensis, al. Lugundunensis.* 4 *Connerensis.* 5 *Ardachadensis.* 6 *Rathbotensis.* 7 *Rathlucensis.* 8 *Daln-liguirensis.* 9 *Dearrihensis.*

Sub Archiepiscopo Dublinensi.

1 *Glendelacensis.* 2 *Fernensis.* 3 *Osseriensis, al. De Canic.* 4 *Lechlinensis.* 5 *Kildarensis.*

Sub Archiepiscopo Cassiliensi.

1 *Laoniensis de Kendalnam.* 2 *Limricensis.* 3 *De Insula Gathay.* 4 *De Cellumabrath.* 5 *Melicensis, al. de Emeleth.* 6 *Rossiensis, al. Roscreensis.* 7 *Waterfordiensis al. de Batilfordian.* 8 *Lismorensis.* 9 *Clonensis, al. de Cluanania.* 10 *Corcagiensis.* 11 *De Rosalither.* 12 *Ardefertensis.*

Sub Archiepiscopo Tuamensi.

1 *Duatensis, al. Killmacduoc.* 2 *De Mageo.* 3 *Enachdunensis.* 4 *De Cellaiaro.* 5 *De Roscomon.* 6 *Clonfertensis.* 7 *Achadensis.* 8 *Ladensis, al. Killaleth.* 9 *De Conany.* 10 *De Killmunduach.* 11 *Elphinensis.*

The other Catalogue in the Provinciale *Romanum*, published

publiſhed by *Carolus a S. Paulo* in the Appendix to his Geography, advances the number of Suffragans to Fifty Three in the following Order.

Sub Archiepiſcopo Armachano.

1 *Connerinenſis.* 2 *Deconnannas.* 3 *Dedamlialiagg.* 4 *Dedundaleglas.* 5 *Deardarchad.* 6 *Dedarrich.* 7 *Ingundunum.* 8 *Deralhboth,* 9 *Dunenſis, al. Drumorenſis.* 10 *Elualnirand, al. Midenſis.* 11 *Derathlurig.* 12 *Renenſis, al. Reuelenſis. al. Crocorenſis.* 13 *Cluanenſis, al. Cluanerdenſis.* 14 *Rochinoſenſis. al. Rathbotenſis.* 15 *Artagadonenſis, al. Ardocadenſis.* 16 *Conerenſis.* 17 *Heugamenſis.*

Sub Archiepiſcopo Dublinenſi.

1 *Glendelacenſis.* 2 *Caldetenſis, al. Kiſcarenſis.* 3 *Glenſis, al. Gluiſonenſis.* 4 *Oſſinenſis.* 5 *Darenſis.* 6 *Gaininch.* 7 *Licelinenſis.*

Sub Archiepiſcopo Caſſellenſi.

1 *Decendaluenſis, al. Laonenſis.* 2 *Deroſtreenſis, al. Wldifordianus.* 3 *Dearteſertenſis.* 4 *Lunech.* 5 *Liſmorenſis.* 6 *Firmaberenſis, al. Fymbarrenſis* 7 *De Inſula.* 8 *Deduanamenſis, al. Cluanenſis.* 9 *Laudenſis.* 10 *Carthax.* 11 *Tubricenſis.* 12 *Decellininabrach.* 13 *Deconeagia, vel Corcagenſis.* 14 *Artfertelenſis.* 15 *Denulech, al. Umblicenſis.* 16 *Deroſailitchir.* 17 *Waterfordenſis.*

Sub Archiepiſcopo Tuamenſi.

1 *Demageonenſis.* 2 *Achadenſis.* 3 *Nelfinenſis.* 4 *Decellaid.* 5 *Deconairi.* 6 *Eacdunenſis.* 7 *Roſcomon.* 8 *Decelmundaiach.* 9 *Cluartifertenſis.* 10 *Deculuanferd.* 11 *Duacenſis.* 12 *Bladenſis.*

This ſeems to have been the greateſt Number of Biſhops that ever *Ireland* had ſince it was a Chriſtian Nation. For as to the Pretence of ſome Modern Writers, that there were at one time no leſs than Three

Three hundred ſixty-five Biſhops, Ordain'd by St. *Patrick*, it is ſolidly refuted by Dr. *Maurice*, who ſhews [*] plainly, that the Story is not to be underſtood of ſo many Biſhops at once, but of that Number in the Reign of Four Kings ſucceſſively, and in the Compaſs of 100 Years: Which any One that carefully reads Biſhop *Uſher*'s *Antiquities* [†], whence the Ground of the Story is fetch'd, will eaſily diſcern. And it is no hard matter to conceive then, how there might be Three hundred and fifty, or as *Nennius* tells the Story, Three hundred ſixty-five Biſhops in the Compaſs of a whole Century, though there were not above Fifty or Threeſcore at any one time living together. Another Error committed by *Carolus a Sancto Paulo* in reference to the Biſhops of this Nations, which makes the whole Number of them ſubject to a ſingle Abbot, has been already rectify'd in ſpeaking of the *Aſceticks*, where I have ſhew'd [‖] he miſtakes *Hibernia* for the little Iſle of *Huy* in the North of *Scotland*, where a Monaſtery was Founded by *Columbanus*, the Abbots of which by an unuſual Cuſtom, as *Bede* calls it, had ſome ſort of Superiority over the Province of the Northern *Picts*, and the Provincial Biſhops too; but this has no relation to *Ireland*, nor any other Part of *Scotland* than what has been now mention'd.

As to the Original State of Dioceſes in *Scotland*, *Carolus a Sancto Paulo* for want of Light from ancient Hiſtory, could give no Account of them, and therefore he only ſets down the Modern Names. Under the Archbiſhop of St. *Andrews* Eight Dioceſes: 1 *Dunkeld.* 2 *Brechin.* 3 *Aberdeen.* 4 *Roſſe.* 5 *Moravia*, or *Muray.* 6 *Cathnes.* 7 *Dumblain.* 8 The Iſlands call'd *Orchades.* Under the Archbiſhop of *Glaſ-*

[*] Maurice *Defence of Dioceſ. Epiſcop.* p. 155. [†] Uſher. Antiquit. Eccl. Brit. p. 490. [‖] *See Book 7. Chap. 3. Sect. 14.*

Glaſcow Three; *Candida Caſa*, or *Whitern*, *Liſmore*, and the Iſlands, that is, the *Hebrides*, or Weſtern Iſlands, whereof *Jona* was one of the Chief. The principal Town of this Iſland call'd *Sodora*, was made a Biſhop's-See by *Gregory* IV. *An.* 840. whence the Biſhop of all thoſe Forty-four Iſlands, together with the *Iſle of Man*, which then was but a Part of that Dioceſe, had the Name of *Epiſcopus Sodorenſis*. But when the *Iſle of Man* fell into the Hands of the *Engliſh*, the Weſtern Iſlands withdrew their Obedience from their ancient Bp. who commonly liv'd in this Iſland, and ſet up another Bp. of their own, who for a long time retain'd the Title of *Sodorenſis*, but at laſt he relinquiſh'd that Title to the Biſhop of the *Iſle of Man*, and took the Name of *Inſulanus*, *Biſhop of the Iſles*, which he ſtill retains. The *Provinciale Romanum* makes no mention either of this Dioceſe of theſe Iſlands, or that other of the *Orchades*; but ſpeaks of one call'd *Dearegarchel*, belonging to the Pope, and makes *Glaſcow* only a Suffragan to St. *Andrews*. By which it appears that it is not many Ages ſince *Glaſcow* was made an Archbiſhoprick, the Biſhop of St. *Andrews* being then the only Metropolitan among them. But about ancient Dioceſes we muſt not be very ſollicitous: For whatever Fabulous Writers affirm, it is certain from *Bede*, that no Part of this Nation poſſeſs'd by the *Picts*, was Converted till the Vth Century, when firſt in the time of *Arcadius* and *Honorius*, the Southern *Picts* were Converted by *Ninias* a *Briton*, who built a Church at *Candida Caſa*, which was the firſt Cathedral in that Part of *Scotland*, and which gave Denomination of *Whitern* to the Place, as *Bede* obſerves [*], becauſe the Church was built of Stone, which was not a very uſual thing among the *Britons* in thoſe Days. The Nor-

[*] Bede Lib. 3. c. 4.

Northern *Picts* were not Converted till above an Hundred and fifty Years after this. For their Apoſtle was *Columbanus* the famous Monk, who came out of *Ireland* in the time of *Juſtin Junior*, *An.* 565, to Preach the Goſpel to them, as *Bede* informs us in the ſame place. So that it would be in vain to ſearch after Epiſcopal Dioceſes, before we have any certainty that Chriſtianity was planted among them. In the following Ages we have no particular Account of any other Dioceſe, ſave this of *Candida Caſa*, in *Bede*, or any other Authentick Writer. For though they ſpeak of Biſhops both among the Southern and the Northern *Picts*, yet they take no notice of the Names of their Sees. Whence ſome have concluded, that the *Scottiſh* Biſhops had no proper Sees, but were Ordain'd at large for the whole Country: And others, that there was but one Biſhop for all the Region. The firſt of which Opinions is incredible, becauſe it is againſt the known Rule of the Catholick Church, which forbad any Biſhop to be Ordain'd at large: And the other is expreſly refuted by *Bede* [†], who ſpeaks of ſeveral Biſhops in the Province of the Northern *Picts*; and by the Writer of the Life of *Ninias* in Biſhop *Uſher's Antiquities*, who ſays [‡], That *Ninias* having Converted the Southern *Picts*, ordain'd them Presbyters, and conſecrated them Biſhops, and divided the whole Region into certain *Parochiæ*, or Dioceſes, and ſo return'd to his own Church again, meaning *Candida Caſa* before-mention'd. Whence it is evident, there were Biſhops both among the Northern and Southern *Picts*, though the Names of their

[†] Bede Lib. 3. c. 4. [‡] Vit. Niniæ ap. Uſſer. Antiq. p. 350. Ordinavit Presbyteros, Epiſcopos conſecravit, & totam terram per certas Parochias diviſit: confirmatiſque in fide omnibus, ad Eccleſiam ſuam eſt regreſſus.

Antiquorum BRITANNIAE EPISCOPATUUM GEOGRAPHICA Descriptio

Scala Milliarium
10 20 40 60 80 100 120

HIBERNIA

MARE HIBERNICUM

VALLENTIA

Vallum Severi

Vallum Hadriani

Candida Casa alias Viterna

Holy Head olim Caer Guby

Eibrid

Banocher

Lichfeld

BRITANNIA SECUNDA

Lanchester

Meneuia S. Dauidis

Herefordia

Carteona

Landauia

Sabrina fl.

BRITANNIA PRIMA

Flu

Lindiffarnia

OCEANUS GERMANICUS

Humb.r Fl.

Lindocolina alias Lincolnia

Helmham

FLAVIA

Dumbok

Dunuicus

SARIENSIS

Londinum

Thamesis Flu.

Rhofi

Dorouernum

Cicestra

Scolseta

GALLIAE PARS

their Dioceſes be not mention'd. As for the Dioceſe of *Candida Caſa*, Biſhop *Uſher* truly obſerves, that it was not properly in any part of the *Picts* Dominions, but in that Part or Province of the *Romiſh Britain*, which was call'd *Valentia*, and afterwards *Bernicia* by *Bede*, when it was under the Dominion of the *Saxons*. Biſhop *Uſher* [*] thinks it was alſo ſometimes call'd the Kingdom of *Cumbria* or *Cumberland*; and that the Dioceſe of *Caſa Candida* was ſometimes of equal Extent with that Kingdom, reaching from *Glaſcow* on the River *Clota* or *Cluyd* to *Stanemore*-croſs in the Borders of *Weſtmerland*; and that in the time of *Kentigern* the See was remov'd to *Glaſcow*. But when the *Iriſh-Scots* had ſeiz'd this Country, and given it the Name of *Galloway*, this, and the Neighbouring Regions were all ſubjected to the Biſhop of *Sodora*, whoſe Reſidence was in the *Iſle of Man*, till *Malcolm* the third, King of *Scots* made *Candida Caſa* a Biſhop's-See again, and aſſign'd it the Country of *Galloway* for its Dioceſe, which continues to be ſo to this Day. I cannot give any ſuch particular Account of any other Dioceſe in the Kingdom of *Scotland* for want of certain Records; but this is certain, That from the firſt Converſion of it firſt by *Ninias*, and then by *Columbanus*, they had ſeveral Biſhops among the *Picts*; Part of whoſe Country being made Tributary, as well as *Valentia*, to the *Saxon* Kings of *Northumberland*, their Biſhops conſequently became ſubject to the Metropolitan of *York*, from whoſe Hands they ſometimes had their Ordination.

Sect. 19. *Of the* Britiſh *Church in* England *and* Wales.

There remains only one Country more to be examin'd, which is our own Part of the *Britiſh* Nation: A Country that embrac'd the Chriſtian Faith as early as any of the Weſtern

[*] Uſſer. Antiq. p. 349.

Parts of the World, and therefore may be presum'd to have receiv'd the same Form of Government that we have found in all other Churches. It has been noted before, that the *Britannick* Diocese was divided by the *Romans* at first into Three Provinces, and then into Five: But by the injury of Time, we have no compleat Account of what Bishopricks were erected in every Province. They who speak of a precise Number of *Flamens* and *Arch-Flamens* turn'd into so many Archbishops and Bishops, seem rather to deliver their own Fancies, than relate true History. That which is certain in the Case, is this: There were here in the beginning of the IVth Century such Episcopal Churches as were in all other Nations: For the Bishops of these Churches were Summon'd to Councils as others were. There were *British* Bishops in the Council of *Arles*, *Eborius* [*a*] *de Civitate Eboracensi*, *Restitutus de Civitate Londinensi*, *Adelphus de Civitate Colonia Londinensium*. The last of which *Holstenius* [*b*] following *Cambden* and *Selden* in his Notes upon *Eutychius*, thinks, ought rather to be read *Colonia Camalodunensium*; which some take to be *Colchester*, others *Maldon*, others *Walden* in *Essex*. But a late Learned Antiquary [*c*] in his Posthumous Observations upon *Antonine*'s *Itinerary* of *Britain*, has happily discover'd that the true Reading should in all probability be *Colonia Lindi*, which is the old *Roman* Name for *Lincoln*, as he shews not only out of *Antonine* and *Ptolemy*, who call it *Lindum*, but out of the Anonymous Geographer of *Ravenna*, who more expresly styles it *Lindum Colonia*; which with a little variation is the Name that is given it also by *Bede* [*d*], who calls it *Lindocolina* and

[*a*] Concil. Arelat. 1. An. 314. [*b*] Holsten Annot. in Carol. a S. Paulo, p. 108. [*c*] Dr. Gale Not. in Antonin. Iter. Britt. p. 96. [*d*] Bede Lib. 2. c. 16.

and the Region thereabout *Provincia Lindiſi*, whence I preſume comes the Name of *Lindſey*-Coaſt, which is the Name of one part of that Province to this Day. But to return to the ancient Biſhops of this Nation. Some Authors ſay, there were *Britiſh* Biſhops in the Council of *Nice*; but that does not ſo evidently appear from ancient Hiſtory. It is more certain there were Three Biſhops from *Britain* in the Council of *Ariminum*, as *Sulpicius Severus* [e] informs us. And *Athanaſius* alſo [f] takes notice of *Britiſh* Biſhops in the Council of *Sardica*, *An.* 347. And *Hilary* inſcribes his Book *de Synodis* to the Biſhops [g] of the *Britiſh* Provinces, among many others. Yet none of theſe Authors tell us preciſely the Number of the whole College, and therefore we can only conjecture from the Remains of thoſe *Britiſh* Biſhops which continu'd in *Wales* after the *Saxon* Conqueſts, and were there at the coming of *Auſtin* into *England*. *Bede* [h] takes notice of Seven of thoſe, which came to the Synod of *Worceſter*, or *Auſtin*'s-Oake, to confer with *Auſtin* about the Settlement of the Church. And over theſe there was alſo a Metropolitan, to whom they profeſs'd Subjection in the Council, which was the Archbiſhop of *Menevia*, or St. *David*'s, or as they term him, the Archbiſhop of *Caer-Leon* upon *Uske*, becauſe that was the ancient Metropolitical See, before it was tranſlated to St. *David*'s. The Names of the other Suffragans, as ſome of the *Britiſh* Hiſtorians [i] record them in *Latin*, were then *Herefordenſis*, *Tavenſis*, *Paternenſis*, *Banchorenſis*, *Elvienſis*, *Viccienſis*, *Morganenſis*, that is, *Hereford*, *Landaff*,

[e] Sulpic. Lib. 2. p. 109. [f] Athan. Apol. 2. p. 720. [g] Hilar. de Synodis. Provinciarum Britanniarum Epiſcopis. [h] Bed. Hiſt. Gent. Anglor. Lib. 2. c. 2. [i] Galfrid. Monumeth. Hiſt. Lib. 8. c. 4. Vid. Powel. Not. in Girald. Cambrens. Itinerar. Cambriæ. Lib. 2. p. 170.

daff, *Lan-Patern*, *Bangor*, St. *Aſaph*, *Worceſter*, and *Morgan*. Now if the Number of Biſhops in other Provinces was anſwerable to this, we may conclude, there were more Biſhops before the Invaſion of the *Saxons* than there are at this Day. But when *Auſtin* came into *England*, he found none except the fore-mention'd. However *Gregory the Great* gave him Orders to ſettle Twenty-ſix Biſhops, Twelve Biſhops Suffragans to the Biſhop of *London*, and as many ſubject to the Metropolitan of *York*, and reſerved to himſelf the Primacy [*k*] over the whole Nation. Yet this was rather a Scheme laid for future Ages, when the whole Nation ſhould be Converted, than any preſent Settlement or Conſtitution of the Church. For above 50 Years after this, there were not above Seven Biſhops in all the Heptarchy, or Seven *Saxon* Kingdoms, as appears from the Account which *Bede* gives of the Council of *Herudford*, *An.* 673, where were preſent *Theodore* Archbiſhop of *Dorovernia* or *Canterbury* [*l*], *Biſi* Biſhop of the *Eaſt-Angles*, *Wilfrid* Bp. of the *Northumbrians*, *Putta* Bp. of *Rocheſter*, *Leutherius* Bp. of the *Weſt-Saxons*, and *Winfrid* Bp. of the whole Province of the *Mercians*. In which Council [*m*] a Canon was made, That the Number of Biſhops ſhould be augmented, as the Number of Converts ſhould increaſe. But nothing was done for the preſent, ſave that *Biſi* or *Biſus* Bp. of the *Eaſt-Angles* being grown old, Two others *Ædda* and *Badwin* were Conſecrated in his room: And from that time to the Age in which *Bede* liv'd, that Province had two Biſhops, as our Author notes in the ſame place. Theſe were the Biſhops

[*k*] Bed. ibid. c. 29. [*l*] Bed. Lib. 4. c. 5. [*m*] Concil. Herudford. c. 9. ap. Bed. ibid. In commune tractatum eſt, ut plures Epiſcopi creſcente numero Fidelium augerentur, ſed de hac re ad præſens ſilemus.

ſhops of *Elmham* and *Dunwich*, which were afterward united, and the See remov'd to *Thetford*, and from thence to *Norwich*, whoſe Biſhops ſucceed to the whole Kingdom of the *Eaſt-Angles*. So that in that Age a Kingdom and a Dioceſe were almoſt commenſurate. In the Kingdom of *Northumberland* there were at firſt but Two Biſhops, whoſe Sees were *York* and *Lindisfarne*. But not long after, *An.* 678. *Ecgfrid* King of *Northumberland* having expell'd *Wilfrid* Bp. of *York* from his See, Four or Five Biſhops were ordain'd in his room, One in the Province of *Deira*; another in the Province of *Bernicia*; a third at *Hagulſtade* or *Hexam* in *Northumberland*; a fourth in the Province of the *Picts*, which was then ſubject to the *Engliſh*; and a fifth in the Province of *Lindiſſi*, as *Bede* [*n*] calls it, which was lately taken out of the Dioceſe and Kingdom of *Mercia*, and not long after laid to it again. The great Kingdom of *Mercia* (comprehending the Counties of *Gloceſter*, *Hereford*, *Worceſter*, *Warwick*, *Leiceſter*, *Cambridge*, *Rutland*, *Northampton*, *Lincoln*, *Nottingham*, *Bedford*, *Buckingham*, *Oxford*, *Darby*, *Stafford*, *Shropſhire*, *Cheſhire*, and part of *Hartfordſhire*) was at firſt but the Dioceſe of one Biſhop, whom *Bede* commonly cal s the Biſhop of the *Angli-Mediterranei*, or *Mercians*, whoſe See was *Lichfield*, the Royal-Seat and Metropolis of the Kingdom of *Mercia*; till about the Year 678, a new See was erected at *Sidnaceſter* in *Lincolnſhire*, and ſometime after another at *Dorcheſter* in *Oxfordſhire*, which were afterward united and remov'd to *Lincoln*. Out of this large Dioceſe alſo the Sees of *Worceſter* and *Hereford* were taken, as *Ely* was out of that part which fell to *Lincoln*: Not to mention the Dioceſes of *Cheſter*, *Peterborough*, *Oxford* and *Gloceſter*, which had their riſe out of the ſame at the

[*n*] Bed. Lib. 4. c. 12.

Reformation. The Dioceſe of *Wincheſter* was alſo very large at firſt, containing all the Kingdoms of the *Weſt-Saxons*, till it was divided by King *Ina* between *Wincheſter* and *Sherborn*, *An.* 705. The latter of which was afterward ſubdivided into the Dioceſes of *Cornwall*, *Devonſhire*, *Somerſetſhire*, *Wiltſhire* and *Dorſetſhire*, ſome of which being united again, made up the Dioceſes of *Exeter*, *Wells*, *Salisbury* and *Briſtol*, as they now ſtand in the preſent Frame and Conſtitution of the Church. I think it needleſs to carry this Enquiry any farther, ſince what has been already ſuggeſted, ſufficiently ſhews, that the Dioceſes in *England* were anciently much larger than they are now, and that it has ever been the Wiſdom of the Church to multiply and contract them. Though many of them ſtill remain ſo large, that if they be compar'd with ſome of the ancient *Italian* Dioceſes, One of them will be found to be equal to Ten or Twenty of thoſe which lay round about *Rome*.

Sect. 20.

The whole Account confirm'd from ſome ancient Canons of the Church.

I ſhall conclude this Chapter with a few ancient Canons, which confirm the Account that has been given of Epiſcopal Dioceſes throughout the World, as ſuppoſing them generally to have Country-Regions and Country-Pariſhes belonging to them. The Council of *Neocæſarea*, which was Held ſome Years before the Council of *Nice*, makes expreſs mention [o] of πρεσβύτεροι ἐπιχώριοι, Country-Presbyters, who are forbidden to officiate in the City-Church, ſave only in the abſence of the Biſhop or City-Presbyters. The Council of *Antioch* has two Canons of the ſame Import. The one deſcribes a Biſhop's Dioceſe [p] to be a City and all the Region that was ſubject to it, wherein he might Ordain Presbyters and Deacons,

[o] Concil. Neocæſar. c. 13. [p] Concil. Antioch. c. 9.

cons, and order all Things according to his own Judgment without consulting his Metropolitan. The other is a Provision concerning the *Chorepiscopi* [q], who were seated in the Villages and Regions about the City, that they should govern the Churches committed to them, and content themselves with that Care, Ordaining Readers, Subdeacons and Exorcists; but not Presbyters or Deacons, unless Commission'd to it by the City-Bishop, to whom both they and their Region were subject. A like Provision is made by the Council of *Nice* [r] in case a *Novatian* Bishop should return to the Unity of the Catholick Church, that then the Catholick Bishop might provide him the Place of a *Chorepiscopus* in some part of his Diocese, that there might not be two Bishops in one City. And indeed all the Canons that mention the *Chorepiscopi*, are full Proof that a Diocese was not only a City, but a Country-Region, over which those *Chorepiscopi* presided, under the Inspection of the City-Bishop, to whom they were accountable. The Canons of *Sardica* [s], and *Laodicea* [t], do plainly suppose the same thing, when they prohibit Bishops to be Ordain'd in small Cities or Villages, because a Presbyter or Itinerant Visiter might be sufficient to take care of them. So in the *African* Canons, one orders the same as the Council of *Toledo*, That every Presbyter [u] throughout the Diocese, who has the Care of a Church, shall have recourse to his own Bishop for Chrism to be used at *Easter*. And another [w] says, No Bishop shall leave his Principal Church, to go to reside upon any other Church in the Diocese. Which Canons speak plain Nonsence, unless it be suppos'd that there were

[q] Ibid. c. 10. [r] Concil. Nic. c. 8. [s] Concil. Sardic. c. 6. [t] Concil. Laodic. c. 56. [u] Concil. Carthag. 4. c. 36. [w] Concil. Carthag. 5. c. 5.

then other Churches in the Dioceſe beſide the Mother-Church.

Sect. 21. *And from the Biſhop's Obligation to Viſit his Dioceſe once a Year, and Confirm.*

The Biſhop's Obligation to Viſit his Dioceſe, is a farther Proof of the ſame thing. For this was a neceſſary Conſequent of having ſeveral Churches at a diſtance under his Juriſdiction: Such as he could not Perſonally attend himſelf, he was oblig'd to Viſit, and ſee that they were provided of a proper Incumbent, and that every thing was perform'd in due Order. St. *Auſtin* and St. *Baſil* [x], who had pretty large Dioceſes, ſpeak often upon this Account of their being Imploy'd in their Viſitations. And the Rule in ſome Places was to Viſit ordinarily once a Year, as appears from the Council of *Tarraco* in *Spain*, which lays this Injunction on Biſhops [y], Becauſe it was found by Experience, that many Churches in their Dioceſes were left deſtitute and neglected, therefore they were oblig'd to Viſit them once a Year. And if a Dioceſe was ſo large, that a Biſhop could not perform this Duty Annually, That was thought a reaſonable Cauſe to divide the Dioceſe, and lay ſome part of the Burden upon a new Biſhop; which was the Reaſon aſſign'd in the Council of *Lugo* for dividing the large Dioceſe of *Gallecia*, as has been obſerv'd before [z] in ſpeaking of the *Spaniſh* Churches. St. *Jerom* has a Remark upon the Exerciſe of Confirmation, which alſo mightily confirms this Notion of ancient Epiſcopal Dioceſes.

He

[x] Baſil. Ep. 264. [y] Concil. Tarracon. c 8. Reperimus nonnullas Diœceſanas Eccleſias eſſe deſtitutas. Ob quam rem hac Conſtitutione decrevimus, ut annuis vicibus Epiſcopo Diœceſes viſitentur, &c.

[z] *See* Sect. 14. *of this Chap.*

He ſays [*], it was the Cuſtom of the Churches, when any Perſons were baptiz'd by Presbyters or Deacons in Villages, Caſtles or other remote places, for the Biſhop to go to them and give them Impoſition of hands in Order to receive the Holy Ghoſt; And that many places lay at ſo great a diſtance, that the Parties Baptiſed died before the Biſhop could come to viſit them. Which is a plain Deſcription of ſuch Dioceſes as we have generally found in every Part of the Catholick Church, ſome few Provinces excepted, where the Number of Cities and Populouſneſs of the Country made Dioceſes more numerous and of leſs extent than in other Places.

CHAP. VII.

The Notitia, or Geographical Deſcription of the Biſhopricks of the Ancient Church, as firſt made by the Order of Leo Sapiens, *compared with ſome others.*

FOR the fuller Proof of what has been aſſerted in the laſt Chapters, and to give the Reader a clear View of the State of the Ancient Church, I ſhall here ſubjoyn one of the *Notitia's*, or *Catalogues* of Biſhopricks contained in the Five greater Patriarchates,

[*] Hieron. Dial. cont. Lucifer. c. 4. Non abnuo hanc eſſe Eccleſiarum conſuetudinem, ut ad eos qui longe in minoribus urbibus per Presbyteros & Diaconos baptizati ſunt, Epiſcopus ad invocationem Sancti Spiritus manum impoſiturus excurrat. *And a little after,* Alioquin ſi Epiſcopi tantum imprecatione Spiritus Sanctus defluit, lugendi ſunt qui in Villulis, aut in Caſtellis, aut in remotioribus locis per Presbyteros aut Diaconos baptizati, ante dormierunt, quàm ab Epiſcopis inviſerentur.

chates, *Conſtantinople*, *Rome*, *Antioch*, *Jeruſalem*, and *Alexandria*, according to the Account that was taken firſt by the Order of the Emperour *Leo Sapiens* about the Year 891. For though this does not come up to the Antiquity of thoſe other Records, which I have generally made uſe of in this Work; yet being the moſt Ancient and Perfect Account we have in the Kind, and agreeing with the ſcattered Remains of Antiquity of this Nature, it will be uſeful as a Collateral Evidence, to corroborate the Account that has been given of the Diviſion and Extent of Dioceſes in the Primitive Church. And I the rather chuſe to inſert it here, to ſatisfy the Curioſity of many of my Readers, to whoſe View perhaps this *Notitia* may not otherwiſe come, being ſcarce to be met with but in Books of great Rarity or great Price, which fall not into the hands of every Ordinary Reader. The firſt of this kind was publiſhed by *Leunclavius* in his *Jus Græco-Romanum* [*a*] *An.* 1596. in *Greek* and *Latin*, under the Name of *Leo Sapiens* the reputed Author of it. After which ſome others, but imperfect, were ſet forth by *Carolus a Sancto Paulo* [*b*] in his Geography of the Ancient Church. The Defects of which were ſupplied by *Jacobus Goar*, from a *MS.* in the French Kings Library, which he publiſhed at the end of *Codinus* [*c*] among the Byzantin Hiſtorians, *an.* 1648; and by Bp. *Beverege* from a *MS.* in the *Bodleian* Library publiſh'd in his Notes [*d*] upon the *Pandects*, *an.* 1672. The laſt of which being acknowledged to be the moſt perfect in the Kind, has been ſince reprinted by the Learned *Schelſtrate* [*e*], with ſome Notes and Obſer-

[*a*] Leunclav. Jus. Gr. Rom. Tom. 1. p. 88. [*b*] Carol. a S. Paulo Append. ad Geograph. Sacr. [*c*] Codin. de Offic. Conſtant. in Append. p. 337. [*d*] Bevereg. Not. in Can. 36 Concil. Trull. [*e*] Schelſtrat. de Concil. Antioch. Diſſert. 4. Cap. 13. p. 425.

Observations upon the Defects and Variations of all the former; which, having revised and compared them together, I shall here present to the Curious Reader, that he may have them all together in one View.

The Order of Presidency of the most Holy Patriarchs. 1. Of *Rome.* 2. *Constantinople.* 3. *Alexandria.* 4. *Antioch.* 5. *Ælia* or *Jerusalem.*

The Order of Presidency of the Metropolitans, and *Autocephali*, and Bishops, Subject to the Apostolical Throne of this Divinely preserved and Imperial City, *viz. Constantinople.*

Provinces	Metropolitans
1 *Cappadocia.*	1 *Cæsarea.*
2 *Asia.*	2 *Ephesus.*
3 *Europa.*	3 *Haraclea* in *Thrace.*
4 *Galatia.*	4 *Ancyra.*
5 *Hellespontus.*	5 *Cyzicum.*
6 *Lydia.*	6 *Sardes.*
7 *Bithynia.*	7 *Nicomedia.*
8 The same.	8 *Nice.*
9 The same.	9 *Chalcedon.*
10 *Pamphylia.*	10 *Sida.*
11 *Armenia.*	11 *Sebastea.*
12 *Elenopontus.*	12 *Amasea.*
13 *Armenia.*	13 *Melitine.*
14 *Cappadocia.*	14 *Tyana.*
15 *Paphlagonia.*	15 *Gangra.*
16 *Honorias.*	16 *Claudiopolis.*
17 *Pontus Polemoniacus.*	17 *Neocæsarea.*
18 *Galatia.*	18 *Pissinus* or *Justinianople*
19 *Lycia.*	19 *Myra.*
20 *Caria.*	20 *Stauropolis.*
21 *Phrygia Cappatiana.*	21 *Laodicea.*
22 *Phrygia Salutaris.*	22 *Synada.*

23 *Lyca-*

Provinces	Metropolitans
23 *Lycaonia.*	23 *Iconium.*
24 *Piſidia.*	24 *Antioch.*
25 *Pamphylia.*	25 *Perga or Sileum.*
26 *Cappadocia.*	26 *Moceſſus.*
27 *Lazica.*	27 *Phaſis.*
28 *Thracia.*	28 *Philippopolis.*
29 *Rhodope.*	29 *Trajanople.*
30 *Inſulæ Cyclades.*	30 *Rhodes.*
31 *Æmimontus*	31 *Adrianople.*
32 *Æmimontus.*	32 *Martianople.*
33 *Phrygia Pacatiana.*	33 *Hierapolis.*

Here ends the Acount of Provinces and Metropolitans in the *Notitia* of Bp. *Beverege* and *Goar*, but in *Leunclavius* theſe other Metropolitans are added without any mention of Provinces at all. 34 *Theſſalonica.* 35 *Corinth.* 36 *Crete.* 37 *Athens.* 38 *Seleucia.* 39 *Patræ.* 40 *Trapezus.* 41 *Calabria.* 42 *Lariſſa.* 43 *Naupactus.* 44 *Philippi.* 45 *Dyrrachium.* 46 *Smyrna.* 47 *Catana.* 48 *Ammorium.* 49 *Camachus.* 50 *Cotyaium.* 51 *Severiana.* 52 *Mitylene.* 53 *Novæ Patræ.* 54 *Euchaita.* 55 *Amaſtris.* 56 *Chonæ.* 57 *Hydrus.* 58 *Kelzene.* 59 *Colonia.* 60 *Thebæ.* 61 *Serræ.* 62 *Pompeiopolis.* 63 *Roſſia.* 64 *Alania.* 65 *Ænus.* 66 *Tiberiopolis.* 67 *Achaia.* 68 *Ceraſus.* 69 *Nacolia.* 70 *Germania.* 71 *Madyta.* 72 *Apamea.* 73 *Baſileum.* 74 *Dryſtra.* 75 *Nazianzus.* 76 *Corcyra.* 77 *Abydus.* 78 *Methymna.* 79 *Chriſtianopolis.* 80 *Ruſium.* 81 *Lacedæmonia.* 82 *Naxia.* 83 *Attalia.* To which the Scholiaſt adds three more, *Sebaſtopolis*, *Euripus*, and *Cybiſtis Herculis.*

After the Metropolitans, follow the *Autocephali*, or Independent Biſhops, which the *Notitia* in *Leunclavius* calls Archbiſhops: They were ſuch as had neither Metropolitans above them, nor Suffragans under

under them, being immediatly ſubject to the Patriarch only, as *Goar's Notitia* informs us. In Bp. *Bevereges Notitia* they are as follows.

Provinces	Autocephali
1 *Myſia.*	1 *Odyſſus.*
2 *Scythia.*	2 *Tomi.*
3 *Europa.*	3 *Bizya.*
4 *Paphlagonia.*	4 *Pompeiopolis.*
5 *Aſia.*	5 *Smyrna.*
6 *Iſauria.*	6 *Leontopolis.*
7 *Rhodope.*	7 *Maronæa.*
8 *Bithynia.*	8 *Apamea.*
9 *Rhodope.*	9 *Maximianopolis.*
10 *Galatia.*	10 *Germia.*
11 *Europa.*	11 *Arcadiopolis.*
12 *Thracia.*	12 *Beræa.*
13 *Leſbus.*	13 *Mitylene.*
14 *Helleſpont.*	14 *Parium.*
15 *Caria.*	15 *Melitus, al. Miletus.*
16 *Thracia.*	16 *Nicopolis.*
17 *Inſulæ.*	17 *Proconeſus.*
18 *Rhodope.*	18 *Anchialus.*
19 *Europa.*	19 *Selymbria.*
20 *Lesbus.*	20 *Methymne.*
21 *Bithynia.*	21 *Cius.*
22 *Europa.*	22 *Aprus.*
23 *Rhodope.*	23 *Cypſala.*
24 *Zicchia.*	24 *Cherſon.*
25 *Zicchia.*	25 *Boſphori.*
26 *Zicchia.*	26 *Nicopſis.*
27 *Iſauria.*	27 *Cotrada.*
28 *Eleopontus al. Helenopontus.*	28 *Euchetæ.*
29 *Cyclades Inſulæ.*	29 *Carpathus.*
30 *Rhodope.*	30 *Ænus.*
31 *Europa.*	31 *Drizapara al. Meſena.*

32 *Hemi-*

	Provinces		Metropolitans
23	*Lycaonia.*	23	*Iconium.*
24	*Piſidia.*	24	*Antioch.*
25	*Pamphylia.*	25	*Perga or Sileum.*
26	*Cappadocia.*	26	*Moceſſus.*
27	*Lazica.*	27	*Phaſis.*
28	*Thracia.*	28	*Philippopolis.*
29	*Rhodope.*	29	*Trajanople.*
30	*Inſulæ Cyclades.*	30	*Rhodes.*
31	*Æmimontus*	31	*Adrianople.*
32	*Æmimontus.*	32	*Martianople.*
33	*Phrygia Pacatiana.*	33	*Hierapolis.*

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After the Metropolitans, follow the *Autocephali*, or Independent Biſhops, which the *Notitia* in *Leunclavius* calls Archbiſhops: They were ſuch as had neither Metropolitans above them, nor Suffragans under

under them, being immediatly ſubject to the Patriarch only, as *Goar's Notitia* informs us. In Bp. *Bevereges Notitia* they are as follows.

Provinces	Autocephali
1 *Myſia.*	1 *Odyſſus.*
2 *Scythia.*	2 *Tomi.*
3 *Europa.*	3 *Bizya.*
4 *Paphlagonia.*	4 *Pompeiopolis.*
5 *Aſia.*	5 *Smyrna.*
6 *Iſauria.*	6 *Leontopolis.*
7 *Rhodope.*	7 *Maronæa.*
8 *Bithynia.*	8 *Apamea.*
9 *Rhodope.*	9 *Maximianopolis.*
10 *Galatia.*	10 *Germia.*
11 *Europa.*	11 *Arcadiopolis.*
12 *Thracia.*	12 *Beræa.*
13 *Leſbus.*	13 *Mitylene.*
14 *Helleſpont.*	14 *Parium.*
15 *Caria.*	15 *Melitus, al. Miletus.*
16 *Thracia.*	16 *Nicopolis.*
17 *Inſulæ.*	17 *Proconeſus.*
18 *Rhodope.*	18 *Anchialus.*
19 *Europa.*	19 *Selymbria.*
20 *Lesbus.*	20 *Methymne.*
21 *Bithynia.*	21 *Cius.*
22 *Europa.*	22 *Aprus.*
23 *Rhodope.*	23 *Cypſala.*
24 *Zicchia.*	24 *Cherſon.*
25 *Zicchia.*	25 *Boſphori.*
26 *Zicchia.*	26 *Nicopſis.*
27 *Iſauria.*	27 *Cotrada.*
28 *Eleopontus al. Helenopontus.*	28 *Euchetæ.*
29 *Cyclades Inſulæ.*	29 *Carpathus.*
30 *Rhodope.*	30 *Ænus.*
31 *Europa.*	31 *Drizapara al. Meſena.*

32 *Hemi-*

	Provinces		Metropolitans
32	*Hemimontus.*	32	*Meſembria.*
33	*Armenia.*	33	*Heracliopolis. al. Phylactoe.*
34	*Abaſgia.*	34	*Sebaſtopolis.*
35	*Pontus Polemoniacus.*	35	*Trapezus.*
36	*Paphlagonia.*	36	*Amaſtris.*
37	*Lycaonia.*	37	*Miſthia.*
38	*Piſidia.*	38	*Neapolis.*
39	*Mare Ægeum.*	39	*Ægene.*
40	*Phrygia Salutaris.*	40	*Cotyaium.*
41	*Pamphylia.*	41	*Selga.*

To theſe, in *Goar*'s *Notitia*, are added two more, *Delca* or *Derce*, and *Reni* in *Armenia*. But that in *Leunclavius* has but Thirty-nine, whereof Sixteen are different Names, *viz. Nice*, *Meſſana*, *Garella*, *Briſis*, *Carabyzia*, *Lemnus*, *Leucas*, *Cudræ*, *Soteropolis*, *Pedachthoa*, *Eroina*, *Gotthia*, *Sugdaia*, *Phullæ*, *Pharſala* and *Matracha*. And ſeveral of thoſe which in the *Bodleian Notitia* are call'd *Autocephali*, are in *Leunclavius* reckon'd among the Metropolitans, as *Trapezus*, *Smyrna*, *Cotyaium*, *Mitylene*, *Amaſtris*, *Pompeiopolis*, *Ænus* and *Apamea*. Whence it is eaſy to conclude, that Archbiſhops and *Autocephali* were then a ſort of Titular Metropolitans, who had the Privilege of being Independent, though they had no Suffragan Biſhops under them.

Now follow the particular Provinces, with the Number of Biſhopricks contain'd in each of them.

Province of Cappadocia.

1 CÆſarea, the Metropolis. 2 *Thermæ Regia.* 3 *Nyſſa.* 4 *Methodiopolis Armeniæ.* 5 *Camuliana.* 6 *Ciſciſſus*, or *Ciſſus*: To which are added in *Leunclavius*. 7 *Euaiſſa.* 8 *Serias* 9 *Arathia.* 10 *Æpolia.*

Province

Province of Asia.

1 *Ephesus*, the Metropolis. 2 *Hypepæ*. 3 *Tralles*. 4 *Magnesia ad Mæandrum*. 5 *Elea*. 6 *Adramyttium*. 7 *Assus*. 8 *Gargara*. 9 *Mastaura*. 10 *Caloe*. 11 *Brylla*. 12 *Pittamne*. 13 *Myrine*. 14 *Phocia*. 15 *Aurillopolis*, *al. Aureliopolis*. 16 *Nisa*, *al. Nyssa*. 17 *Maschacoma*. 18 *Metropolis*. 19 *Baretti*. 20 *Magnesia*. 21 *Aninates*. 22 *Pergamus*. 23 *Anea*. 24 *Priene*. 25 *Arcadiopolis*. 26 *Novæ Aulæ*. 27 *Templum Jovis*. 28 *Augaza*. 29 *Sion*. 30 *Colophon*. 31 *Levedus*, *al. Lebedus*. 32 *Teus*. 33 *Erythræ*. 34 *Clazomenæ*. 35 *Attadri*, *al. Antandri*. 36 *Theodosiopolis*, *al. Peperine*. 37 *Cymæ*. 38 *Palæopolis*: To which are added in *Leunclavius*, *Thyræa* and *Chliara*, but *Phocia*, *Magnesia* and *Clazomenæ* are wanting.

Here the Province *of* Thracia *and* Macedonia *is interpos'd in* Leunclavius.

1 *Heraclea*, the Metropolis. 2 *Theodoropolis*. 3 *Rhædestus*. 4 *Panium*. 5 *Hexamilium*. 6 *Calliopolis*. 7 *Peristasis*. 8 *Chariopolis*. 9 *Chalcis*. 10 *Daoneum*. 11 *Madyta*. 12 *Pamphilus*. 13 *Medea*. 14 *Lizicus*. 15 *Sergentza*. 16 *Metra*. 17 *Tzurolloe*. 18 *Athyra*.

In the other Notitia's *the last* Province *is call'd the* Province *of* Europa; *but it has but Six Bishopricks assign'd to it*, viz.

1 *Heraclea*. 2 *Panium*. 3 *Callipolis*. 4 *Cherronesus*. 5 *Cylæ*. 6 *Redestus*.

Province *of* Galatia.

1 *Ancyra*, the Metropolis. 2 *Tabia*, *al. Attabia*. 3 *Heliopolis*. 4 *Aspona*. 5 *Berinopolis*. 6 *Mizzus*. 7 *Cina*. 8 *Anastasiopolis*.

Province *of* Hellespont.

1 *Cyzicum*, the Metropolis. 2 *Germe*. 3 *Pæmanium*.

um. 4 *Oce.* 5 *Baris.* 6 *Adrianotheræ.* 7 *Lampſacus.* 8 *Abydus.* 9 *Dardanus.* 10 *Ilium.* 11 *Troas.* 12 *Pæonia.* 13 *Melitopolis.*

Province *of* Lydia.

1 *Sardes*, the Metropolis. 2 *Philadelphia.* 3 *Tripolis.* 4 *Thyatira.* 5 *Seta.* 6 *Arilliapolis, al. Aureliopolis.* 7 *Gordi.* 8 *Troalli.* 9 *Sala.* 10 *Silandus.* 11 *Mœonia.* 12 *Fanum Apollinis.* 13 *Hyrcanis.* 14 *Muſtina.* 15 *Arcaſtus, al. Acaraſus.* 16 *Apollonias.* 17 *Attalia.* 18 *Baga.* 19 *Balandus.* 20 *Meſotymolus.* 21 *Hierocæſarea.* 22 *Dale.* 23 *Stratonicea.* 24 *Ceraſia.* 25 *Sattala.* 26 *Gabbala.* 27 *Hermocapelia.*

Provinces *of* Bithynia.

1 *Nicomedia.* 2 *Pruſa*, or *Theopolis.* 3 *Prænetus.* 4 *Helenopolis.* 5 *Baſilinopolis.* 6 *Daſchylium.* 7 *Apollonias.* 8 *Adriana.* 9 *Cæſarea.* 10 *Gallus*, or *Lophi.* 11 *Daphnuſia.* 12 *Eriſte.*

The ſame Province.

1 *Nice.* 2 *Modrina, al. Mela*, or *Melina.* 3 *Linoe.* 4 *Taius.* 5 *Gerduſervæ.* 6 *Numericæ.* 7 *Maximiana.* It is added in *Leunclavius*, that *Chalcedon* in the ſame Province had no Sees under it, as being only an *Autocephalus*, or Honorary Metropolis.

Province *of* Pamphylia.

1 *Sida.* 2 *Aſpendus.* 3 *Ettena.* 4 *Orymna.* 5 *Caſſa.* 6 *Semnea.* 7 *Corallia.* 8 *Coraciſſius.* 9 *Syethra, al. Synedra.* 10 *Mylone*, or *Juſtinianople.* 11 *Anamanda.* 12 *Daliſandus, al. Duldaſus.* 13 *Isbi.* 14 *Lybra.* 15 *Colybraſſus.* 16 *Manæa.*

Province *of* Armenia.

1 *Sebaſtea.* 2 *Sebaſtopolis.* 3 *Nicopolis.* 4 *Satala.* 5 *Colonia.* 6 *Periſſa.*

Province

Province *of* Helenopontus.

1 *Amaſea.* 2 *Amiſſus.* 3 *Sinope.* 4 *Ibora, al.* Pimoliſſa. 5 *Andropa.* 6 *Zalichus, al. Leontopolis.* 7 *Zela.*

Province *of* Armenia ſecunda.

1 *Melitene.* 2 *Arca.* 3 *Cucuſus.* 4 *Arabiſſus.* 5 *Ariaratha.* 6 *Ceomanæ, al. Comana.*

Province *of* Cappadocia Secunda.

1 *Tyana,* or *Chriſtopolis.* 2 *Cybiſtra.* 3 *Fauſtinopolis.* 4 *Saſima.*

Province *of* Paphlagonia.

1 *Gangra.* 2 *Junopolis, al. Innopolis.* 3 *Dadybra.* 4 *Soræ.*

Here follows next the Province *of* Theſſalia *in* Leunclavius, *which is omitted in others.*

1 *Theſſalonica.* 2 *Citria.* 3 *Berrhœa.* 4 *Drugubitia.* 5 *Servia.* 6 *Caſandria.* 7 *Campania, al. Caſtrium.* 8 *Petra.* 9 *Herculia, al. Ardameria.* 10 *Hieriſſus.* 11 *Litæ ac Rentenæ.* 12 *Bardariotæ.*

Province *of* Honorias.

1 *Claudiopolis.* 2 *Heraclea Ponti.* 3 *Pruſias.* 4 *Tius.* 5 *Cratea.* 6 *Hadrianopolis.*

Province *of* Pontus Polemoniacus

1 *Neocæſarea.* 2 *Trapezus.* 3 *Ceroſantes.* 4 *Polemoneum.* 5 *Comana:* To theſe are added in *Leunclavius,* 6 *Halyæum.* 7 *Rhizæum.* 8 *Coccus.* 9 *Eunicus.* And the Scholiaſt adds Three more, *Aradaſe, Myrtyropolis* and *Hypſela.*

Province *of* Galatia Secunda.

1 *Piſinus.* 2 *Mericium.* 3 *Eudoxias.* 4 *Pitaniſſus.* 5 *Trochnada.* 6 *Germocolonia.* 7 *Spalea, al. Juſtinianopolis.* 8 *Orciſtus.*

Province *of* Lycia.

1 *Myra.* 2 *Maſtæra.* 3 *Telmeſſus.* 4 *Limyra.* 5 *Araxe.* 6 *Aprilla.* 7 *Tatla.* 8 *Arnea.* 9 *Sidyma.* 10 *Zenopolis.* 11 *Olympus.* 12 *Otla.* 13 *Corydala.* 14 *Cannus.* 15 *Xanthus.* 16 *Acraſſus.* 17 *Marciana.* 18 *Bobus, al. Sophianopolis.* 19 *Chomas.* 20 *Onunda.* 21 *Phellus.* 22 *Candana* 23 *Phaſelis.* 24 *Antiphellus.* 25 *Acaliſſus.* 26 *Rhodiapolis.* 27 *Acanda.* 28 *Lebiſſus.* 29 *Eudocias.* 30 *Paliotæ.* 31 *Combi.* 32 *Patara.* 33 *Barbura.* 34 *Neſſus.* 35 *Cianea.* 36 *Melata.*

Province *of* Caria.

1 *Stauropolis.* 2 *Cibyra.* 3 *Siza.* 4 *Heraclea Salbaci.* 5 *Apollonias.* 6 *Heraclea.* 7 *Lacyma* (which *Leunclavius* makes but one, *Heraclea Lacymorum*). 8 *Tabi.* 9 *Larba.* 10 *Antiochia Mæandri.* 11 *Tarpaſſæ.* 12 *Harpaſſæ.* 13 *Neapolis.* 14 *Orthyſias.* 15 *Anotetarta.* 16 *Alabandi.* 17 *Stratonicea.* 18 *Alinda.* 19 *Mylaſſæ.* 20 *Mezus, al. Amezon.* 21 *Jaſſus.* 22 *Barbilius.* 23 *Halicarnaſſus.* 24 *Hylarima.* 25 *Cnidus.* 26 *Metaba.* 27 *Mindus.* 28 *Hieron.* 29 *Cindrama.* 30 *Cerama.* 31 *Promiſſus.*

Province *of* Phrygia Cappatiana, al. Pacatiana.

1 *Laodicea.* 2 *Tiberiopolis.* 3 *Azana.* 4 *Ancyroſuna.* 5 *Pelta.* 6 *Appia.* 7 *Icria.* 8 *Iluza.* 9 *Acada.* 10 *Tranopolis.* 11 *Sebaſta.* 12 *Eumenia.* 13 *Timenus Therarum.* 14 *Agatha Coma.* 15 *Alina.* 16 *Tripolis.* 17 *Attanaſſus.* 18 *Trapezopolis.* 19 *Siblia.* Note, In *Leunclavius* there are 21 Cities, whereof many go by different Names in this Province; as *Acmonea, Chærotopa, Forium Pœmæni, Cidiſſus, Lunde, Helaza, Synæum, Thampſiopolis, Juſtinianopolis, Dioclea* and *Ariſtea.*

Province *of* Phrygia Salutaris.

1 *Synada.* 2 *Dorylæum.* 3 *Nacolea.* 4 *Medæum.* 5 *Hipſus.* 6 *Promiſſus.* 7 *Merus.* 8 *Sibindus.* 9 *Phytia.* 10 *Hiera-*

10 *Hierapolis.* 11 *Eucarpia.* 12 *Lysias.* 13 *Augustopolis.* 14 *Bryzus.* 15 *Otrus.* 16 *Lycaon.* 17 *Stectorium.* 18 *Cinnaborium.* 19 *Cone.* 20 *Scordapia.* 21 *Nicopolis.* 22 *Ærocla.* Here *Leunclavius* has but Twenty Cities, and some of those under other Names, but Goar's *Notitia* adds Two more, *Alopex* and *Cadenna.*

Province *of* Lycaonia.

1 *Iconium.* 2 *Lystra.* 3 *Vasada.* 4 *Ambada, al. Amblada.* 5 *Vomanoda.* 6 *Laranda.* 7 *Bereta.* 8 *Derbe.* 9 *Hyda.* 10 *Savatra.* 11 *Canus.* 12 *Berinopolis.* 13 *Galbana, al. Eudocias.* 14 *Iliistra.* 15 *Perta.* *Leunclavius* has the same Number, but some Names different from these.

Province *of* Pisidia.

1 *Antiochia.* 2 *Sagalassus.* 3 *Sozopolis.* 4 *Apamea.* 5 *Cibus.* 6 *Tyræus.* 7 *Baris.* 8 *Adrianopolis.* 9 *Portus Limenorum.* 10 *Laodicea Combusta.* 11 *Seleucia Ferrea.* 12 *Dada, al. Adada.* 13 *Zarzela.* 14 *Timbrias, al. Timomarias.* 15 *Timandus.* 16 *Conane.* 17 *Malus.* 18 *Sitriandus.* 19 *Tityassus.* 20 *Metropolis.* 21 *Pappa.* 22 *Parallæ.* 23 *Mindevus, al. Bindæus.*

Province *of* Pamphylia Secunda.

1 *Perga, al. Sileum.* 2 *Attalia.* 3 *Magydus, al. Mandus.* 4 *Telimisus.* 5 *Isindus.* 6 *Eudocias.* 7 *Maximianopolis.* 8 *Lagina.* 9 *Palæopolis.* 10 *Cremnus.* 11 *Corydala.* 12 *Peltinissus.* 13 *Dicytanæra.* 14 *Ariassus.* 15 *Pugla.* 16 *Adriana.* 17 *Sandida.* 18 *Barba.* 19 *Perbæna.* 20 *Cous.*

Note, The Fourteen following Provinces are in *Leunclavius,* but no other *Notitia.*

Province *of* Peloponnesus.

1 *Corinthus.* 2 *Damala.* 3 *Argos.* 4 *Monembasia.*

5 *Cephalenia.* 6 *Zacynthus.* 7 *Zemena.* 8 *Maina.*

Province *of* Hellas.

1 *Athens.* 2 *Euripus.* 3 *Diaulia.* 4 *Coronea.* 5 *Andrus.* 6 *Oreus.* 7 *Scyrus.* 8 *Charyſtus.* 9 *Porthmus.* 10 *Aulon.* 11 *Syra.*

Province *of* Crete.

1 *Gortyna.* 2 *Gnoſſus.* 3 *Arcadia.* 4 *Cherroneſus.* 5 *Aulopotamus.* 6 *Agrius.* 7 *Lampe.* 8 *Cydonia.* 9 *Hiera.* 10 *Petra.* 11 *Sitea.* 12 *Ciſſamus.*

Province *of* Peloponneſus.

1 *Patra.* 2 *Lacedæmonia.* 3 *Methone.* 4 *Corone.* 5 *Helus.* 6 *Bolæna.*

Province *of* Hellas Secunda.

1 *Lariſſa.* 2 *Demetrias.* 3 *Pharſalus.* 4 *Domocus.* 5 *Zetonium.* 6 *Ezerus.* 7 *Lædoricium.* 8 *Trica.* 9 *Echinus.* 10 *Colydrus.* 11 *Stagæ.*

Province *of* Ætolia.

1 *Naupactus.* 2 *Bunditza.* 3 *Aquila.* 4 *Achelous.* 5 *Rhegæ.* 6 *Joannina.* 7 *Photica.* 8 *Hadrianopolis.* 9 *Buthrotus.* 10 *Chimæra.*

Province *of* Macedonia.

1 *Philippi.* 2 *Theoria.* 3 *Polyſtylum.* 4 *Belicea.* 5 *Chriſtopolis.* 6 *Smolæna.* 7 *Cæſaropolis.* 8 *Alectryopolis.*

Province *of* Epirus.

1 *Dyrrachium.* 2 *Stephaniaca.* 3 *Chunobia.* 4 *Croia.* 5 *Eliſſus.* 6 *Dioclea.* 7 *Scodra.* 8 *Drivaſtus.* 9 *Polatha.* 10 *Glabinitza, al. Acroceraunia.* 11 *Aulonæa.* 12 *Licinida.* 13 *Antibaris.* 14 *Tzerinicum.* 15 *Polycheropolis.* 16 *Graditzium.*

In

In Asia *under* Smyrna *the Metropolis.*
1 *Phocæa.* 2 *Magnesia.* 3 *Anelium.* 4 *Clazomenæ.* 5 *Sosandrus.* 6 *Archangelus.* 7 *Petra.*

In Armenia *under* Camachus.
1 *Kelzene.* 2 *Arabraca.* 3 *Barzanissa.* 4 *Melus.* 5 *Melus alter.* 6 *Romanopolis.* 7 *Tutileum.*

In Phrygia *under* Cotyaium.
1 *Spora.* 2 *Cone.* 3 *Gaiocomis.*

In Lesbus *under* Mitylene.
1 *Erissus.* 2 *Strongyla.* 3 *Tenedus* 4 *Berbine.* 5 *Perperine.* 6 *Marmaritza.*

In Hellas *under* Novæ Patræ.
1 *Gazala.* 2 *Cutzagron.* 3 *Sibictus.* 4 *Bariana.*

Under Keltzene.
1 *Tomus.* 2 *Chatzoun.* 3 *Lycopotamia.* 4 *Cortzene.* 5 *Mastrabatz.* 6 *Chuit.* 7 *Toparchus.* 8 *Ambra.* 9 *Tutara.* 10 *Marmentitzur.* 11 *Matzierte.* 12 *S. Nicholai.* 13 *Eva Deiparæ.* 14 *Artzesius.* 15 *Artzica.* 16 *Amucium.* 17 *Percin.* 18 *S. Georgij.* 19 *Ostan.* 20 *S. Elissæi.* 21 *Sedrac Deiparæ.* These Fourteen Metropolitical Sees with their Suffragans, are in *Leunclavius* only: After which the other *Notitia's* now proceed again.

Province *of* Cappadocia.
1 *Mocessus.* 2 *Nazianzus.* 3 *Colonia.* 4 *Parnassus.* 5 *Doara:* To which *Leunclavius* adds *Metiana.*

Province *of* Lazica.
1 *Phasis.* 2 *Rhodopolis.* 3 *Petra.* 4 *Ecclesia Abissenorum.* 5 *Ecclesia Ziganeorum.* But in *Leunclavius* there are reckon'd Sixteen in this Province. 1 *Trapezus,*

the Metropolis. 2 *Cheriana.* 3 *Chamuzur.* 4 *Chacheum.* 5 *Paiper.* 6 *Ceramea.* 7 *Tochatzitzi.* 8 *Bizana.* 9 *Sacabus.* 10 *Phasiana.* 11 *Tochantierz.* 12 *Toulnutus.* 13 *Lerium.* 14 *Tosermatzus.* 15 *Andacta.* 16 *Zarima.*

Province *of* Thrace.

1 *Philippopolis.* 2 *Diocletianopolis.* 3 *Diospolis.* But *Leunclavius* reckons Eleven. 1 *Philippopolis.* 2 *Agathonicæa.* 3 *Liotitza.* 4 *Scutarium.* 5 *Leuca.* 6 *Bleptus.* 7 *Dramitza.* 8 *Joannitza.* 9 *Constantia,* 10 *Belicea.* 11 *Bucuba.*

Province *of the* Islands Cyclades.

1 *Rhodus,* the Metropolis. 2 *Samus.* 3 *Chius.* 4 *Cous.* 5 *Naxia.* 6 *Thera.* 7 *Parus.* 8 *Lethrus.* 9 *Andrus.* 10 *Tenus.* 11 *Melus.* 12 *Pissina:* To which *Leunclavius* adds, *Icaria,* Lerna, *Ostypalia, Trachæa* and *Nasura.*

Province *of* Æmimontus.

1 *Adrianopolis.* 2 *Mesembria.* 3 *Sozopolis.* 4 *Plutinopolis.* 5 *Zoida:* To which *Leunclavius* adds, 6 *Agathopolis.* 7 *Debeltus.* 8 *Trabyzia.* 9 *Carabus.* 10 *Bucellus.* 11 *Probatus.* 12 *Scopelus.* 13 *Brisis.* 14 *Bulgarophugus.*

The same Province.

1 *Marcianopolis.* 2 *Rhodostolus.* 3 *Tramariscus.* 4 *Nobi.* 5 *Zecedopa.* 6 *Sarcara.*

The same Province; *which is otherwise call'd* Rhodope *in* Leunclavius.

1 *Trajanopolis.* 2 *Perus.* 3 *Anastasiopolis:* To which *Leunclavius* adds, 4 *Didymotichus.* 5 *Macra.* 6 *Misinopolis.* 7 *Pora.* 8 *Xantha.* 9 *Peritheorium.* 10 *Theodorium.*

Province

Province *of* Phrygia Capatiana.

1 *Hierapolis.* 2 *Metellopolis.* 3 *Dionyſopolis.* 4 *Anaſtaſiopolis.* 5 *Antæda.* 6 *Moſyna,* with 6 others which are inſerted by miſtake from the Province of *Æmimontus.* But *Leunclavius* adds, *Autuda, Phobi, Ancyra, Synaus, Tiberiopolis, Cana* and *Zana.*

Province *of* Galatia Secunda.

1 *Amorium.* 2 *Philomelium.* 3 *Docimeum.* 4 *Claneus.* 5 *Polybotus.* 6 *Piſſia.* *Note,* This Province is call'd *Phrygia* in *Leunclavius*; but the Cities are the ſame.

Here it is remark'd in all the *Notitia's* that the following Metropolitans and their Suffragans were taken from the *Roman* Dioceſe, and added to *Conſtantinople,* viz. 1 *Theſſalonica.* 2 *Syracuſe,* 3 *Corinth.* 4 *Rhegium.* 5 *Nicopolis.* 6 *Athens.* 7 *Patræ.* 8 *Novæ Patræ.* As alſo the Metropolitan of *Seleucia* in *Iſauria,* or as *Leunclavius* calls it, *Pamphylia,* with Twenty-three Biſhops under him. Which conlude the *Notitia* in *Leunclavius:* For it only contains the Account of the Patriarchate of *Conſtantinople.* *Carolus a Sancto Paulo* alſo wholly omits the *Roman* Patriarchate, becauſe his Manuſcript here, he ſays, was ſo corrupt that there was no ſenſe to be made of it: But this Defect is ſupply'd by *Goar* and Biſhop *Beverege,* in whoſe *Notitia's* the following Account is given.

The Province *under the moſt Glorious Eparch of* Rome, *or* Italy.

Province *of* Rome *call'd* Urbicaria.

1 *Brittium.* 2 *Macæria.* 3 *Luna.* 4 *Neapolis.* 5 *Garanta.* 6 *Vintimilium.* 7 *Genues.* 8 *Sipontus* 9 *Ponturoma.* 10 *Inſulæ Centumcellæ.* 11 *Caſtrum Euoriæ.* 12 *Caſtrum Amalphes.* 13 *Caſtrum Getteon.* 14 *Caſtrum Tiberias.* 15 *Caſtrum Nepes.* 16 *Inſula Comaniciæ.* 17 *Caſtrum*

ſtrum Mulium. 18 *Caſtrum Campſas.* 19 *Caſtrum Sorcum.* 20 *Caſtrum Suſas.* 21 *Caſtrum Ilbas.* 22 *Caſtrum Anagnia.*

Province *of* Campania.

1 *Neapolis.* 2 *Brettania.* 3 *Pannonia.* 4 *Calabria.* 5 *Venetia.* 6 *Meſſina.* 7 *Vicovarina.* 8 *Taurata.* 9 *Apulia.* 10 *Caſtrum Opiterbetos.* 11 *Caſtrum Samnios.* 12 *Caſtrum Suſias.* 13 *Caſtrum Regium.* 14 *Caſtrum Taurata.* 15 *Caſtrum Sygnias.* 16 *Caſtrum Gradum.* 17 *Caſtrum Patriarchias.* 18 *Caſtrum Scylaceum.* 19 *Caſtrum Martyrium.* 20 *Caſtrum Ormuvera.* 21 *Caſtrum Ortonos.* 22 *Caſtrum Oppiterbitum.*

Iſle *of* Sicily.

1 *Syracuſe.* 2 *Catana.* 3 *Tærebenium, al. Tauromenium.* 4 *Seſena, al. Meſſana.* 5 *Cephaludium.* 6 *Thermum.* 7 *Panormus.* 8 *Lilybæum.* 9 *Trocalis.* 10 *Acragantus, al. Agrigentum.* 11 *Tindarium.* 12 *Carine, al. Camarina.* 13 *Leontina.* 14 *Abeuſis, al Aleſa.* 15 *Gaudus.* 16 *Melita.* 17 *Liparis.* 18 *Burcauſus.* 19 *Didymi.* 20 *Uriça.* 21 *Onarea.* 22 *Baſiludin.*

Province *of* Calabria.

1 *Rhegium.* 2 *Locris.* 3 *Scylacias.* 4 *Cotronum, al. Croton.* 5 *Conſtantia.* 6 *Tropæum.* 7 *Tauriana.* 8 *Bibonum, al. Cibonum.*

Provincia Annonaria.

1 *Ravenna.* 2 *Phanus.* 3 *Olcuſa, al. Aſculum.* 4 *Polus, al. Fulginum.* 5 *Pecinus, al. Picenum.* 6 *Piſaurum.* 7 *Tergetra.* 8 *Auguſtopolis.* 9 *Talbitau.* 10 *Caſtrum Ferentinum.* 11 *Caſtrum Solernos.* 12 *Tulericum.* 13 *Caſtrum Zanga.* 14 *Caſtrum Nobo.* 15 *Caſtrum Eurinica.* 16 *Caſtrum Semania.* 17 *Vicomanto.* 18 *Caſtrum Vereles.* 19 *Caſtrum Tamia.* 20 *Caſtrum Varectelia.* 21 *Caſtrum Samugia.* 22 *Caſtrum Sora.* 23 *Caſtrum Suagallia.* 24 *Caſtrum Ciſines.*

Province

Province *of* Æmia. leg. Æmilia.

1 *Caſtrum Foropompus.* 2 *Caſtrum Brizilium.* 3 *Caſtrum Brinti.*

Under the moſt Glorious Eparch of Africa.

Province *of* Bizacia.

1 *Carthago Proconſularis.* 2 *Sybiba.* 3 *Campſia.* 4 *Cileos.* 5 *Junce.* 6 *Talepte.* 7 *Caſcala.* 8 *Caſtellæ.* 9 *Pezana.* 10 *Mamida.* 11 *Madaſuba.* 12 *Colule.* 13 *Capſe.* 14 *Adramytto.*

Province *of* Numidia.

1 *Calama.* 2 *Tebete.* 3 *Hippo Regius.* 4 *Nuzidias.* 5 *Caſtamagæ.* 6 *Bade.* 7 *Meleum.* 8 *Leradus.* 9 *Caſtrum Bedere, al. Caſtra Vetera.* 10 *Scele.* 11 *Egerineſium.* 12 *Titeſſin, al. Tididita.* 13 *Bage.* 14 *Conſtantina.* 15 *Sitiphi.*

Province *of* Mauritania Prima.

1 *Rhinocururum.*

Province *of* Mauritania Secunda.

1 *Septum.* 2 *Septum ad partem Teneſſi.* 3 *Spanias.* 4 *Meſopot. ad partem Spaniæ.* 5 *Naiurica, al. Majorica Inſula.* 6 *Menyca, al. Minorica Inſula.* 7 *Inſula Sardon, vel Sardinia.* 8 *Carallus Metropolis.* 9 *Tures.* 10 *Sanaphas.* 11 *Sines.* 12 *Sulces.* 13 *Phœſiana.* 14 *Chryſopolis.* 15 *Ariſtiane.* 16 *Limne.* 17 *Caſtrum Tutar.* Note, *Goar's Notitia* reads moſt of theſe Names differently, and makes but Two of theſe Three laſt, *Chriſtianæ Lacus* and *Tucca.* Here *Carolus a S Paulo* begins again.

In the Dioceſe of Egypt.

Province *of* Auguſtamnica Prima.

1 *Peluſium*, the Metropolis. 2 *Sethroetes.* 3 *Tanes.* 4 *Thmues.* 5 *Rhinocurura.* 6 *Oſtracine.* 7 *Pentaſchanon.* 8 *Caſium.* 9 *Aphtheum.* 10 *Hipheſtus.* 11 *Panephuſus.* 12 *Geros.* 13 *Itageros.* 14 *Theneſus.* Pro-

Province *of* Auguſtamnica Secunda.

1 *Leonto Metropolis.* 2 *Athrabes.* 3 *Helius.* 4 *Bubaſtus.* 5 *Carbethus.* 6 *Arabius.*

Province *of* Ægyptus Prima.

1 *Alexandria ſub duce & Auguſtali.* 2 *Hermopolis.* 3 *Milleos.* 4 *Coſtus.* 5 *Vicus Pſaneos,* 6 *Vicus Cotrideos.* 7 *Sais.* 8 *Leontopolis.* 9 *Naucratia.* 10 *Andronicius.* 11 *Zenonopolis.* 12 *Paphna.* 13 *Onuphis.* 14 *Tava.* 15 *Cleopatris.* 16 *Mareotes.* 17 *Manelaitæ.* 18 *Schedia.* 19 *Ternuthes.* 20 *Sondra.*

Province *of* Ægyptus Secunda.

1 *Cabaſa.* 2 *Phragon.* 3 *Pachnemon.* 4 *Dioſpolis.* 5 *Sebennytus.* 6 *Cæno.* 7 *Buſiris.* 8 *Elearchia.* 9 *Regon Paralus.* 10 *Vicus Parianæ.* 11 *Vicus Rhicomerium.* 12 *Xois* : To which *Goar*'s *Notitia* adds *Cyma,* and makes *Regeon* and *Paralus* two diſtinct Places.

Province *of* Arcadia.

1 *Oxyrynchus.* 2 *Heracleus.* 3 *Cæno.* 4 *Nilopolis.* 5 *Arſinoetes.* 6 *Memphilitus, al. Memphis. Goar* adds, *Cliſma, Theodoſiopolis, Aphroditon* and *Latopolis.*

Province *of* Thebais Prima.

1 *Antinous.* 2 *Hermopolis.* 3 *Theodoſiopolis.* 4 *Polyco.* 5 *Hypſele.* 6 *Apollonius.* 7 *Anteios.* 8 *Panos. Goar* adds *Caſus.*

Province *of* Thebais Secunda.

1 *Ptolemais.* 2 *Conto, al. Juſtinianopolis.* 3 *Diocletianopolis.* 4 *Dioſpolis.* 5 *Tentyra.* 6 *Maximianopolis.* 7 *Thebais.* 8 *Lato.* 9 *Jambon.* 10 *Hermonthon.* 11 *Apollonos.* 12 *Vicus Anaſiæ Magnæ.* 13 *Thebais Magna.* 14 *Ibis.* 15 *Mathon.* 16 *Trimunthon.* 17 *Erbon, al. Hermon.*

Province

Province *of* Libya.

1 *Dranieon.* 2 *Paratonion.* 3 *Tranzala.* 4 *Ammoniaca.* 5 *Antipyrgus.* 6 *Antiphron.* 7 *Ædonias.* 8 *Marmarice.*

Province *of* Libya Pentapolis.

1 *Sozusa.* 2 *Cyrine.* 3 *Ptolemais.* 4 *Teuchera.* 5 *Adriane.* 6 *Beronica.*

Province *of* Tripoli.

1 *Tosibon.* 2 *Leptis.* 3 *Hyon.*

In the Oriental *Dioceſe.*

Province *of* Cilicia.

1 *Tarsus.* 2 *Pompeiopolis.* 3 *Sebaſte.* 4 *Coricus.* 5 *Adana.* 6 *Auguſtopolis.* 7 *Mallos.* 8 *Zephurium.*

Province *of* Cilicia Secunda.

1 *Anazarbus.* 2 *Mopſueſtia.* 3 *Ageia.* 4 *Epiphania.* 5 *Eirenopolis.* 6 *Flavias.* 7 *Alexandria.* 8 *Cabiſſus.* 9 *Caſtabala.* 10 *Rhoſſus.*

Province *of* Iſauria.

1 *Seleucia.* 2 *Cilendre.* 3 *Anemorius.* 4 *Titiopolis.* 5 *Lamus.* 6 *Antiochia.* 7 *Heliu-Sebaſte, al. Julio-Sebaſte.* 8 *Ceſtra.* 9 *Selinuntes.* 10 *Joſtape.* 11 *Diocæſarea.* 12 *Olya.* 13 *Hierapolis.* 14 *Daliſandus.* 15 *Claudiopolis.* 16 *Eirenopolis.* 17 *Germanicopolis.* 18 *Neapolis.* 19 *Zenonopolis.* 20 *Sbidæ.* 21 *Philadelphia.* 22 *Adraſſus.* 23 *Meloe.* 24 *Domitiopolis.* 25 *Climata Nauzadeæ.* 26 *Caſſorum.* 27 *Benæorum.* 28 *Golgoſi.* 29 *Coſtradis.*

Province *of* Syria Prima.

1 *Antiochia ad Daphnen.* 2 *Paltus.* 3 *Seleucia.* 4 *Berrhœa.* 5 *Chalcis.*

Province

Province *of* Syria Secunda.

1 *Apamea.* 2 *Arethusa.* 3 *Epiphania.* 4 *Larissa.* 5 *Mariamne.* 6 *Seleucobelus.* 7 *Raphanæa.*

Province *of* Euphratisia *or* Hagiopolis.

1 *Hierapolis.* 2 *Cyrus, al. Hagiopolis.* 3 *Samosata.* 4 *Doliche.* 5 *Germanicia.* 6 *Zeugma.* 7 *Perrhe.* 8 *Europus.* 9 *Nicopolis.* 10 *Schenarchia.* 11 *Cæsaria.* 12 *Sergiopolis.* 13 *Orimon.* 14 *Santon.*

Province *of* Theodorias.

1 *Laodicea.* 2 *Balanea.* 3 *Gabala.* Goar adds *Paltus.*

Province *of* Osdroene.

1 *Edessa.* 2 *Carræ.* 3 *Constantia.* 4 *Theodosiopolis.* 5 *Batnæ.* 6 *Callinicus, al. Leontopolis.* 7 *Nova Valentia.* 8 *Birthon.* 9 *Monithilla.* 10 *Therimachon.* 11 *Moniauga.* 12 *Macarta.* 13 *Marcopolis.* 14 *Anastasia.* 15 *Hemerius.* 16 *Circisia.*

Province *of* Mesopotamia Superior, *or* Armenia Quarta.

1 *Amida.* 2 *Martyropolis.* 3 *Darus.* 4 *Castrum Ricephas.* 5 *Castrum Turandios.* 6 *Castrum Mardes.* 7 *Castrum Lornes.* 8 *Castrum Riphton.* 9 *Castrum Isphrios.* 10 *Castrum Tzauras.* 11 *Castrum Audasson.* 12 *Castrum Amarmes.* 13 *Castrum Tzinobias.* 14 *Castrum Banabelorum.* 15 *Castrum Intzietorum.* 16 *Castrum Chaddorum.* 17 *Castrum Æsudios.* 18 *Castrum Masphronas.* 19 *Castrum Basilicum.* 20 *Castrum Spelon & Odelorum.* 21 *Castrum Bijubaithas.* 22 *Castrum Manassarorum.* 23 *Castrum Phirtachabras.* 24 *Castrum Siteon Chiphas.* 25 *Castrum Calonos.* 26 *Castrum Bibasarorum.* 27 *Castrum Tzauras.* 28 *Castrum Birthas.* 29 *Castrum Attachas.* 30 *Castrum Aphuborum.* 31 *Castrum Florianarum* 32 *Castrum Arimachorum.* 33 *Castrum Baluos.* 34 *Castrum Daphnudin.* 35 *Castrum Samochartorum.*

The

The other Armenia.

1 *Dademon.* 2 *Arſamuſaton.* 3 *Polichne.* 4 *Choſana.* 5 *Choſomacha.* 6 *Citharizæ.* 7 *Caſtrum Marticertum.* 8 *Caſtrum Baiulæos.* 9 *Caſtrum Polios.* 10 *Caſtrum Ardon.* 11 *Clima Sophines.* 12 *Regio Jalimbana*, where *Baſilius* was born, who wrote the preſent Account. 13 *Clima Anzetines.* 14 *Clima Digeſines.* 15 *Clima Garines.* 16 *Clima Orziacines.* 17 *Clima Bilabitenes.* 18 *Clima Aſtianices.* 19 *Clima Mamuzurarum.*

Province *of* Phœnicia Maritima.

1 *Tyrus.* 2 *Sidon.* 3 *Ptolemais.* 4 *Beritus.* 5 *Biblus.* 6 *Tripolis.* 7 *Arcæ.* 8 *Orthoſias.* 9 *Botrys.* 10 *Vicus Gegarta.* 11 *Arados.* 12 *Antarados.* 13 *Paneas.* 14 *Gonaſitij Saltus.* 15 *Vicus Politianus.* 16 *Vicus Trieris.*

Province *of* Phœnicia Libani.

1 *Emiſſa.* 2 *Laodicea.* 3 *Heliopolis.* 4 *Abilla.* 5 *Damaſcus.* 6 *Clima Jabrudorum.* 7 *Evarius, al. Juſtinianopolis.* 8 *Talmyra*, in *Goar* it is *Palmyra.* 9 *Clima Maglydorum.* 10 *Saltum Gonæticum.* 11 *Salamias.* 12 *Clima Orientale.*

Province *of* Paleſtina [*] Prima.

1 *Ælia*, or *Jeruſalem.* 2 *Cæſaria.* 3 *Dora.* 4 *Antipatris.* 5 *Dioſpolis, al. Georgiopolis.* 6 *Jamnia.* 7 *Nicopolis.* 8 *Onus.* 9 *Sozuſa.* 10 *Joppa.* 11 *Aſcalon.* 12 *Gaza.* 13 *Raphia.* 14 *Anthedon.* 15 *Diocletianopolis.* 16 *Eleutheropolis.* 17 *Neapolis.* 18 *Sebaſte.* 19 *Regio Apathus.* 20 *Regio Jericho.* 21 *Regio Libiæ.* 22 *Regio Gadara.* 23 *Azotus Maritima.* 24 *Azotus Hippinis.* 25 *Acomazon.* 26 *Bittymos.* 27 *Tricomias.* 28 *Toxus.* 29 *Saltum Conſtantiniani.* 30 *Saltum Geraiticum, al. Barſamon.*

Province

[*] Note, *this Province and the next are wanting both in* Carolus a Sancto Paulo *and* Goar.

Province *of* Paleſtina Secunda.

1 *Scythopolis.* 2 *Gadara.* 3 *Pellæ.* 4 *Abila.* 5 *Capetomas.* 6 *Diocæſarea.* 7 *Maximianopolis.* 8 *Gabæ.* 9 *Tiberias.* 10 *Hippos.* 11 *Helenopolis.* 12 *Clima Gælanes.* 13 *Tetracomia.* 14 *Comenais.*

Province of Paleſtina Tertia.

1 *Petra.* 2 *Auguſtopolis.* 3 *Arindela.* 4 *Charagmuda.* 5 *Areopolis.* 6 *Mapſis.* 7 *Eluſa.* 8 *Zoara.* 9 *Biroſabon.* 10 *Elas.* 11 *Pentacomia.* 12 *Mamopſora.* 13 *Metrocomia.* 14 *Saltum Hieraticum.* *Goar* divides two of theſe into four, reading them thus, *Salton, Mamo, Pſora, Hieraticon.*

Province of *Arabia.*

1 *Boſtra.* 2 *Adraſus.* 3 *Dia.* 4 *Medaba.* 5 *Geraſſa.* 6 *Neva.* 7 *Philadelphia.* 8 *Esbus.* 9 *Neapolis.* 10 *Philippopolis.* 11 *Phenutus.* 12 *Conſtantina.* 13 *Dionyſias.* 14 *Pentacomia.* 15 *Tricomia.* 16 *Canothas.* 17 *Saltum.* 18 *Bataneos.* 19 *Exacomia.* 20 *Enacomia.* 21 *Vicus Gonias.* 22 *Vicus Cherus.* 23 *Vicus Stanes.* 24 *Vicus Caberæ.* 25 *Vicus Coreathæ.* 26 *Vicus Bilbanus.* 27 *Vicus Caprorum.* 28 *Vicus Pyrgoaretarum.* 29 *Vicus Setnes.* 30 *Vicus Ariacharum.* 31 *Neotes.* 32 *Clima Orientalium & Occidentalium.* 33 *Vicus Ariathæ Saxoſæ.* 34 *Vicus Bebdamus.*

Province of *Armenia Magna.*

Concerning this the Author only remarks, that it is an *Autocephalus*, or Independent Country, not ſubject to any Apoſtolical Throne, but honoured in reſpect to St. *Gregory* of *Armenia*, having Two hundred Cities and Caſtles.

Province of *Cyprus.*

The Author makes the ſame Obſervation upon this Country, that it is an Independent alſo, in Honour

Honour of St. *Barnabas* the Apoſtle, who was found here, having the Goſpel of St. *Mark* laid upon his Breaſt. The Cities in this Province are,

1 *Conſtantia* the Metropolis. 2 *Citium.* 3 *Amathus.* 4 *Curium.* 5 *Paphus.* 6 *Arſenæ.* 7 *Soli.* 8 *Lapithus,* the Birth-place of *Georgius Cyprius,* who wrote the Book out of which theſe were taken. 9 *Cyrenia.* 10 *Tamaſus.* 11 *Cythri.* 12 *Trimithus.* 13 *Carpaſin.*

There is added at the end of *Goars Notitia*: This Account was taken *an.* 6391. in the Reign of the Emperor *Leo Sapiens,* and under the Patriarch *Photius,* that is, *an.* 891.

In this Deſcription of the Church, the Reader may obſerve, that the Author being a *Greek,* is much more accurate in his Account of the *Greek* and *Eaſtern* Churches, than of the *Weſtern* and *Latin*: For here is no Account of *France, Spain, Britain, Illyricum*; and ſuch confus'd and imperfect Accounts of the Provinces of *Italy* and *Africk,* as ſhew plainly, that the Author was not rightly acquainted with the State of the Church in thoſe Countries; at leaſt not in *Italy*; For in all *Italy* and *Sicily* here are not mention'd above an Hundred Dioceſes, and yet it is clear from the Accounts that have been given before out of the Subſcriptions of Ancient Councils, that there were nearer Three hundred Dioceſes in thoſe Regions. Above One hundred and fifty *Italian* Biſhops of diſtinct Sees are found ſubſcrib'd in one Age in the *Roman* Councils held under *Hilary, Felix* and *Symmachus,* and there were almoſt as many more not mention'd in thoſe Councils, but to be found in other Councils and ancient Records. And though when theſe *Notitia's* were made, ſeveral of the ancient Dioceſes might be united together, yet it appears from the Subſcriptions of the *Roman* Councils under *Eugenius* II. and *Leo* IV. in the IXth Century,

tury, that there were above double the Number to what the *Notitia's* mention. So that it must be own'd, that they give but an imperfect Account of the *Latin* or *Western* Church. But the Account of the *Greek* and *Eastern* Churches is more complete, and agrees very well with the Subscriptions collected out of the ancient Councils. And so they one confirm another, and both together fully make out the Account that has been given both of the Number and Extent of Dioceses in the ancient Church.

CHAP. VIII.

Of the Division of Dioceses into Parishes, and the first Original of them.

Sect. 1. *Of the ancient Names of Parish-Churches.*

THERE remains but One Thing more to be enquir'd into on this Head, which is the Division of Dioceses into such lesser Precincts as we now call Parishes and Parish-Churches. Concerning which I shall here need to say the less, because so much has already been said Incidentally in speaking of the Extent of ancient Dioceses, which we have generally found too large to be confin'd to a single Congregation. All that I shall add upon this Subject therefore in this Place, is only to make a few Remarks upon the ancient Names of Parishes (because some of them are a little ambiguous) and shew When, and upon what Account, and by what Degrees Dioceses were divided into Parishes, to bring them to the present State and Form of the Church. As to the ancient Names, I have had occasion to shew before, that the Words παροικία, & διοίκησις for the Three first Ages were of the same

Importance

Importance, denoting not what we now call a Pariſh-Church, but a City with its adjacent Towns or Country-Region. But in the 4th and 5th Ages we find both Names promiſcuouſly given as well to Country-Pariſhes, as Epiſcopal, or City-Churches. For now theſe leſſer Diviſions of Dioceſes began to be call'd *Parochiæ*, as may be ſeen in the Council of *Chalcedon* [*a*] which order'd, That in every Church ſuch Country-Pariſhes as belong'd of old time to any Biſhop, ſhould continue in his Poſſeſſion without any Moleſtation. And in the Council of *Vaiſon, an.* 442. a Decree was made [*b*] That Country Pariſhes ſhould have Presbyters to preach in them, as well as the City-Churches. And ſo the Word *Parochia* is often us'd by St. *Jerom* [*c*], *Sulpicius Severus* [*d*], *Theodoret* [*e*], *Innocentius* [*f*] and other Writers of thoſe Ages. Though ſtill the Name *Parochia* continu'd to ſignify properly an Epiſcopal Dioceſe, from which it was transfer'd to denote thoſe leſſer *Parochiæ*, becauſe they were a ſort of Imitation of the former. Which is the Account that *Socrates* [*g*] ſeems to give of them, when ſpeaking of the Villages of the Region of *Mareotes* that were ſubject to the Biſhop of *Alexandria*, he ſays, they were as ſo many παροικίαι, or leſſer Dioceſes under his City. And upon the ſame Reaſon the Name *Dioceſis* was ſometimes given to a Pariſh-Church alſo, though it moſt properly belongs to an Epiſcopal

[*a*] Con. Chalced. can. 16. τὰς καθ' ἑκάστην ἐκκλησίαν ἀγερωχικὰς παροικίας, ἢ ἐγχωρεῖν μὴν ἀπαραιτήτως τοῖς καθέχουσιν αὐτὰς ἐπισκόποις. [*b*] Coc. Vaiſionen. 1. c. 2. Placuit ut non ſolum in Civitatibus, ſed etiam in omnibus Parochiis, verbum faciendi daremus Presbyteris poteſtatem. [*c*] Hieron. cont. Vigilant. cap. 2. [*d*] Sulpic. Sever. Dial. 1. c. 4. [*e*] Theodor. Ep. 113. [*f*] Innocent. Ep. ad Decentium. c. 5. [*g*] Socrat. Lib. 1. c. 27. εἰσὶν ὡσὰ τὴν αὐτὸ πόλιν ὡς παροικίαι.

pal Dioceſe. Thus *Sidonius Apollinarius* [*h*] ſpeaks of his own Viſiting his Dioceſes, meaning only the Pariſh-Churches under his Epiſcopal Juriſdiction. And ſo in the Collation of *Carthage* it is ſaid [*i*] of one Place, that there was perfect Unity not only in the City, but in all the Dioceſes, that is, the Country-Pariſhes or Villages belonging to it. *Baluzius* has obſerv'd the ſame [*k*] in *Ruricius Lemovicenſis* [*l*], and *Gregory* of *Tours* [*m*] and ſome other Writers. The Reaſon of this Appellation being, as I ſaid before, for that theſe Churches whereupon ſingle Presbyters were fix'd, were a ſort of leſſer Dioceſes, as the Author of the Pontifical [*n*] under the Name of *Damaſus* terms them; and ſome Canons give them [*o*] the Name of *Eccleſiæ Diœceſanæ*, Dioceſan Churches; and others Country or Village-Churches, whence the Presbyters reſiding on them were term'd ἐπιχώριοι πρεσβύτεροι, Countty-Presbyters by the Council of *Neocæſarea* [*p*], in oppoſition to the City-Presbyters in the Cathedral or Mother-Church. Pariſh-Churches were alſo peculiarly call'd *Tituli*, as has been noted before [*q*], in contradiſtinction to the Biſhop's Church; being ſuch Churches as had particular Presbyters and Deacons aſſign'd to them, who upon that Account are ſaid to have a Title. And ſome Learned Perſons [*r*] are of Opinion, that Cardinal Presbyters and Deacons, at

[*h*] Sidon. Lib. 9. Ep. ib. p. 611. Peragratis forte Dioceſibus cum domum veni, &c. [*i*] Collat. Carthag. Die 1. c. 176. Unitas illic perfecta eſt non ſolum in ipſa Civitate, verum etiam in omnibus Dioceſibus. [*k*] Baluz. Not. ad Gratian. p. 510. [*l*] Ruricius Lemovic. Lib. 2. Ep. 6. [*m*] Greg. Turon. Hiſt. Lib. 4. c. 13. Lib. 6. c. 38. [*n*] Pontifical. Vit. Marcelli. Viginti quinque Titulos in Urbe Roma conſtituit, quaſi Diœceſes, propter Baptiſmum & pœnitentiam multorum. [*o*] Concil. Tarracon. can. 8. [*p*] Concil. Neocæſar. can. 13. [*q*] *Book* 8. *Chap.* 1. *Sect.* 10. [*r*] Vid. Joh. Fronto. Epiſt. de Canonicis Cardinalibus. Par. 1661.

at first were no more but Presbyters and Deacons so deputed and affix'd to the Service of particular Parish-Churches, and that as well at *Rome* as other places.

Sect. 2.
The Original of Parish-Churches owing to Necessity, and founded upon the Apostolical Rules of Christian Communion.

As to the Original of Parish-Churches, there is no doubt but it was Necessity, and the Conveniencies of Celebrating Christian Offices, and holding Christian Communion with greater Ease, that first gave Occasion to them. For when the Multitude of Believers increas'd so in large and populous Cities, that one Church could not contain them, there was a Necessity of dividing the Assembly, and erecting other Churches, where all the Solemnities of the Christian Worship and the usual Offices of Divine-Service might be perform'd, as well as in the Mother Church, to answer the Apostolical Ordinance of holding Christian Communion one with another; which was according to what we read *Acts* ii. 42. That Men should continue stedfastly in the Apostles Doctrin, and Fellowship, and in Breaking of Bread, and in Prayers. The Author of the Pontifical under the Name of *Damasus*, in the Life of *Marcellus*, seems to say, That several of the *Roman Tituli*, or Parish-Churches, were erected [*s*] for the conveniency of Baptizing great Multitudes that were converted from Paganism, and for Burying the Martyrs. But if there was any Necessity upon that Account, there was doubtless a greater necessity upon another. For in those Days the whole Body of the Christian Church was us'd to Communicate Weekly at the Lord's Table; and it being impossible that one Church should suffice in large Cities for this purpose, there was an absolute

[*s*] Pontifical. Vit. Marcelli.

Neceſſity of building more, that Chriſtians might live in Communion one with another. And ſo Pariſh-Churches muſt be as ancient as the Neceſſities of the Church, and he that knows how to Date the one, may eaſily date the Original of the other for any particular City or Dioceſe in the Univerſe.

Sect. 3.

Some of them probably as ancient as the Times of the Apoſtles.

But as Cities and their Appendant Dioceſes differ'd very much in their Size and Extent, ſo it is reaſonable to believe, that ſome of them were oblig'd to build Pariſh-Churches much ſooner than others. And in ſuch Places as *Jeruſalem* and *Rome*, there is great probability from ſeveral Paſſages in the *Acts* and St. *Paul*'s Epiſtles, that there were more Churches than one from the Days of the Apoſtles. However, it is undeniably evident from *Optatus*, as I have ſhew'd before, that *Rome* had above Forty Churches in it before the end of the IIId Century, or in the beginning of the *Diocletian* Perſecution. As for the leſſer Cities, it will be no wonder to find ſome of them which had but one Church whilſt the Perſecution laſted; ſuch as that City in *Phrygia*, which *Lactantius* ſpeaks of, where he ſays, The Church and all the People were burnt [*t*] together by one of the Barbarous Prefects in the laſt Perſecution. *Valeſius* thinks, *Euſebius* ſpeaks of the ſame City, who ſays [*u*], it was all Chriſtian at that time, both Magiſtrates and People, and therefore an Army was ſent againſt them, which burnt them all together, Men, Women and Children, as they were making their Supplications to CHRIST their

[*t*] Lactant. Inſtit. Lib. 5. c. 11. Aliqui ad occidendum præcipites extiterunt, ſicut unus in Phrygia, qui univerſum populum cum ipſo pariter Conventiculo concremavit. [*u*] Euſeb. Lib. 8. c. 11.

their God. From which it may be concluded, that there were ſome Cities, which were but what *Euſebius* calls this, πολίχναι, ſo very ſmall as to need no other Church beſide the Biſhop's Cathedral, even when all the Members of them were become univerſally Chriſtian. And this may ſeem an Argument to ſome, that there were anciently many Epiſcopal Dioceſes that never had any Pariſh-Churches.

Sect. 4. *Some leſſer Cities had Country-Pariſhes even in times of Perſecution.*

But here it muſt be remembred, what has been abundantly prov'd before, that generally the ancient Cities had their Suburbs or Country-Region belonging to them; and ſome that were very ſmall Cities, as *Cyrus* in *Comagene* where *Theodoret* was Biſhop, had upon this Account very large Territories under their Juriſdiction. And we find a great many Inſtances of ſuch Country-Regions having Country-Pariſhes, and Country-Presbyters and Deacons reſiding on them, even in the hotteſt times of Perſecution; as appears from the Canons of the Council of *Eliberis* [x], and thoſe of *Neocæſarea* [y], the former of which was held while the *Diocletian* Perſecution laſted, and the latter imediately after it was over, and yet both of them ſpeak of Country-Presbyters and Deacons, to whom the Care of Chriſtian Aſſemblies was committed. *Epiphanius* alſo [z] ſpeaks of Village-Presbyters belonging to the City *Caſchara* in *Meſopotamia* in the middle of the IIId Century, and *Dionyſius* Bp. of *Alexandria*, about the ſame time frequently mentions ſuch in the Regions of *Arſinoe*, *Alexandria*, and other Cities of *Egypt* and *Libya*, in ſeveral Fragments

[x] Conc. Eliber. c. 77. [y] Conc. Neocæſar. c. 13.
[z] Epiph. Hær. 66.

of his Epiſtles, recorded in *Euſebius*, which have already been alledg'd and need not here be repeated. From theſe and many other ſuch Inſtances it is evident, that as ſoon as the Chriſtian Religion began to ſpread itſelf from the Cities into the Country-Regions in any conſiderable manner, Village-Churches were erected, and Country-Presbyters fix'd on them; the Neceſſities and Convenience of the Church requiring it ſo to be for the greater Benefit and Edification of the whole Community. Thus Pariſh-Churches had their Original both in City and Country, not all at one time, nor by any General Decree, but as the Exigencies of every Dioceſe requir'd, the Biſhop of which was always the propereſt Judge, how many Aſſiſtants he needed to help him to diſcharge the ſeveral Offices belonging to him as chief Super-Intendent of the City and Territory under his Juriſdiction. In *France* the Council of *Vaiſon* ſpeaks of Country-Pariſhes in the beginning of the Vth Century, as I have noted before in the firſt Section of this Chapter. But in *England* we have not ſo early an Account of them, becauſe the Records we have remaining of the Ancient *Britiſh* Church, make no mention of Pariſhes: And after the *Saxon* Converſions were begun, it was ſome time before our Dioceſes were divided into Pariſhes, and longer before they had appropriated Revenues ſettled upon them. Some think *Honorius* the 5th Archbiſhop of *Canterbury* divided ſo much of the Nation as was Converted, into Pariſhes about the Year 640. So Bp. *Godwyn* and *Dugdale*. But others think, this Diviſion is rather to be underſtood of Dioceſes than Pariſhes: For *Parochia* in *Bede* commonly denotes a Biſhop's Dioceſe, according to the ancient Style and Language of the Church; as is evident from that Canon of the

Council

Council of *Herudford* mention'd in *Bede* [*a*], which was Held above 30 Years after this ſuppos'd Diviſion of *Honorius*, in the time of Archbiſhop *Theodore*, *An.* 673. where it is decreed, That no Biſhop ſhall invade another's *Parochia*, or Dioceſe, but be content with the Government of the People committed to him. Biſhop *Andrews* [*b*] indeed brings this very Canon for a Proof of Pariſhes being now ſettled all over the Nation: But I conceive the other ſenſe of the Word *Parochia* to be more proper to that place. Though I will not deny but that toward the latter end of this Archbiſhop's time, who liv'd to the Year 690, the Diviſion of Pariſhes might be made. For *Bede* obſerves [*c*] that Religion and the Affairs of the Church made a greater progreſs in his time than ever they had done before. And Mr. *Wheelock* [*d*] in his Obſervations upon the place cites an ancient Manuſcript, which ſpeaks of the Diviſion of Pariſhes as made under him. Now Chriſtianity had ſpread itſelf into the Country, and Churches were built, and Presbyters fix'd upon them, and Firſt-fruits, and other Revenues were ſettled by King *Ina* [*e*] among the *Weſt-Saxons*, and by *Withred* King of *Kent* in the Council of *Beconceld*, *An.* 694, and Patrons when they founded Churches, endow'd them with Lands for proper Maintenance: All which ſeem to imply, that the Original of Country-Pariſhes was about the latter end of the VIIth Century in this Nation, and in the next Age they were fully ſettled.

[*a*] Bede Lib. 4. c. 5. Conc. Herudford. c. 2. Ut nullus Epiſcoporum Parochiam alterius invadat, ſed contentus ſit gubernatione creditæ ſibi Plebis. [*b*] Andrews de Decimis inter Opuſcula, p. 152. [*c*] Bede Lib. 5. c. 8. [*d*] Wheelock in Loc. [*e*] Inæ Leges Eccleſ. c. 4. Primitiæ ſeminum ad Feſtum S. Martini redduntor, &c. ap. Spelman. p. 183. Conc. Beconceld. c. 1. Ibid. p. 191.

Sect. 5.

The City-Pariſhes not always aſſign'd to particular Presbyters; but ſerv'd in common by the Clergy of the Biſhop's Church. This otherwiſe in Country-Pariſhes.

But to return to the former Times: It is farther to be noted concerning the ancient manner of ſerving the City-Pariſh-Churches, that they were not uſually committed to any particular Presbyters, as thoſe in the Country-Regions were, but were ſerv'd in common by the Clergy of the Biſhop's Church. Learned Men conclude this from a Paſſage in *Epiphanius*, who ſeems to note it as a particular Cuſtom at *Alexandria*, That all the Churches there had their own particular Presbyters aſſign'd them, who dwelt near their own Churches, every one in their own Streets or Diviſions [*f*] which the *Alexandrians* in their own Language call'd *Laura*. *Petavius* indeed [*g*] thinks, *Epiphanius* was miſtaken, and that it was not the peculiar Cuſtom of *Alexandria*, but common to all great Cities, to have Preſbyters fix'd upon all their Churches. But *Valeſius* [*h*] and other Learned Men defend *Epiphanius* againſt his Cenſure, and ſhew this to have been ſo ſingular a Cuſtom at *Alexandria*, that perhaps no other City in the World in that Age, no not *Rome* itſelf, which had above Forty Churches, had any one Church appropriated to any particular Presbyter, but they were all ſerv'd in common by the Clergy of the Biſhop's Church. *Valeſius* obſerves, that it was ſo at *Rome* to the time of *Innocent* I. who ſpeaks of his ſending the Bread of the Conſecrated Euchariſt to the Presbyters miniſtring in the Pariſh-Churches on the LORD's-Day, that they might not

[*f*] Epiph. Hær. 69. Arian. c. 1. [*g*] Petav. Annot. in Loc. [*h*] Valeſ. Not. in Sozomen. Lib. 1. c. 15. Maurice's *Vindic. of the Prim. Ch.* p. 65.

not on that Day think themſelves [*i*] ſeparated from his Communion. So that they ſeem to have been the Clergy of the great Church, ſent forth by Turns only, to miniſter in the ſeveral *Tituli* on the Lord's-Day; And then their having a Title, or the Care of a Church, muſt mean no more but their being deputed in common to the Service of the *Tituli*, or Pariſh-Churches, in contradiſtinction to the Cathedral Church. Something of this Cuſtom continu'd at *Conſtantinople* to the time of *Juſtinian*. For in one of his Novels [*k*] he takes notice of Three Churches, St. *Mary*'s, *Theodore*'s and *Irene*'s, which had no appropriated Clergy belonging to them, but were ſerv'd by the Miniſters of the great Church, who officiated in them according to their Courſes. It is obſerv'd alſo by ſome, that a peculiar Cuſtom prevail'd at *Rome*, to have two Presbyters officiate in every Church, whereas in other Places there was but one. Dr. *Maurice* [*l*] infers this from a Paſſage in the *Comments* of *Hilary* the *Roman* Deacon, who commonly goes under the Name of St. *Ambroſe*, who ſays, That though there were but Seven Deacons in all *Rome*, yet there was ſuch a Number of Presbyters as to have two to officiate in every Church [*m*] becauſe the Inhabitants Communicated twice a Week, and there were Sick Perſons

[*i*] Innoc. Ep. 1. ad Decent. c. 5. Quarum Presbyteri, quia die ipſo propter plebem ſibi creditam nobiſcum convenire non poſſunt, idcirco Fermentum a nobis confectum per Acolythos accipiunt, ut ſe a noſtra communione maxime illa die non judicent ſeparatos. [*k*] Juſtin. Novel. 3. c. 1. [*l*] Maurice *of Dioceſ. Epiſcop.* p. 47. [*m*] Ambroſ. Com. in 1 Tim. 3. Nunc autem ſeptem Diaconos eſſe oportet, & aliquantos Presbyteros, ut bini ſint per Eccleſias, & unus in Civitate Epiſcopus.—Omni enim Hebdomada offerendum eſt, etſi non quotidie peregrinis, incolis tamen vel bis in Hebdomada, etſi non deſint qui prope quotidie baptizentur ægri.

ſons to be baptiz'd almoſt every Day. But whether this Cuſtom was ſo peculiar to *Rome*, as to belong to no other Church, is what I had rather the Reader ſhould believe upon that Learned Man's Judgment, than my own Aſſertion. As to Country-Churches the Caſe is very plain, that Presbyters were more early fix'd and appropriated peculiarly to them, there being not the ſame conveniency of ſerving them in common by the Presbyters of the City-Church. Therefore we may obſerve, that the Council of *Neocæſarea* [*n*] makes a Diſtinction between the ἐπιχώριοι πρεσβύτεροι, the Country-Presbyters, and thoſe of the City, forbidding the former to officiate in the City-Church, except in the Abſence of the Biſhop and City-Presbyters: Which plainly implies, that Country-Pariſhes were then ſerv'd by fix'd Presbyters of their own, who had nothing to do with the Service of the City-Church. And the ſame appears from the Account which *Athanaſius* gives of the Presbyters of the Villages of *Mareotis* under *Alexandria*, and many other Paſſages of the Ancient Writers.

Sect. 6.

Settled Revenues not immediately fix'd upon Pariſhes at their firſt Diviſion, but paid into the Common-Stock.

But we are to obſerve, That the being ſettled in a Pariſh-Cure, whether in City or Country, did not immediately intitle a Man to the Revenue ariſing from that Cure, whether in Tythes or Oblations, or any other Kind. For anciently all Church-Revenues were deliver'd into the Common-Stock of the Biſhop's Church; whence by the Direction and Approbation of the Biſhop, who was the chief Adminiſtrator of the Revenues of his Dioceſe, a Monthly or an Annual Diviſion was made among the Clergy under his Juriſdiction, as

[*n*] Conc. Neocæſar. c. 13.

as has been ſhew'd before in giving an Account of Eccleſiaſtical Revenues [o] and their Diſtribution. Where among other things it has been obſerv'd out of *Theodorus Lector* [p], that at *Conſtantinople* no Pariſh-Church had any appropriated Revenues till the time of *Gennadius* in the middle of the Vth Century, *An.* 460. when *Marcian*'s *OEconomus* firſt order'd the Clergy of every Church to receive the Offerings of their own Church, whereas before the great Church receiv'd them all. In the *Weſtern* Church, particularly in *Spain* in the middle of the VIth Century, it appears from the 1ſt Council of *Bracara* that the Biſhop and City-Clergy had ſtill all their Revenues in a common Fund, which was divided into Four Parts, One for the Biſhop [q], another for the Clergy, a third for the Fabrick and Lights of the Church, and a fourth for the Relief of the Poor, to be diſpens'd by the Hands of the Archpresbyter or Archdeacon, with the Biſhop's Approbation. But the Country-Clergy, as to their Revenues, were now or ſhortly after upon a different Foot: For in the 2d Council of *Bracara*, which was Held but 9 Years after the 1ſt. *An.* 572. we find a Canon [r] forbidding Biſhops to have any ſhare in the Oblations of the Parochial Churches, and aſſigning that third Part

[o] *Book* 5. *Chap.* 6. *n.* 1. [p] Theodor. Lector. Lib. 1. p. 553. [q] Conc. Bracar. 1. c. 25. Placuit ut de rebus eccleſiaſticis tres æquæ fiant portiones, id eſt, una Epiſcopi, alia Clericorum, tertia in reparatione vel in Luminariis Eccleſiæ. De quarta parte ſive Archipresbyter ſive Archidiaconus illam adminiſtrans, Epiſcopo faciat rationem. [r] Conc. Bracar. 2. c. 2. Placuit ut nullus Epiſcoporum per ſuas Diœceſes ambulans, præter Honorem Cathedræ ſuæ, id eſt, ſolidos duos, aliquid aliud per Eccleſias tollat. Neque tertiam partem ex quacunque Oblatione populi in Eccleſiis Parochialibus requirat, ſed illa tertia pars pro Luminaribus Eccleſiæ vel Recuperatione ſervetur, & per ſingulos annos Epiſcopo inde ratio fiat.

Part to maintain the Fabrick and Lights of the Church; only allowing them to receive two *Solidi* by way of Honorary Acknowledgment, *Honor Cathedræ*, the Canon terms it, in their Parochial Visitations. So that at leaſt from this time we may date the Appropriation of Revenues in *Spain* to the Country Parochial Churches. In the ſame Council there is another Canon which corrects an Abuſe, that plainly implies ſuch an Appropriate Settlement upon Country-Churches. For ſome Patrons [s] it ſeems, would build Churches on their own Lands not for Piety, but for Lucre's ſake, that they might go halves with the Clergy in whatever was collected of the Oblations of the People. To remedy which Inconvenience the Council orders, That no Biſhop ſhould conſecrate any Church for the future, that was built upon ſuch an abominable Contract and Tributary Condition. This is a farther Evidence, that the Revenues of Country-Churches were then appropriated to them, elſe ſuch Abuſes as theſe could not have had any Foundation. But in *Germany* and *France* the Revenues of the Parochial Churches ſeem to have continu'd in the Hands of the Biſhop, at leaſt he had his Dividend of a fourth part, for ſome Ages longer. For there are Rules in the Capitulars of *Baluzius* and *Goldaſtus*'s Editions, which order [t] Tythes and Oblations to be divided into

[s] Ibid. Can. 6. Si quis Baſilicam non pro devotione fidei, ſed pro quæſtu cupiditatis ædificat, ut quicquid ibi de Oblatione Populi colligitur, medium cum Clericis dividat, eo quod Baſilicam in terra ſua quæſtus cauſa condiderit, quod in aliquibus locis uſque modo dicitur fieri. Hoc ergo de cetero obſervari debet, ut nullus Epiſcoporum tam abominabili voto conſentiat, &c. [t] Capitular. Lib. 7. c. 375. Quatuor partes ex omnibus (Decimis & Oblationibus) fiant.——Quarta Epiſcopo referenda. Vid. Goldaſt. Conſtitut. Imper. Tom. 3. cap. 23 p. 158.

into four Parts, according to ancient Canon, and one fourth to be given to the Biſhop. And ſome Learned Perſons [*u*] who have narrowly examin'd our *Engliſh* Conſtitution, ſeem to be of Opinion, that the Biſhops had their Portion of the Eccleſiaſtical Revenues with the Parochial Clergy for ſome conſiderable time after the firſt Deſignation and Settlement of Pariſh-Churches. For they ſuppoſe that Originally the Biſhop's Cathedral was the only Church in a Dioceſe, from whence Itinerant or Occaſional Preachers were ſent to convert the Country People, who for ſome time reſorted to the Cathedral for ſolemn Divine-Worſhip. Afterwards by degrees ſome other Churches were built among them; firſt private Oratories or Chappels, without any Pariſh-bounds, for the conveniency of ſuch as being at too great diſtance from the Cathedral, might more eaſily reſort to them. Then Pariſh-Churches with certain Limits were erected, ſome by the Liberality of the People themſelves in more Populous and Wealthy Places, others by the Biſhops, and others by the *Saxon* Kings; but chiefly the Lords of Mannors, the *Thanes*, as they then call'd them, were the great Inſtruments in this Work of Founding Pariſh-Churches. Whence it was that Pariſh-Bounds were conform'd to the Limits and Extent of a Mannor, as I have ſhew'd that the Bounds of an ancient Dioceſe were to the Territory of a City: And hence the Lord of a Mannor had his Original Right of Patronage and Preſentation. Yet this did not deſtroy the Biſhop's Right to a Share in the Revenue of his whole Dioceſe. But Time made an Alteration in this Matter: For our Biſhops ſeem voluntarily to have relinquiſh'd their Title to Parochial

[*u*] *See Dr.* Kennet's *Caſe of Impropriations*, p. 9, &c. *Mr.* Wharton's *Defence of Pluralities*, chap. 2. p. 85.

chial Revenues, as the *Spaniſh* Biſhops had done before them; though whether they made any Canon about it, as the other did, I am not able to inform the Reader. But Dr. *Kennet* has obſerv'd [*x*] out of *Dugdale* [*y*], that notwithſtanding the Alteration that was made in this Matter, the Biſhops of the *Iſle of Man* continu'd to have their *Tertiana*, or third part of all Church Revenues in that Iſland. Which, I ſuppoſe, was becauſe they were not liable to any Alterations made here, as not being then of the *Engliſh* Juriſdiction. Thus I have given a ſhort Account of the Original and ancient State of Parochial Churches, but it is beyond my Deſign to carry this Enquiry any farther. They who would know by what Steps and Encroachments Pariſh-Churches loſt their Revenues again, firſt by the Confuſion of Pariſh-Bounds, and a Liberty granted to Men to pay their Tythes and Oblations where they pleas'd, and then by Appropriations to Monaſteries, and Impropriations granted to Laymen, may find theſe Things handled at large in Dr. *Kennet*'s Elaborate Diſcourſe of Impropriations and Augmentation of Vicarages, to which I refer the Inquiſitive Reader.

The CONCLUSION.

Wherein is propos'd an Eaſy and Honourable Method for eſtabliſhing a Primitive Dioceſan Epiſcopacy, (conformable to the Model of the ſmaller ſort of Ancient Dioceſes) in all the Proteſtant *Churches.*

ALL I have farther to add upon this Subject, is only to make One ſeaſonable and uſeful Reflexion upon what has been Diſcourſed in this laſt

[*x*] *Caſe of Impropriations*, p. 28. [*y*] Dugdal. Monaſtic. Angl. Tom. 1. p. 718,

laſt Book, with Relation to the long wiſh'd for Union of all the Churches of the Reformation in the ſame Form of Epiſcopal Government, agreeable to the Model and Practice of the Primitive Church. One great Objection againſt the preſent Dioceſan Epiſcopacy, and that which to many may look the moſt Plauſible, is drawn from the vaſt Extent and Greatneſs of moſt of the *Northern* Dioceſes of the World, which makes it ſo extremely difficult for one Man to diſcharge all the Offices of the Epiſcopal Function. To take off the main Force of which Objection, I have been at ſome Pains to ſhew, That for the Preſervation of Epiſcopacy, there is no Neceſſity that all Dioceſes ſhould be of the ſame Extent, ſince there was ſo great difference in the Bounds and Limits of the Ancient Dioceſes, but not the leaſt Difference about the Forms or Species of Epiſcopal Government for all that, in any Part of the Primitive Church. And therefore if ever it ſhall pleaſe GOD to diſpoſe the Hearts of our Brethren, in the Churches of the Reformation, to receive again the Primitive Form of Epiſcopacy (which is much to be wiſh'd, and there ſeems in ſome of them to be a good Inclination and Tendency toward it) there needs be no difficulty from this Objection to hinder ſo Uſeful and Peaceable a Deſign; becauſe every Church is at Liberty to contract her own Dioceſes, and limit them with ſuch Bounds, as ſhe judges moſt expedient for the Edification and Benefit of the whole Community; there being no certain Geometrical Rule preſcrib'd us about this, either in the Writings of the Apoſtles, or in the Laws and Practice of the Primitive Church, any farther than that every City, or Place of Civil Juriſdiction, ſhould be the Seat of an Eccleſiaſtical Magiſtracy, a Biſhop with his Presbytery, to order the Spiritual Concerns of Men, as

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the other does the Temporal. That this was the General Rule obſerv'd in the Primitive Church, I think, I have made it appear beyond all Diſpute, and that upon this Ground there was ſo great a difference in the Extent of Dioceſes ſometimes in the ſame Countries, as in *Paleſtine*, *Aſia Minor* and *Italy* eſpecially, becauſe the Cities differ'd ſo much in the Extent of their Territories, and the Bounds and Limits of their Juriſdiction. Now it is not very material in itſelf, whether of theſe Models be follow'd, ſince they are both Primitive and allow'd in ancient Practice. The *Church of England* has uſually follow'd the larger Model, and had very great and extenſive Dioceſes: For at firſt ſhe had but Seven Biſhopricks in the whole Nation, and thoſe commenſurate in a manner to the Seven *Saxon* Kingdoms. Since that time ſhe has thought it a Point of Wiſdom to contract her Dioceſes, and multiply them into above Twenty: And if ſhe ſhould think fit to add Forty or an Hundred more, ſhe would not be without Precedent in the Practice of the Primitive Church. Archbiſhop *Cranmer* was very well appriz'd of this, and therefore he adviſ'd King *Henry* VIII. to erect ſeveral new Biſhopricks, as a great Means among other Things for Reforming the Church. In purſuance of which Advice the King himſelf drew up a Liſt of near Twenty new Biſhopricks which he intended to make, and a Bill was paſs'd in Parliament, *An.* 1539. to empower the King to do this by his Letters Patents. The whole Tranſaction and the Names of the intended Sees may be read at large in Biſhop *Burnet*'s Hiſtory of the Reformation, *Vol.* 1. *p.* 262. The thing indeed miſcarry'd afterward, and by ſome Accident was never effected; but notwithſtanding it ſhews us the Senſe of the Leading Men in the Reformation. What therefore has been, and ſtill is allowable in

in this Church is allowable in others; that is, to multiply Dioceſes as Neceſſity requires, and divide the great Care and Burden of the Epiſcopal Function into more Hands for the greater Benefit and Advantage of the Church. Whenever therefore any of the Foreign Churches of the Proteſtant Communion ſhall think fit to re-aſſume again the Ancient Epiſcopal Form of Government among them, they may both with Honour and Eaſe frame to themſelves ſuch a Model of ſmall Dioceſes, as will not much exceed the Extent of one of their Claſſes, nor much alter its Form, and yet be agreeable to the model of the leſſer ſort of Dioceſes in the Primitive Church. A Temporary Moderator, or a Superintendent of a ſmall Diſtrict, ſuch as are our Rural Deaneries, will eaſily be made a Biſhop, by giving him a ſolemn Ordination to the perpetual Office of Governing the Churches of ſuch a Diſtrict, as Chief Paſtor, under whom all other Inferior Paſtors of the ſame Diſtrict muſt Act in ſubordination to him, deriving their Authority from his Impoſition of Hands, and doing nothing without his Conſent and Approbation. As this will ſecure the juſt Authority and Veneration of Epiſcopal Superintendency, whilſt, according to the Rule of *Ignatius*, nothing is done without the Biſhop in the Church; ſo will it be agreeable to the Model of the Ancient Church, which had many ſmall Dioceſes as well as large ones, particularly in *Italy*, where many Epiſcopal Sees were not above 5 or 6 Miles from one another, and their Dioceſes not above 10 or 12 Miles in Extent, ſuch as *Narnia* and *Interamnia*, *Fidenæ*, *Fulginum*, *Hiſpellum*, *Forum Flaminij*, and many others, that have been particularly ſpoken of in the foregoing Book. There are now a great many ſuch Dioceſes in *Italy* in the Realm of *Naples*, where the whole Number is an Hundred forty-ſeven, Twenty of which are Archbiſhopricks;

biſhopricks; and ſome of them ſo ſmall as not to have any Dioceſe beyond the Walls of the City, as is particularly noted by Dr. *Maurice* [*] and others, of *Campana* and *Veſta*, out of *Ughellus*'s *Italia Sacra*, whence it is obſerv'd alſo, that *Cava* in the ſame Kingdom had but Five hundred Communicants belonging to it. And there are ſome Dioceſes at preſent in the Southern Parts of *France*, which I am told do not very much exceed that Proportion. The Biſhoprick of the *Iſle of Man* has now but Seventeen Pariſhes, and in *Bede*'s time [†] the whole Iſland had but the Meaſure of Three or four hundred Families, according to what was then the *Engliſh* way of Computation, though the Iſle of *Angleſey* had thrice that Number. So that though Dioceſes in the Proteſtant Churches ſhould be thus contracted, yet no other Church, where Epiſcopacy is already ſettled, can have any juſt Reaſon to complain of ſuch an Epiſcopacy as this, ſo long as it appears to be agreeable to the Original State, and exactly conformable to ancient Practice. Nor can any Churches then have ground for Diſpute with one another about External Polity and Government, though the Dioceſes of one Church happen to be larger or ſmaller than thoſe of another; ſo long as they have each their Precedents in the Ancient Church, they may treat one another with the ſame Catholick Charity as the Ancient Churches did, among whom we never find the leaſt Footſtep of a Diſpute upon this Foundation. Nor is there now any Diſpute between the two Siſter Churches of *England* and *Ireland* upon this Head, though the one has enlarg'd, and the other contracted her Dioceſes ſince the Reformation.

[*] Maurice Dioceſan. Epiſc. p. 132. [†] Bede Lib. 2. c. 9.

formation. For in *Ireland* there are not now above half the number of Dioceſes that there were before, and conſequently they muſt needs be larger by uniting them together. In *England* there are more in number than formerly, ſome new ones being erected out of the old ones, and at preſent the whole Number augmented to three times as many as they were for ſome Ages after the firſt Converſion. Beſide that we have another way of Contracting Dioceſes in effect here in *England* appointed by Law, which Law was never yet Repeal'd, which is by devolving part of the Biſhop's Care upon the *Chorepiſcopi*, or Suffragan Biſhops, as the Law calls them: A Method commonly practiſed in the Ancient Church in ſuch large Dioceſes as thoſe of St. *Baſil* and *Theodoret*, one of which had no leſs than Fifty *Chorepiſcopi* under him, if *Nazianzen* rightly informs us; and it is a Practice that was continu'd here all the Reign of Queen *Elizabeth*, and even to the end of King *James*; and is what may be reviv'd again whenever any Biſhop thinks his Dioceſe too large, or his Burden too great to be ſuſtain'd by himſelf alone. From hence I conclude, that the multiplying Biſhops, and contracting of Dioceſes in the Proteſtant Churches, can give no juſt Offence to any other Epiſcopal Churches, ſince it was ever practiſed in the Ancient Church, and is now practiſed in ſome of the Churches of the Reformation, where ſtill the Dioceſes remain ſo great, as to be capable of being divided each into Ten, without altering the Species of Epiſcopacy, or infringing any Rule of the Catholick Church. If this Conſideration may contribute any thing toward the Settlement of a Primitive Epiſcopacy in ſuch Churches of the Reformation as are ſtill without it (which may be done by ordaining a Supreme Paſtor in every great Town, where there is a Civil Magiſtracy, with leſſer Towns and

Villages in its Dependence, which was the ancient Notion of a City, when Epiſcopacy was firſt ſettled by the Apoſtles) I ſhall then think my Pains and Labour, which have not been ſmall, in diſcovering the Extent and Meaſure of ſo many ancient Dioceſes, to be ſtill ſo much the more Uſeful, not only as opening a way to a clear underſtanding of the State of the Ancient Church, but as promoting the Unity and firmer Settlement of the Preſent Church, whoſe general Intereſt, and not that of any Particular Church or Party interfering with it, I have propos'd to myſelf in this whole Work to proſecute and ſerve. The GOD of Peace and Truth proſper the Endeavours of all thoſe who have no other Deſign.

APPENDIX.

HAving given no particular Catalogue of the Ancient Dioceſes in the Six *African* Provinces, in the foregoing Book, as of all other Provinces in the World; leſt it ſhould be thought an Omiſſion, I have here ſubjoyned an Account of them, as collected by *Carolus a Sancto Paulo* and *Holſtenius*, out of the ancient Councils, and the Collation of *Carthage*, and the *Notitia* of *Africk* publiſhed by *Sirmondus* among his *Miſcellanies*, and the Works of St. *Auſtin*, and *Victor Vitenſis*, who ſpeaks of 164 Biſhops in the firſt of theſe Provinces, called *Zeugitana*, or the Proconſular *Africk*; though *Car. a Sancto Paulo* could find the Names only of 102 Dioceſes, and ſome of theſe named twice or thrice over. For *Bolita* and *Vallis* and *Vol* are but three Names for the ſame City. So *Abdera*, and *Abbirita* and *Abbir Germaniciorum* are the ſame. As alſo *Sicca* and *Zigga*. *Duaſſedemſai* and *Duæſenepſalitinæ*, two corrupt names for the City *Selemſal*, as *Holſtenius* obſerves in his Remarks upon them.

In *Provincia Zeugitana*, otherwiſe called *Africa Proconſularis*.

1 *Carthago*. 2 *Sicilibra*. 3 *Maxula*. 4 *Vallis*. 5 *Uthina*. 6 *Tuburbo*. 7 *Abdera*. 8 *Aſſurus*. 9 *Tucabor*. *al*. *Tucca Terebinthina*. 10 *Altibura*. 11 *Vazua*. 12 *Ammedera*. 13 *Sicca Venerea*. 14 *Thinniſſa*. 15 *Tuburbo minus*. 16 *Membreſa*. 17 *Melzita*. 18 *Utica*. 19 *Theudalis*. 20 *Hippozaritus*. *al*. *Hippo-Diarritorum*. 21 *Membro*. 22 *Lapda*. 23 *Bulla Regia*. 24 *Tennona*. *al*. *Tunnona*. 25 *Beneventum*. 26 *Simithu*. 27 *Thele*. 28 *Carpis*. 29 *Utimmira*. 30 *Miſua*. 31 *Duaſſedemſai*. 32 *Migripa*. 33 *Puppiana*. 34 *Puppita*. 35 *Urcita*. *forſan*, *Uci*. 36 *Giſipa*. 37 *Uzita*. *Uci*. 38 *Bonuſta*. 39 *Cicſita*. 40 *Neapolis*. 41 *Culcita*. 42 *Curubis*. 43 *Cœſala*. 44 *Bulla*. 45 *Clypea*. 46 *Meglapolis*. 47 *Timida Regia*. 48 *Zigga*. 49 *Semina*. 50 *Pariſium*. *forſan*, *Pertuſa*. 51 *Rucuma*. 52 *Talbora*. 53 *Tagarata*. 54 *Cellæ*. 55 *Uzippare*. 56 *Abbir Germanicia*. 57 *Auſana*, *al*. *Auſapha*. 58 *Tabuca*. 59 *Maraggarita*, *al*. *Naraggarita*. 60 *Muzua*. 61 *Abitina*. 62 *Tituli*. 63 *Eudala*. 64 *Caſula*. 65 *Tulana*. 66 *Vina*, *al*. *Viva*. 67 *Volita*, *al*. *Bolita*. 68 *Tunes*. 69 *Mattiana*. 70 *Hilta*. 71 *Zarna*. 72 *Cubdis*. 73 *Municipitogia*. 74 *Elibia*. 75 *Pia*. 76 *Tadua*. 77 *Uzala*.

77 *Uzala.* 78 *Tizzica.* 79 *Abora.* 80 *Libertina.* 81 *Scilita.* 82 *Abſaſalla.* 83 *Aradita.* 84 *Veri.* 85. *Ciumtuburbo,* which *Holſtenius* takes to be a corrupt reading for *Civ. M. Tuburbo.* 86 *Oſita.* 87 *Municipium Canapium.* 88 *Nummula.* 89 *Tauracina.* 90 *Ucala.* 91 *Sinuara.* 92 *Succuba.* 93 *Horta vel Horrea.* 94 *Triſipellis.* 95 *Giutrambacaria.* 96 *Villa* Magna. 97 *Tigimma.* 98 *Bolita.* 99 *Aga.* 100 *Cæcirita.* 101 *Tatia Montanenſis.* 102 *Mullita.* 103 *Duæ Senepſalitinæ, al. Selemſilita* 104 *Eguge. Holſtenius* adds, *Furni, Simingita, Aptunga,* and *Simidita.*

In Numidia.

1 *Cirta, al. Conſtantina,* the Civil Metropolis of this Province. 2 *Cullu.* 3 *Ruſicade.* 4 *Vaga, al. Bagaia.* 5 *Lares.* 6 *Mileum. rectius, Milevum.* 7 *Idicra.* 8 *Cuiculum.* 9 *Nobas Parſa.* 10 *Diana.* 11 *Gemellæ.* 12 *Cullicitanis. Holſtenius* reckons it the ſame with *Culcita.* 13 *Zama Regia,* the Royal Seat of King *Juba.* 14 *Lambiri.* 15 *Sinitu.* 16 *Aquæ Tibilitanæ.* 17 *Hippo Regius.* 18 *Tuburſica.* 19 *Calama.* 20 *Gaſauphala, al. Gazophyla.* 21 *Tigillaba.* 22 *Rotaria.* 23 *Tipaſa,* 24 *Tagaſte.* 25 *Thagura, al. Tagora.* 26 *Altaba.* 27 *Vegeſela.* 28 *Maſcula.* 29 *Macomades.* 30 *Tamugada.* 31 *Lambæſa.* 32 *Tabuda.* 33 *Bercera.* 34 *Municipium, al. Municipium Tullenſe.* 35 *Burca.* 36 *Vada.* 37 *Centenaria.* 38 *Niba.* 39 *Amphora.* 40 *Buconia.* 41 *Sugita, al. Siguita.* 42 *Putea.* 43 *Auſucurro.* 44 *Fuſſala.* 45 *Noba Barbara.* 46 *Idaſſa.* 47 *Monte.* 48 *Lamſorte.* 49 *Tididita.* 50 *Caſæ Medianæ.* 51 *Cethaquenſuſca, al. Cathaquenſa.* 52 *Centuzia.* 53 *Noba Germania.* 54 *Suſicaſia.* 55 *Noba Cæſaris.* 56 *Vazarita, al. Bazarita.* 57 *Reſſana.* 58 *Augurium.* 59 *Octabum.* 60 *Gilba.* 61 *Mathara.* 62 *Midila.* 63 *Punentiana.* 64 *Metæ.* 65 *Cæſarea.* 66 *Nobaſina.* 67 *Cælia.* 68 *Zattara.* 69 *Taraſſa.* 70 *Caſtellum Titulianum.* 71 *Girus Marcelli.* 72 *Sillita, al. Sillilita.* 73 *Hizirzada.* 74 *Ruſticiana.* 75 *Madaurus.* 76 *Buffada.* 77 *Siſtroniana.* 78 *Regium.* 79 *Tegla.* 80 *Caſæ Nigræ.* 81 *Tubunia.* 82 *Tigiſi.* 83 *Zabi.* 84 *Narangara.* 85 *Muſti.* 86 *Centurio.* 87 *Aquæ Novæ.* 88 *Tebeſte.* 89 *Babra.* 90 *Moxorita.* 91 *Tamogazia.* 92 *Reſpecta.* 93 *Legia.* 94 *Mazaca.* 95 *Lugura.* 96 *Turres Concordiæ.* 97 *Beleſaſe.* 98 *Gaudiabe.* 99 *Garbis,* 100 *Marculita.* 101 *Suaba.* 102 *Germania.* 103 *Vadeſita.* 104 *Naratcata.* 105 *Lamiggiza.* 106 *Lamiggiga.* 107 *Vagarmilita, al Magarmelita, & Aquæ.* 108 *Turres Ammeniarum.*

Ammeniarum. 109 *Mulia.* 110 *Oſpitum.* 111 *Vagada, al. Vaga, Vaiana & Bagaia.* 112 *Lamaſua.* 113 *Tacarata.* 114. *Vllita, al. Vallita.* 115 *Seleucia, al. Solentiana.* 116 *Vada.* 117 *Maximiana.* 118 *Zaradta.* 119 *Girus Taraſi.* 120 *Vicus Pacis.* 121 *Tabraca.* 122 *Tucca.* 123 *Quidia.* 124 *Caſtellum.* 125 *Milevi.* 126 *Gira.* 127 *Feſſeita.* 128 *Damatcore.* 129 *Mada.* 130 *Caſæ Calaneæ.* 131 *Arſicarita.* 132 *Veſili, rectius, Vegeſela.* 133 *Villa Regia.* 134 *Legæ.* 135 *Lamfua.* 136 *Vagrava.* 137 *Gilba.* 138 *Sile.* 139 *Gauriana.* 140 *Forme.* 141 *Forme altera.* 142 *Fatum. Holſtenius* adds Nine more, *Vicus Nigras, Druſiliana, Zuma* or *Summa, Conſtantia, Limata, Mutugenna, Zerta, Sululitta, Centuria*; but then he thinks, ſome others are twice repeated, as *Milcum & Milevis, Zabi & Zama, Vaga & Vagada, Veſeli & Vegeſela, Tamagazia & Tamaguda, Culſita & Cullisitanis, Germania & Nova Germania*: And *Quidia* belongs to *Mauritania Cæſarienſis.*

In Byzacena.

1 *Adrumetum,* the Civil Metropolis. 2 *Horrea Cælia.* 3 *Tagaſa.* 4 *Turreblandis.* 5 *Medianum.* 6 *Sufes.* 7 *Afufenia.* 8 *Cillita.* 9 *Vicus Ateriæ.* 10 *Mibiarceſis.* 11 *Segermis.* 12 *Miriciana.* 13 *Gatiana, al. Garriana & Gratiana.* 14 *Suffetula.* 15 *Dicea.* 16 *Tices.* 17 *Ancuſa.* 18 *Maſcliana.* 19 *Vadentiniana, al. Valentiniana.* 20 *Nara.* 21 *Seberiana.* 22 *Tubulbaca.* 23 *Midita.* 24 *Tambaia.* 25 *Jubeclidia.* 26 *Neptita.* 27 *Bubelia.* 28 *Cellæ.* 29 *Decoriana.* 30 *Putea.* 31 *Theuzita.* 32 *Mactaris, al. Matiris.* 33 *Thagamuta.* 34 *Autentum.* 35 *Abaradira.* 36 *Bana.* 37 *Octabium.* 38 *Octabum.* 39 *Aquiaba.* 40 *Hermiana.* 41 *Paradamium, al. Feradi Minor.* 42 *Turris.* 43 *Taraza.* 44 *Crepedula.* 45 *Troſiniana.* 46 *Leptis Minor.* 47 *Feradimaia, al. Feradi Major.* 48 *Temuniana vel Temoniana.* 49 *Unizibira.* 50 *Tamalluma.* 51 *Muzuca.* 52 *Maſſimana.* 53 *Serbatiana.* 54 *Marazana.* 55 *Pederodiana.* 56 *Tuzurita.* 57 *Matarita.* 58 *Uſula.* 59 *Irpiniana, al. Hierpiniana.* 60 *Aquæ Albenſes.* 61 *Menepheſſa.* 62 *Capſe.* 63 *Acola, al Aquila.* 64 *Tasbalte.* 65 *Municipia & Gerniſiæ.* 66 *Tizia.* 67 *Ruſpe.* 68 *Vararita.* 69 *Febianum.* 70 *Cebaradeſa.* 71 *Foratiana.* 72 *Boana.* 73 *Mimiana.* 74 *Telepte.* 75 *Præſidium.* 76 *Natio.* 77 *Maraguia.* 78 *Tetcitana.* 79 *Macriana.* 80 *Gurgaita.* 81 *Cululi.* 82 *Arſurita, al. Saſurita.* 83 *Tagarbala.* 84 *Aquæ Regiæ.* 85 *Quæſtoriana.* 86 *Carcabia.* 87 *Victoriana.*

88 *Materiana.* 89 *Hirina.* 90 *Gummi.* 91 *Morotheorita.* 92 *Ticualta.* 93 *Auzegera.* 94 *Gawarita.* 95 *Helia.* 96 *Talapte.* 97 *Limica.* 98 *Junca.* 99 *Thenæ.* 100 *Jubaltiana.* 101 *Tamaza.* 102 *Vnuricopolis.* 103 *Aggir, al. Aggarita.* 104 *Bizacium.* 105 *Tapſus.* 106 *Madaſſumma.* 107 *Tyſurus.* 108 *Septimunicia.* 109 *Amurdaſa.* 110 *Abidus, al. Aviduvieus.* 111 *Benefenſis.* 112 *Dura.* 113 *Ruſiniana.* 114 *Forontoniana.* 115 *Egnatia.* 116 *Frontoniana.* 117 *Tegariata.* 118 *Aggarita.* 119 *Garriana.* 120 *Caſtrum.* 121 *Vite,* where *Victor Viterſis* was Biſhop, who wrote the Hiſtory of the *Vandalick* Perſecution. 122 *Circina.* 123 *Præcauſa.* 124 *Cufruta.* 125 *Filace.* 126 *Oppenua.* 127 *Sublecte.* 128 *Cenculiana.* 129 *Suluiana.* 130 *Vaſſinaſſa.* 131 *Aquæ. Holſtenius* adds to theſe Eight more, *Taphrura, Tiella,* or *Zella, Cabarſuſſis, Tyſurus, Tyſdros, Caſulæ Carianæ, Dionyſiana, Aquæ.* But then he reckons ſome Names unneceſſarily repeated, as *Miriciana* and *Maracia,* which are but two Names for the ſame City; ſo *Boana* and *Bana*; and *Gurgaita* the ſame with *Gurges* in *Mauritania Cæſarienſis.*

In Mauritania Sitifenſis.

1 *Sitifi.* 2 *Tamalluma.* 3 *Acufida.* 4 *Ficus.* 5 *Lemfocta.* 6 *Perdices.* 7 *Tubuſuptus.* 8 *Tucca.* 9 *Leſuita.* 10 *Flumen Piſcis.* 11 *Privatum.* 12 *Gegita.* 13 *Sataſa.* 14 *Cellæ.* 15 *Gadamuſa.* 16 *Zabi.* 17 *Aſſapha.* 18 *Vamalla.* 19 *Suriſta.* 20 *Saldæ.* 21 *Horrea.* 22 *Aquæ Albæ.* 23 *Igilgili, al. Eguilguili.* 24 *Zarai.* 25 *Parthenium.* 26 *Marovana.* 27 *Cidamus.* 28 *Macri.* 29 *Tamagriſta.* 30 *Aræ.* 31 *Mozota. al. Mopta.* 32 *Hippa.* 33 *Tamaſcania.* 34 *Veſcetra.* 35 *Aſſuoremita.* 36 *Serteita.* 37 *Melicbuza.* 38 *Covium.* 39 *Oliva.* 40 *Equizotum.* 41 *Caſtellum.* 42 *Eminentiana.* 43 *Nobalicia.* 44 *Lemeleſi, al. Lemellenſe Caſtellum.* 45 *Socia.* 46 *Zallata. Holſtenius* adds Three more, *Zabunia,* or *Mediane Zabuniorum, Vamaccora,* or *Bamaccora* and *Macriana*; but rejects *Sataſa,* as belonging rather to *Cæſarienſis,* where it is alſo repeated.

In Mauritania Cæſarienſis & Tingitana.

1 *Caſarea.* 2 *Ala Miliarenſis.* 3 *Bilta.* 4 *Bacanaria.* 5 *Caputcillanum, al. Caputcellæ.* 6 *Ciſſe.* 7 *Caſtellum Medianum.* 8 *Gurgites.* 9 *Columnæ.* 10 *Icoſium.* 11 *Florianum.* 12 *Min-*

na

na. 13 *Obba.* 14 *Maturbum.* 15 *Reperitanum.* 16 *Ruſubicari.* 17 *Suffara, al. Suffaſar.* 18 *Ruſtonium.* 19 *Tigis.* 20 *Aquæ.* 21 *Tabora.* 22 *Mamilla.* 23 *Sumula, al. Subbula.* 24 *Ubaba.* 25 *Tadama.* 26 *Zuchabari.* 27 *Tipaſa.* 28 *Ida* 29 *Timiſi.* 30 *Taſacora.* 31 *Vagal.* 32 *Cartenna.* 33 *Gratianopolis.* 34 *Meſucaba.* 35 *Pamaria.* 36 *Lapidia.* 37 *Bulturia.* 38 *Malliana.* 39 *Caſtellum Tetraportienſe.* 40 *Bapara.* 41 *Tamazuca.* 42 *Quidium.* 43 *Serta.* 44 *Ita.* 45 *Girumons.* 46 *Panatoria.* 47 *Sucarda.* 48 *Fidoloma.* 49 *Novæ.* 50 *Uſunada.* 51 *Flumenzerita.* 52 *Amaura.* 53 *Seſtum.* 54 *Taranamuſa.* 55 *Nasbinca.* 56 *Villanoba.* 57 *Vardimiſſa.* 58 *Catula.* 59 *Regium.* 60 *Vaudinum.* 61 *Capra.* 62 *Ruſucurrum.* 63 *Sfaſteria.* 64 *Timida.* 65 *Tabla.* 66 *Ruſgonia.* 67 *Leoſita.* 68 *Oppidum Novum.* 69 *Aquiſira.* 70 *Tigava.* 71 *Ruſadir.* 72 *Caſtellum.* 73 *Mutecita.* 74 *Albula.* 75 *Bita.* 76 *Mauriana.* 77 *Baliana.* 78 *Arſenaria.* 79 *Oborita.* 80 *Labdia.* 81 *Teniſſa.* 82 *Catabita.* 83 *Herpis.* 84 *Voncaria.* 85 *Gypſaria.* 86 *Tamadempſis.* 87 *Vagæ.* 88 *Tabadcara.* 89 *Catra vel Caſtra.* 90 *Elephantaria.* 91 *Garra.* 92 *Murconium.* 93 *Ida.* 94 *Thubunæ.* 95 *Oppinum.* 96 *Tuſcamia.* 97 *Gunagita.* 98 *Maxita.* 99 *Satafa.* 100 *Viſſalſa.* 101 *Adſinuada.* 102 *Caſtellum Ripenſe.* 103 *Numidia.* 104 *Tamuda.* 105 *Caltadria.* 106 *Subur.* 107 *Ambia.* 108 *Muruſtaga.* 109 *Fallaba.* 110 *Bida.* 111 *Manaccenſeri.* 112 *Tifilta, al. Tiſilita.* 113 *Caſtellum minus.* 114 *Tigamibena.* 115 *Junca.* 116 *Corniculana.* 117 *Nobica.* 118 *Frontæ.* 119 *Caſtellum Jabaritanum.* 120 *Sereddeli.* 121 *Agna.* 122 *Macania.* 123 *Sitæ.* 124 *Altaba.* 125 *Benepota.* 126 *Caſtra Seberiana.* 127 *Sicceſi.* 128 *Flenucletu.* 129 *Metagonium.* 130 *Voncariana.* 131 *Maiuca.* 132 *Nabala.* 133 *Maura.* 134 *Tingaria.* But *Holſtenius* obſerves Seven of theſe to be ſupernumerary; for *Zuchabar* and *Subur* are but two Names for the ſame City. So *Ruſtonium* and *Ruſgonia* differ only in the manner of Pronunciation. *Timida* belongs to the Proconſular *Africk*; and *Labdia* is the ſame as *Lapda* in the ſaid Province. *Herpis* is put for *Irpiniana* in *Byzacena*; *Metagonium* for *Mutugenna* in *Numidia*; and *Macania* for *Macriana* in *Byzacena*.

In Tripolis.

1 *Leptis magna.* 2 *Sabrata.* 3 *Girba.* 4 *Oea.* 5 *Tacape.*

Beſide

Beſide theſe Sees, which are thus aſſign'd to their reſpective Provinces, *Carolus a Sancto Paulo* exhibits an Alphabetical Liſt of ſeveral others which he could not certainly fix in any Province. But *Holſtenius* in his Critical Remarks upon them obſerves, that a great many of theſe are only Corruptions of the foremention'd Names: And therefore I ſhall here give them with his Corrections, and ſome Additions that he has made to them from his own Obſervations.

A

1 Auruſaliana,
2 Advocata,
3 Aſenemſala, *which* Holſtenius *takes to be the ſame with* Senemſala *in* Africa Proconſularis.
4 Auſugabra,
5 Acemerina,
6 Ambura; *the ſame with* Amphora *in* Numidia.
7 Abbeza,
8 Azuga; *a miſtake for* Vaga.
9 Anguia,
10 Abiſſa,
11 Apiſſana,
12 Aſſaba,
13 Aptuca, *a City in* Africa Proconſularis.
14 Amaccura, Leg. Ab Accura.
15 Aquitana,
16 Auſuagiga,
17 Abbir, *the ſame with* Abbarita *in* Africa.
18 Aniuſa, *added by* Holſtenius.
19 Arena, Idem.

B

20 Bellulita,
21 Bazita,
22 Botriana,
23 Bamacora, *the ſame with* Vamacora *in* Mauritania Sitifenſis.
24 Burugia,
25 Bauzara,
26 Boſeta, *the ſame with* Buſſada *in* Numidia.
27 Bazaridida,
28 Boſuta,
29 Bencenna,
30 Bartiniſia,
31 Betagbara,
32 Bucara; *the ſame with* Boncara *in* Mauritania.
33 Buſlacena.
34 Bagai, *the ſame with* Vagada, *or* Vaiana *in* Numidia.
35 Badi, Holſtenius *adds Three more.*
36 Bladia,
37 Burita,
38 Buronita.

C

39 Caſtrum Galbæ.
40 Cedias.
41 Chullabi.
42 Cibaliana.

42 Cibaliana.
43 Caſæ Silvanæ.
44 Cemerinianu.
45 Clia. *A corruption of* Elia *or* Helia *in* Byzacena.
46 Cathaugura.
47 Cena.
48 Caviopitavora.
49 Cincarita.
50 Catagna; *the ſame with* Cataquenſa *in* Numidia.
51 Celerina.
52 Ceneſta; *the ſame with* Teveſta *in* Numidia.
53 Caſæ Baſtalenſes.
54 Caſæ Favenſes.
55 Cilibia.
56 Cebarſuſſa. *To theſe* Holſtenius *adds*
57 Cancopita.
58 Ceramuſſa.
59 Cæſariana.

D

60 Dydrita.
61 Druſiliana; *a City of* Numidia 12 *Miles from* Lares.
62 Druſita.
63 Drua.
64 Duſa.
65 Diaba; *the ſame with* Zaba *in* Mauritania Sitifenſis.

E

66 Evera; *the ſame with* Vera, *or* Veri *in* Africa Proconſularis.
67 Ediſtiana.
68 Enſis; *the ſame with* Oea *in* Tripoli.

F

69 Feradi major; *the ſame with* Feradimaia *in* Byzacena.
70 Furvi; *the ſame with* Furni *in* Africa Proconſularis.
71 Fiſſana; *perhaps* Fuſſala *in* Numidia.
72 a Furnis; *the ſame with* Furni.
73 Feliciana, *added by* Holſtenius.

G

74 Gitti. Municipium Antonino.
75 Gazabeta.
76 Gazabiana. *To which* Holſtenius *adds*
77 Gineſita.
78 Givirta, *or* Girbis.
79 Guira; *if it be not the ſame with* Gira *in* Numidia *mentioned before.*

H

80 Haba.
81 Hoſpitia; *the ſame with* Oſpitum *in* Numidia.
82 Horrea Avicinenſis.
83 Haram Celtena; *the ſame as* Horrea Celia *in* Byzacena.

I

84 Iziriana.
85 Jucundiana.
86 Idura. Holſtenius *adds Two more.*
87 Jacubaza.

87 Jacubaza.
88 Infita.

L

89 Limata.
90 Larita.
91 Lambia; *the ſame with* Lambeſa *in* Numidia.
92 Lucimagna.
93 Lelalita.
94 Liberalia.
95 Lacus Dulcis.
96 Luperciana, *mention'd in the Council under* Cyprian, *which Bp.* Fell *thinks is the ſame with* Lupertina *in the Collation of* Carthage.

M

97 Magarmela; *the ſame with* Vagarmela *in* Numidia.
98 Medeſeſſita; *the ſame as* Meneſeſſa *in* Byzacena.
99 Meſarfelta.
100 Merſerobita.
101 Munavilita.
102 Muſertita.
103 Mopta; *A City of* Mauritania Sitifenſis. Holſtenius *adds to theſe two more,*
104 Munaciana, *and*
105 Marcelliana *and* Bazita, *whereof one* Lucidus *is nam'd Biſhop in the Collation of* Carthage.

N

106 Niciba.
107 Nignenſes Majores; *the ſame as* Nigrenſes, *or* Vicus Nigras *in* Numidia.
106 Nurcona; *the ſame with* Murconium *in* Mauritania Cæſarienſis.
107 Naſaita.
108 Nova Petra.
109 Nebbita.
110 Nizugubita.
111 Novaſumma; *the ſame with* Nobaſina *in* Numidia.

O

112 Onza.
113 Oria.

P

114 Putzia.
115 Pauzera.
116 Piſta. *To which* Holſtenius *adds Three others,*
117 Piſita.
118 Piſidia, *a City of* Tripolis.
119 Pertuſa, *a City in* Antonine's Itinerary *near* Carthage.

R

120 Refala; *the ſame as* Cephala *in* Africa Proconſularis.

S

121 Sinuara, *nam'd before in* Africa Proconſular.
122 Serteita, *nam'd before in* Cæſarea Sitifenſis.

123 Selem-

123 Selemſila, *nam'd above in* Africa.
124 Summa, Zuma *in* Numidia.
125 Sena.
126 Saya.
127 Simungita, Simingita, *or* Simina *in* Africa.
128 Sinnipſa.
129 Suboabbirita; *the ſame as* Zuchabari *in* Mauritania.
130 Simidica, *a City of* Africa Proconſular.
131 Siguita; *tho ſame as* Sugita *in* Numidia.
132 Signi.
133 Sibida. Holſtenius *adds Two more,*
134 Saturnica.
135 Salicina.

T

136 Tibuzabete.
137 Turuda.
138 Tunugaba.
139 Tignica.
140 Tabaicaria; *the ſame as* Tabadcara *in* Mauritania Cæſarienſis.
141 Taprura, Taphrura *near the Iſle of* Cercina *in* Byzacena.
142 Turris Alba.
143 Tala.
144 Tuburſus, Tuburſica *in* Numidia.
145 Tzella; *the ſame as* Zella *in* Byzacena.
146 Tibazabula.
147 Tabazaga.
148 Truvaſcanina.
149 Tuzumma; *the ſame as* Zumma *in* Numidia.
150 Tunuſuda.
151 Teſaniana.
152 Tuſdrus; *the ſame as* Tyſdros *in* Byzacena.
153 Tuzurita; *A City of* Mauritania Cæſarienſis.
154 Tiſedita.
155 Thybæ. Holſtenius *adds Eight more,*
156 Tibari.
157 Talabrica.
158 Tubia.
159 Timitica.
160 Tiſilita.
161 Thasbalte.
162 Turuda.
163 Turuzi.

U

164 Vamaius, Uci Majus *in* Africa Proconſular.
165 Vinariona.
166 Urugita.
167 Vartana.
168 Viſa.
169 Vatarba.
170 Verrona.
171 Venſana.
172 Voſeta, al. Viſica, *a City of* Mauritania.
173 Vinda.
174 Vuazia.
175 Utumma.
176 Victoriana, *nam'd before in* Byzacena.
177 Vicus Cæſaris. Holſtenius *adds Five more,*
178 *Vallita. al. Ullita.*
179 Vina; *the ſame as* Vica,

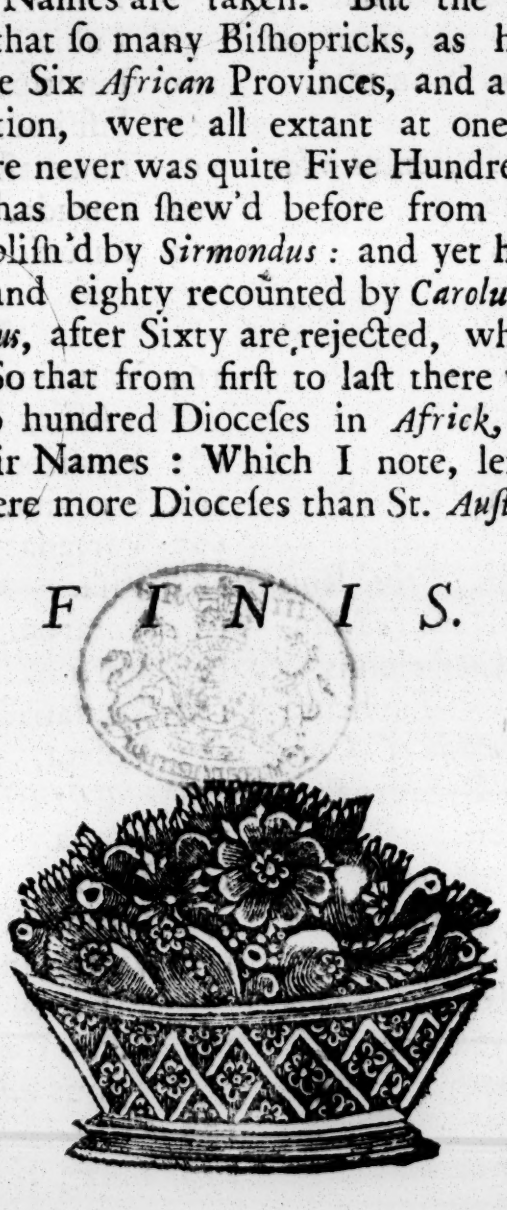
or Vina Vicus *in* Africa.
180 Undeſia.
181 Uzittara.
182 Utinuna, al. Ucimina, *in* Africa.

Z

183 Zura.
184 Zella, *nam'd before in* Byzacena.
185 Zelta. Holſtenius *thinks it ſhould be* Zerta *in* Numidia.
186 Zica.
187 Zabunia; *the ſame as* Medianæ Zabuniorum, *a Place near* Sitifi *in* Mauritania.

Holſtenius adds one more call'd *Zenita* or *Zemta* in the Collation of *Carthage*, from whence the greateſt part of the forementioned Names are taken. But the Reader muſt not imagine, that ſo many Biſhopricks, as have been ſpecify'd in all the Six *African* Provinces, and among theſe of uncertain Poſition, were all extant at one and the ſame time. For there never was quite Five Hundred at one time in *Africk*, as has been ſhew'd before from St. *Auſtin* and the *Notitia* publiſh'd by *Sirmondus*: and yet here are above ſix hundred and eighty recounted by *Carolus a Sancto Paulo* and *Holſtenius*, after Sixty are rejected, which are nam'd twice over. So that from firſt to laſt there was a change of almoſt Two hundred Dioceſes in *Africk*, or at leaſt a change in their Names: Which I note, leſt any ſhould think there were more Dioceſes than St. *Auſtin* mentions.

FINIS.



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